

A HVNDRED

Sermons vpõ the

Apocalips of Iesu Chrifte, reueiled in
dede by Thangell of the Lorde: but seen or
receyued and written by thapostle and Euange
list. S. Iohn: Compiled by the famous and
godly learned man, *Henry Bullinger*, chief
pastor of the Congregation of
Zuryk.

Newly set forth and allowed, ac-
cording to the order appoynted in
the Quenes maiesties Injunctions.

Thargument, wurtlines, commo-
ditie, and ble of this worke, thou shalt fynd
in the Preface; After which thou hast a most ex-
act Table to leade thee into all the princi-
pall matters contained therein.

Math 27.

This is my welbeloued sun in whom
I take pleasure, heare hym.

Anno. 1561.

TO THE RIGHT HO-
norable Syr Thomas Wentworth knight

Lorde VVentworth Lorde Lifetenaunt of the
Quenes Maiesties Countie of Suffolk .&c.

Hys singular good Lorde and Master,

John Daus his obedient Seruaunt wis,

sheth health and peace in the Lorde

with thincrease of honor and

dignitye.



If we waigh and consider af-
well this present peece of Scripture in-
titled the Reuelatioⁿ, as also the whole
body of the same (Ryght honorable
and my singular Lorde) we shall fynde
that the trewe Church of Chryst hath
ben euer from the first creation of the
world, is now, and still shall be to the
consumation therof, subiecte to greate
aduersities, persecutions, and troubles,
out of the which notwithstanding the
Lord when he seeth it good deliuereth
and preserueth the same, and suffereth her not to perysh. Wherupon
the Romish haue a trew saying, that Peters ship may with billowes
and waues of tempestuous stormes be ouer whelmed, but can neuer
be drowned, which saying is doubtlesse most true, although thei the
selues sayle not therein, but rather seek to dround the same by ouer-
fraighting her with the heavy burthen of mens traditions. For certē-
ly the Shippe of Peter whiche is the figure of Chrystes Church is in
dede ofte tossed and tourmoyled with outrageous stormes and tem-
pestes, but can neuer be drenched or swallowed vpy of the same. For
Christ bothe Master and owner therof, can and wyll, for his mercy &
truthes sake appeace all rages at his pleasure. Herin both the Papistes
and Gospellers do agree. But whether of them are the trewe Church-
this matter is yet in controuerisie & hangeth before the Iudg, which
this present worke shall discern and put out of all doubt. And to en-
ter a litle into the matter as it were with a certen preamble, the true
Church of Chryste is not called the stony temple wherin we assem-
ble to heare Gods worde, receyue the Sacramentes, and to praye in,
for suche are builded with handes, and with handes are destroyed a-
gaine, neither yet is it called the congregation of certen Bishops of al

nations assembled in a generall Counsell, for they all though in the first layfull and godly counsellors, were many good men and excellent members of Christes Church, yet were they not the whole church which could not erre, and the which had authoritie to make new Articles of the faith, but the Church is called the whole societie of people that acknowledge the Gospell of Christe and beleue in him. And this Church not to be of one time only but of all tymes & ages, as Adam with Eue his wife, his son Abel & his familie was the church, Noah with his familie was the church. Melchizedec with his familie was the Church, Abraham also with his familie. Likewyse Isaac, Iacob, Dauid, the Prophetes and Apostles with theyr Auditors that beleued in the Gospell of Christ were the church, and where soeuer at this daye the Gospell of Christ is receyued and beleued there is also the church of Christ which by a figurative speache may be aply called the Ship of Peter or Arcke of Noe. Now let vs consider the state of the church vnder Adam, wherof the chiefe member was righteous Abel, but him doth his brother Cain persecute for Religion and slayeth hym. And this was the beginning of the tempest that arose against the Ship of Peter, the beginning I meane, of the persecution of the church which shal last to the worldes ende. Likewyse dyd the church vnder Abraham suffer persecution by Ismaell, vnder Isaac by Esau, vnder Moses of Pharaos, vnder Eli the high Priest the Arke of the Lorde was taken by the Philistines, and then it was thought that the church shulde haue quyte perished vnder Achab and wicked Iezabel, the Church was not onely afflicted and sore oppressed, but also in a maner extinguished where the Prophet Helias complained that he was lefte alone. Vnder Ieremie, the Citie of Ierusalem was destroyed of the Babylonians, and the church was not lyke then to perish, but rather vtterly lost already, when Christ the head of the Church was crucified, it was iudged that the church had then ben cleane destroyed. We had thought (say they) that he shoulde haue redeemed Israel, what tyme king Pharaos with his host had inclosed the Israelites, that is to witte, the church betwene the mountaines and the Red Sea, it was lyke that the church shulde haue perished, but Moses prayed & the Lorde miraculously deliuered them againe, the church seemed to be in extreme daunger when Sennacherib spoyled the kyngdome of Iuda, and ment to destroy Ierusalem, but through the prayer of Ezechias the Kyng, God sent his Angell and destroyed the host of the Assyrians. The church seemed to tend into ruine, when Herod had killed James with the swerd, and minded also Peter, but the congregation contynewyng in prayer, the Lorde sent his Angel to deliuer Peter. And to be short in those ten greuous persecutions which followed immediately after the Apostles time, the church many tymes seemed

brought

brought into vtter decay, but alwayes when God saw it good it was reuiued, and as it were refreshed agayne. What shuld I recite the persecutions of the church in the time of Athanasius wherin the Arrian Bishoppes so preuayled that the Emperour and his whole Armye so persecuted Athanasius, that the good Bishop was fayne to lye hid in an holle, where he saw no sunne by the space of sixe yeares. And who wold then haue thought that euer the trew church of Christ shulde haue flourished agayne? I neede not here to reherse the cruell persecutions of the church vnder the Romish antichrist which neuerthelesse haue ben and be yet styll most tyranicall and blouddye. For that the same shall in this present worke more clerely appere, then that I neede to make any discourse therof, only I wolde shewe, briefly as dothe my Author, at large, that Christes trewe church, is alwayes subiect to persecutions. To thintene therfore to passe ouer many thynges vntouched, and to come nerer our fathers memorye, in the tyme of the Emperoure Sigismunde, there was holden a counsell at Constance, wherein, the Bishops so conspired, to extinguish Christes veritie, that contrary to thauncient libertie of a free and general Counsell, and contrary to the Emperours sauconduitt, they not only burned there Iohn Husse and Hierome of Prage, professours of Chrystes Gospell, but decreed also, that the bones of Iohn Wickleffe, sumtime Person of Lutterworth, here in Englande: shuld be taken vp and brent. whose bestiall crueltie, of raging against dead men, our popishe prelatie of late dayes, rightly Imitarynge, as the children of one father, that was a murderere fro the beginning, practysed lyke tyranny with the bones of Martin Bucer and Paulus Fagius at Cambridge. Such raging surges of late dayes did beate against the Ship of Peter. Blessed be the Lorde Iesus, that hath sent vs a goodly caulme, accordyng to the saying of the Prophet Dauid, The iuste shall suffer muche tribulation, but the Lorde delyuereth them out of all. And this is verely the argument & sum of this booke, that Chrystes church shall suffer greuous persecution, but shall neuer be left destitute. For where the dragon fighteth on the sand, the Lambe Chryst like a conquerour, standeth on Mount Sion, right hable to succour all his, to the great comfort and consolation of his chosen, whiche of necessitie, muste suffer with Chryst, yf with him, we will be glorified: And as Christ him selfe, when he was rayled vpon, gaue no euil words again. So is the true church of Christ kuowen in this, that it suffereth persecution, and doeth not persecute agayne. Wherefore lyke as wise kinge Salomon iudged her, to be the true mother of the childe, which had suche compassion on it, that she had rather forgo the whole, then haue it diuided and dismembred, & the other to be the harlot, that had ouerlayne her childe whiche had also consented to the death of thother: Right so maye we discern e-

A. iii.

uidently

The Epistle.

vidently the whorish church of Antichrist by her bluddy persecutions from the true church and spouse of Christ, the one with sword and fyre seeketh alwayes to quench the truth, the other through the spirit of lenitie, to winne men to the same, the one by compulsion and violent oppression, thother by perswasion: and meke intercessiō, the one by the sworde, the other by the worde, the one gouth aboute to pervert and deprave, the other seeketh all meanes, to conuerter and save. But lest I shulde excede here the iuste measure of an Epistle, and through prolixitie, be to your honour tedious, which cā (as the poet saith) discern a Lion by his clawes. I will breake of the thred of my discourse, notwithstanding, that the matter is so ample & large, that it wold require an other worke, wherein it is harder to fynde an ende, then it was a beginning, contented by these fewe examples of sondry tymes, to haue signified not to your Lordship, which knowe them much better then I: And haue red this present worke in Latin as you do all others right diligently. But through your ientil patience, to the plaine English Reader, that the true church of Christ hath ben in all ages persecuted, and that this present worke, written vpon the Reuelation of S. Iohn, & into an hundred Sermons digested, declareth no lesse, and is as it were an Ecclesiastical History of the troubles and persecutions of the Church, especially from the Apostles tyme, vntill the last day, wherein Christ, the head of the same shall come a righteous Iudge, to condemn Antichrist, and all Antichristian hypocrites & bluddy persecutours: But to receyue his electe people and to crowne them with glory: And shall deliuer vp his kingdome, to his Father, & God shall be all in all. Which worke vnderstanding right well, that it shuld to your honour be acceptable. I dedicate and consecrate to your name, as you best haue deserued. Which in this and other like enterprises, haue ben to me, a golden spurte, that by you all others may receyue commoditie therof, to the glory of God and saluation of theyr owne soules. The Lorde Iesus with his principall spirite, strengthen and confirme youre good Lordeshyp in all youre Godly desires,
From Ipswich the kalendes of
March. Anno. Do 1561.

A Sixain touching the contentes of thys booke.

Who list to moue his lippes,
and hereon loke and rede:
In thys Apocalypses,
these thynges shall fynde in dede.

What Antichrist first is,
who, and where he doth dwell:
And that his coming is:
from the depe pitte of hell.

Then what is tholde Serpent,
the Dragon and the rest:
And also what is ment,
by the Image of the beest.

That Roome is Babylon,
the beastes with her heades all:
The whope sitting thereon,
is Pope that downe shall fall.

The thre soule spets like frogs,
are Legates of the syde:
And shal haue parte with dogges,
though now they be of pryde.

The Locusts to declare,
as flies in Summer tyme:
The Popish clergie are,
a people full of stynke.

Theys songe is nothing els,
but alwayes coare, coare:
Holy church holi masse, holi bells,
holy bread, holy oyle, holy waie.

By the marke of the Beest,
they may both by and sell:
And as they saie at least,
redeme soules out of hell.

Theys wayes yet shal decaye,
and perishe in an houre:
All shal be take away,
their oyle, wyne and fyne floure.

And Rome shal downe be cast,
and drowned in the depe:
Her marchaunts then at last,
lament shal wayle and wepe.

The Dragon and the beest,
Sathan that Serpent olde:
Antichrist and the rest,
in paynes shal aye ben holde.

All ye that Godly be,
from Rome quickly depart:
Or els with her pousee,
of plagues ye must haue parte.

This booke shal che declare,
of Sunne, Moone and of starres:
Candelsticks, what they are,
of battell and of warres.

Whiche Antichrist shal mene,
against Christes church to fight:
And those that will beleue,
in Christ, to death will dight.

But Christ on Sion Mounte,
the Lamb shal aye preynt:
Of his maketh accompte,
and will them neuer faynt.

The sealed are the elect,
whom God hath chosen free:
All others are reiect,
and condemned shall be.

The Raynebow and white cloude:
and maruels many one:
The angels crie aloud,
blessed be God in trone.

Angels and spetes holi,
sheiders and Beastes foure:
Praise God continually,
so shuld we euermore.

The elect with good intent,
praye come Lorde Iesu come:
vnto the last Iudgement,
to iudge both all and summe.

They that dye in the Lorde,
streyght waye do passe to bliss:
This scripture doth recorde,
where ioye and glory is.

A Sixain touching the cōtents of this booke.

The troups that Angels found
and bidden of Gods ire:
Declare God to confounde,
that withstande his desire.

The Harvest and vintage,
do plainely signifye:
That time is ripe of age
and ought of right to die.

The woman clad with sunne,
with starres cheere crowned byght:
The church is and her sunne,
our Saviour Christ a right.

The newe Jerusalem,
of Christ the spouse so pure:
The church of faithfull men,
in ioye shall glorie endure.

In it no temple is,
no sunne no mone at all:
for Christe her gloze is,
and God is all in all.

Then Reader by this booke,
thou shalt thee not repent:
yf thou wilt heron loke,
no: mony better spent.

Tidde.



THE PREFACE OF

Henry Bullinger vpon the Apocalips of Iesu Christ
set forth by the Apostle and Euangelist s. Iohn, vn-
to all the xiles for the name of Christ in Germany
and Swyserland, of Fraunce, England, Italy and of
other Realmes or nations, and generally to all
the faithfull where soeuer they be, abiding
and loking for the cōmyng of Christe
oure Lorde and Iudge.



That this Apocalips
was reueled of Iesus christ
king of kinges and high Bi-
shop, our lord from the right
hand of the Father, and set-
forth by thapostolical spirite,
for the saluatiō of al faithfull
chiefly of those that shall be
in the latter dayes, befoze the
last iudgment, both the mat-
ter it selfe, whiche is treated,
right necessary to be knowe,
holson and excellēt, proueth:
And also the simple maner &
meane, wherby it is handled
being euident and plaine, de-

clareth. I will speake of ether brievely, Collectyng those thinges only,
whiche seme to be moze profitable and moze necessary. The Lorde had
sayd in the Gospell, how he wold ascende into heauen, and fro thence
wold send to his Apostles the holy Gost, the comforter, which shulde
leade them into all truth, and shew them the thinges that ar to come.
And that which he sayd he wolde do in wordes, the same verely hath
he also performed in dede abundantly. The holy Gost beyng sent to
his Apostles, which induced them into all truth, and opened to them
the thinges that were to come, especially to the Apostle and Euange-
list, s. Iohn, who receiued this Reuelatiō, exhibited to him of Christ,
from the ryght hand of the Father, by the mystery of an Angel, in the
holy Gost, who also by Christe his commaundement, committed the
same to wytyng. The summe and ende of the which wytyng is this: That Christ Iesus our Lord, wil neuer fayle hys church in earth,
but will gouerne it with his spirite and worde, throughe the ecclesiasti-
call ministry. But that the church it selfe, whylest it remaineth in this
worlde shall suffer many thinges, and that for Christe and the truthe

Iohn. xvi.

The summe &
ende of the A-
pocalipse.

of hys

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of his Gospel professed. And it openeth al and singular euils in a manner, that the church shal suffer, shewing how it must be exercised with common calamities, as warre, plague, famine and suche other lyke, What it shal pryncipally suffer of the false brethren through heresies, schismes, and greuous and continuall stryfes, contentions & corruptions in the matter of religion: finally how terribly it shulde be vexed by the most cruell persecutions of tholde Romane Empire, And laste by the wicked crafts & extreme Tyranny of Antichrist. Al the which thinges apperteyne to this ende, that all the chosen being sufficiently warned before, and provided, in all ages whylest this worlde shal endure, may with true faith alone, cleaue vnto Christ our redemer, king and high priest, only and eternall, and may purely and sincerely profess hym, call vpon him, in the innocencie of lyfe, serue him, and patiently attend after him, commyng to Judgemente, and to helyuer and saue the body: But contrarywise, that they dispise all superstitions and the worlde it selfe with those his sondry religions, felicities and pleasures: and beware of al vngodlines. And chiesly that they flee Antichrist which shall com in the ende of the worlde, vsurping to himselfe most vniuersally the kingdom and Priesthod of Christ, and greuously persecuting the church of Christ, euen to the laste Judgemente. In the whiche at the laste he with all his adherentes, shal be thysowen downe hebelonge into Hell.

The firste
chapter of the
Apocalips.

What thinges
are treated in
his booke, & in
what order.

Seven churches.

And, S. John beginneth this holysome matter of Chryste hymselfe, Lord, king and high Bishop, whose wonderful and most goodly description, after the Apostolike manner, he placeth in the very beginning, as the foundation of the whole worke. The same description dooeth so stately setfoorth the Lord, that all the church may easily know, dispersed throughout the whole worlde, in Christ oure Lord all thinges to be accomplished, what so euer he had sayd before shulde be fulfilled in him, namely that he shulde be exalted, one to the ryght hand of his father, into all celestiall glory, power and maiesty, & there to be king of kinges, of all other most myghty, and the true and only hygh Bishop. Saviour, gouernour, Lord and generall defendour of the Catholycke church. For blessed, S. John not only saw him such him selfe, but also exhibiteth him such, to be sene of vs all in thys hye wytyng so godly, by a most hygh and goodly vision. And moreover to thintent it myght be knowne to vs all, in what sorte oure Lord Iesus Christ, king and priest sitting or working in heauen on the right hande of his father, is neuerthelesse in the middes of the catholycke church, wherof he hath faithfull care, how louingly and fully he preseruethe it, & in best order gouerneth it. S. John sheweth in this his vision, that Christ walketh amonge the seven golden candelstickes, & holdeth in his right hande, seven starres. And streightway declareth what thing he vnderstandeth by the candelstickes and starres, calling the candelstickes churches, and the starres, Angells of the churches. That is to witte, Messagers, ministers and pastours. For the Lord chose vnto him selfe seven famous churches in Asia, with whom he treateth now generally and compendiously, vnto S. John for his

inter.

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interpretour: which he doth perpetually in all churches throughout the worlde, and will neuer cease to do tyll the wordes ende. For these seven number, whiche is most vsed in this booke, and is the number of fulnes, comprehendeth in it all churches. Wherfore S. John doeth so propounde, moderate, and temper all thynges that he treateth with these seven churches, that they may be applyed vnto all the Churches that shalbe in the worlde, vntill the wordes ende, for they learnyng and edifyng. And for the same cause, these seven churches may be examples of all other churches. For loke what thing then, did please or displease the Lord in those seven churches, what tyme these thynges were revealed: the selfe same in all other churches, shal please or displease him, so long as the worlde shal laste. And as he wolde haue those instructed and taught: so wyl he that all and singular be instructed at all seasons. Therefore in these seven churches we haue examples of churches most excellent in dede, and of God derely beloued: And agayne of most corrupte, meane also, and finally mixed. And in these al is shewed, what is, or shal be, the disposition, maners and vertues of all the churches in the whole worlde, and of al tymes and seasons, likewise the vices of them and remedies of the same. Therefore the Lord in these instructeth, reproveth, chidereth, threatneth, exhorteth, comforteth, promisethe. Wherfore in these we shal see, as it were in a table set before vs, what the true and ryght doctrine of the church is. And agayne, which is the false and the corrupt doctrine. We shal heare and learne, that the church beloued of God, must stande styll in the preaching of the Gospel, once receyued of the Apostles of oure Lord Iesus Christ: and muste loke for no new, nor other mo doctrines, and to haue no nede of other Reuelations: For the church ys already instructed with a most complete doctrine. There is it taught also, what we ought to do with corrupte doctrines, and teachers. And where it is easy to fall into vices, this booke doth diligently and plentifully minister medicines, teaching, how the church falling downe maie be set vp and repared agayne: And here it treateth much of true repentance, of the frutes of repentance, of the duties of Saints, or of very good woordes. Moreover, it exhorteth the afflicted to patience and constancie, and to the confession of Christes name, withoute feare, and to all godlynes: many times setting forth the most ample rewardes of god, And also affirming that tourmentes are prepared for the disobedient and reuoltes. By this waie & meane. S. John sheweth to the church how oure Lord Iesus Christ in heauen, on the right hande of his father, in the meane tyme, & neuerthelesse worketh in the middes of the congregation of his faithful, inspiring, quickenyng, keepyng and gouernyng it. And agayne, how the church liuing in this worlde, may liue notwithstanding in Christ, and be quickened of him, of whom it dependeth wholye, whom only it regardeth, and in whom it is preserved. And who wyl not acknowledge this handlyng of the matter, to be all together Apostolike, and right well grounded in the doctrine of Christ: But in the worke it selfe, all and euery thyng, shal to vs be muche moze evidently declared.

Chap. 2. and 3.

The church is
subject to try-
butions & per-
secutions.

Chapter. iiii.

The seven
joyes of the
Lambe.
Chap. v.

Seven scales,

But where as Christ in the Gospel hath said, that the church his welbeloued spouse, shulde be exercised with sondry afflictions, in the whiche notwithstanding, he wolde neuer faile her: Nowe in dede fro the right hand of his Father, he recompteth moste plentifully and in a most goodly order of all the dolefull destenies of the church, to thinttent that whilest the church is subiecte to sundry euilles, she may remember these thinges, and comfort her selfe, lest she being discouraged with aduersitie, she begin to doubt of the good wyll of God towards vs, and fall againe to Idolatrye forsaken, into the errors of theyr Fathers, and into the slippery pleasures of this worlde: but rather that she go forwarde in the Religion of Chryste once receyued, that she holde on throughe constanthe patience to professe Chryste, to cleaue vnto him vnseparably, that at the length we maye also be toynded with the same, in y^e heauely countrey. Which is verely the marke and ende of our lyfe, & the course of all faithfull in this miserable worlde. Howebeit, whereas in the calamities and persecutions of the faithfull, and in the felicitie & triumphing of the infidels, the minde euen of the holpest seruant of God, is soze moued, and greuously tempted, befoze he come to declare the heauy and miserable destenies of the church, he setteth forth vnto them, a moste beautiful type or figure of the reuerende, help, and euermoze blessed Trinitie, wherein is setfozthe, to be sene of theyes of all men, the vnspakeable wisdom of God, power & maiestie, the iuste gouernement of the same, and holy iudgement in all thinges: And is also declared, that almighty God the father, by that Lambe, that is, by hys sun, our onely redeemer, in the vertu of the holy Gost, doth gouern well althinges, what soeuer they be eyther in heauen or in earth. And also the very destenies of the church, which are wozitten in the boke of his eternal prouidence, closed with seuen scales. There appereth the Lambe of God, setfozth with seuen hornes: That is, furnished with most ful power aswel princely as priestly, the greatest of al, and in all the most absolute. The Lambe recepueth, that boke of the ryght hand of hym that sitteth in the Throne, and vndoeth and openeth in order those seuen scales. For he recepueth of hys father all power, bothe in heauen and in earth. And that the Lambe alone openeth those seuen scales, it conteyneth a swete mystery, and ministrerth a singular comfort to the faithfull. For where we beleue, that the Lambe of God, our redeemer Iesus Christ doth loue mankind so exceedyngly, that neyther in heauen noz in earth, maye any thyng be founde, that loueth vs moze intierly: And now see the very same, and none other to open the seuen scales, which opened, sondry calamities islew out by and by, into the worlde: Who wold double, the same to be sent to him for his health, since they are sent not without his prouidence and disposition, who directeth al thinges for the saluation of his chosen: vnto all the which thinges, that notable matter is added, that al the spirites Angelicall, the elders also, and all heauenly creatures, wooshypp God and the Lambe, prayse and commend his righteousness, and for his exceedyng good gouernement, geue him immortall thanks. For therof we miserable mortall men, inuironed with synfull fleshe, ought to learne,

to learne, that we shuld acknowledge also, the iustice of God in all hys woorkes and not muner at his gouernement and most rightfull iudgement: but rather to wooshypp God, to submit vs vnto him, to prayse his righteousness, and geue thanks for his moste holy gouernement, and to crye with the prophet, thou art iust O Lorde, in all thy wayes, and holy in all thy woorkes. These thinges, being on thiswise promysed, and the mindes of the faithfull, thus instructed and prepared, in the opening of the seuen scales, seuerally is accompted and relined by, what and how greate euils shuld inuade men, from the which not so much as y^e faithful living in this worlde, shuld be free. Warres, slaughters, famine, pestilences are receyued, and suche other lyke plagues: Agayne persecutions, seditions, and a great deale worse then al these the seducyng, and dystroyng of men throughe corrupt doctryne.

But because this boke of the Apocalippes, is most euangelicall & apostolical, it minglieth doubtles in all that declaration, ofren tymes ioyfull thinges with sorrowful, and comforteth the faithfull exceedingly, in moste and greatest daungers. And therefore in the calamities, troubles, euils and corruptions declared hitherto, the Angel of God is brought in, who marketh the elect of God, in theyr forcheades: and all they in dede, throughe the goodnes and custodie of God, are saued from perdition. And of these are accompted innumerable thousandes. Wherby we learne that the mercy of God is moste ample in sauing of men: and that we ought to hope well, of the saluation of oure elders, wherof though the most part lyued vnder the corrupt tyme of Baptisie, yet followeth not thereof, theyr saluation to be doubtfull, at the least euen for this cause, that we see, that God had, & hath his church at all tymes, euen when they be most daungers: To haue hys sealed, to haue suche as wooshypp hym, whiche like as in tynes past, haue not bowed theyr knees to Baal, & the which through his vnspakeable goodnes and mercy he hath saued from perdition, and mercifully clenched, from all corruption.

And out of the seauenth scale, are brought consequently seuen troppets, by the which are denounced greuous condicts of the faithful and infidels. Yet befoze that these thinges are expounded, Chryste is shew- ed befoze the Throne of God, making intercession for vs. And to him are the faithful sent, in their perils, to craue helpe of hym, succour, and deliuerance. And the Deuil, master of lyes, bloweth the out, sente to his men: Agayne the holy spirit of God, soundeth the trompet to the Saintes. They ioyne together in battell here, the godly and vngodly, the disciples of the pure, and of the corrupt doctrine, the soldours of Chryste; and of the Deuil. Here are great daungers, and the mindes of the godly ar more greuously afflicted and tempted with peruerse doctrynes in the church, then with the cruel sworde of tyrantes, and al- manner of calamities. Here are sondry heresies resited, which impugn and corrupt the euangelical veritie. And as by the seuen scales he vnderstode al manner of calamities, by the iust iudgment of God posyted out vpon the worlde: so vnder the seuen troppets, he comprehendeth al heresies in the worlde, and pernicious opinions against thapostolical doctryne.

Chap. vi.

Gospel or
Consolation.

Chap. vii.

We must hope
wel of the sal-
uation of oure
fozefathers.

Seven from:
peris.
Chap. viii.

The Preface.

Chap. ix.

doctryne. And sheweth that amonges those corrupte deuotions, Mahometrie and Papistrie, did mosse excell. He describeth the wanton and tedious clergie of the Pope, whiche to men is euen intollerable, vnder the kynde of grasshoppers. And Lawrence Walla, a man excellently learned, though he was a Romane bozne, and that of a noble house. Where the libertie mete for Chyriste, was of him moze esteemed, then so hard and monstrouse a bondage, coulde not refrayne, but inueyghed against the Popish clergie, and said: I verely ys I haue any sayth at all, beleue nothiug to be moze hatefull, neyther to God, nor to other men, then so greates licentiousnes of the Clergie in temporal matters. And nolesse evidently expyresseth, the Turbyshe crueltie, vnder the kynde of terrible hoxses, breathyng out smoke and fyres. By all the which thynges, he setteth forth the church to be mosse miserably afflicted and tormented, vntill after the same sorte, that we see the vexed at this day, vnder the mosse unhappie papistrie, & mahometrie.

The Gospel,
of consolation.

Chap. x.

Againe yet lest any man shuld be in so great euils discouraged, and shuld thinke that God, his promesses touching the endes of good and euill men, were bayne, & also concerning the deliuerance of the faithfull, by the last iudgment. Agayne after the disposition and maner Apostolicall, he annexeth and setteth against all these perilles and calamities, a most strong consolation. For he bringeth forth, the Lorde Chyrist hymselfe confirming by a solemne othe, that doubtlesse an end of all these thynges shulde come: And that God of hys iustice wyl assuredly render rewardes to the godly, and punishment to the wicked. Where he dissembleth not, that John himselfe, shall prophesy again, to write in thapostolicall spirite and doctryne, to kynges, nations, and many people. Moreover, he affirmeth manifestly that he wyl send in to the worlde, teachers of the veritie, and of certayne saluation, which also most sharply, shal rebuke the wickednes, and wicked men, of the mosse corrupt last age. Shall preache Chyrist, sincerely, and accule Antichyrist most greuously. These he shaddoweth by a figure of two excellent doctours. Whom he saith, for the libertie of preachinge, and constancie of sayth, shuld be most cruelly slayne of Antichyrist. But he addeth, that these shall receyue of God, most ample rewardes: And that Antichyrist shall labour in vayne to suppress by fyre and swoorde, the preaching of the Gospel: for so muche as the Lorde shall oftentimes strike by new preachers, which shal lighten the truth obscured. He addeth further moze, that many shal daily reuolt from Antichyrist's kingdom, and that the same finally by the coming of the Judge, shalbe vnterly brought to nought, and he maketh no conclusion, at this present in this place of the last iudgement of Chyrist, but differreth the exposition of treatyng of that matter, to an other place moze couenient, which he treateth in the. xix. and. xx. Chapters. And these thynges hitherto hath he spoken generally of the perils, calamities, contentions, troubles, sectes, and persecutions of the church of Chyrist, whiche shal exercise it from the time of Chyrist and his Apostles, to the worlde's end. He annexeth consequently, a singular or pynate, and that a plentiful treatise of the most greuous conflicts and persecutions of the church.

For

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Chap. xii.

For it becometh chiefe the saintes, to haue knowne these thynges, that in the veri perilles and afflictions, they may remember this godly admonition, and beare in minde, that the Lorde hath tolde before, of the things that they now suffer, who ruleth & gouerneth al thyngs, finally who can and wil deliuer them from al these euils, when, how, and as muche as he of his good wyl shal see it good. Firste therfore he propoundeth agayne, generally the partes of this conflict or strife, a woman clothed with the sunne, crowned, trauching, which is a figure of the faithfull church: he setteth against her a most fierse and cruel enemye, I say the great dragon, Red, with seven heades. &c. A figure doubtles of that olde serpente, the Deuill. After are set forth they attempts, nature, force and conflicts of fyght. And here again for a comforte it is expessed the victory of Chyrist the head, and of the church, and members of the same. Afterward the Lorde by John, rehearseth, generally in the vision, the special instruments or members of the dragon, by the which he assaulteth, and mosse cruelly vexeth, and wrecieth the church. And these instrumentes are, the beast with seven heades and ten hornes, and the beast with two hornes, that is, the empire and false prophet, and the image of the empire. These thynges he painteth out after the Imutation of Daniell so lueky, and (as it is sayd) with theyr owne colozs, in the. xiii. and. xvi. Chap, that no man can chouse but fele, and muche moze perceyue, of whom he speaketh: verely of the olde Romane Empire, and of Papistrie. He calleth beastes after the imitation of Daniell, cruell kyngdomes or empires. And the thyng it selfe declareth, that our very Lorde Iesus Chyrist, the head and king of all saintes, suffered and was crucified vnder Iohnce Pilate, gouernour of Iuri, but sent thither fro Rome, and gouerning al thynges in the name of Emperour Tiberius. Agayne, euery man knoweth that the first persecutio against the Chyristians, was styed by by Nero Emperour of Rome. The seconde by Flauius Domitian Emperour of Rome, which intrapped also the Authour of this worke. And after this we reade of epyght other persecutions or mo styed by by the residue of Romane Emperours, against the faithful spouse of Chyrist by the which she was cruelly rent in peaces and troden vnder foote. And that for no other cause, then for that she woulde not worship the beaste: that is, that she wold not receyue the superstitious and heathen rites of the Romane Empire. I meane the false Gods, and idolatrie of the Heathen. And for that she worshipped one God, alone through Chyrist, and cleaued to him & seruid him, after his Gospel. Where therfore are excepted Constance, Constantine, Gracian, Theodose, and other godly and chyristen princes or Emperours, which be not rekened vnder the deuillish beast. For an Empire or kingdom of it selfe, as, Shaul sayeth, is of God: wherfore ys good men rule, and geue not ouer themselves to be ruled of the Deuill, they shal verely appertaine to the body of holy church, and not to the abominable body of the beast. In the meane time, whilst that olde Rome wold not seriously repit, and tourne to Chyrist, forsaking theyr false gods and superstitions, at the last it was condemned of Chyrist, by the law of like penaltie. For

Seven heades
of the Dragon

Chap. xiii.

Seven heades
of the beast.

with the same measure, that the Romanes met to other nations, with the selfe same, did other nations measure agayne to Rome. Wherfore the Persians, Hunnes, Frenchmen, Alemans, West Gothians, Vandalles, and East Gothians, invaded the empire, & rent the whole Empire in pieces. And at the last, besieged Rome it self, brake in to it, toke it, spoiled, sacked, burnt & destroyed it. And so at the length, the Lord Jesus by iust iudgement, reuenged the blood of his seruantes. And Rome lay, and yet lyeth in ruine, and shall neuer be repaired to the ancient beautie. And it beloueth the ruine of it, to remayne in token of the veritie, and reuengment of Christ Jesus: that euen therof al godly may gather, & God wyl be most true in thother promyses of Christ also as yet not fulfilled. Wherouer the Romane Empire wellward, laye neglecte without an Emperoure, aboue thre hundred and twentie yeares, from Augustulus, whom Vpater a Germane oppressed, til Charles the great king of Fraunce. And in these times of desolation, that is, of the empire oppressed and extinguished in the west, The Bishop of Rome, began by little and little to gather to him no smal power and possessions, by the authoritie which he toke vpon him vnder the pretence of Christ and the Apostles Peter and Paule, tyll such tyme as he began to reygne also. But tholde Popes, his predecessours, were not Princes in the Church, ruling vnder pretence of Religion: but were ministers of the church, simple pastours and poore. And Saint Paule prophesied, that of the ruine of the Empire, and destruction of the cite, Antichrist shulde spyng vp. For he sayd, only this holdyng now (or, only this let that now deceynerh) tyll it come to passe that it be taken away, and then shall that wicked be reuenged. He signified therfore that Antichrist shuld not reygne, com, nor appere, before that olde Romane empire were taken away. For this being ouerthrowe, that the same See of Rome shulde be erected. For Tertullian, who liued a thousand and thre hundred yeres past, in hys boke of the resurrection of the fleshe: Who sayeth he, shall be taken out of the way, but the state of Rome whose departing, being disperfed in to ten kings, shall bying in Antichrist. And, S. Hierom in the .xi. question to Algasia. The Romane Empire, sayth he, which now possesseth al nationes, depart and shalbe taken away: and then shal Antichrist come, the welspyng of iniquitie. The same authours, by Babylon in this boke of, S. John, vnderstand Roome. And John hym selfe in this boke sheweth, that the seven headed and myghty olde empire of Rome, being taken away, an other beaste shal aryse, and that with two hornes: that is to witte, suche a Prince, whiche shall chalenge to hymselfe, a double rule or kingdome, fulnes, I say, of power, as well in thynges spirituall as tempozall. And this same doth the whole worlde at this tyme acknowledge to be the Bishop of Rome, decked with his triple crowne (vndoubtedly of the thre hornes, which accordyng to the prophetic of Daniell, epyther brought lowe, or toke away this base & condemned horne and Armed with two kepes, signifieng hym to be king and Bishop, the most myghty Monarke, in matters spiritual & tempozall, Christes vicar in earthe, haupng full power in heauen and in earth.

The falle of tholde Empire is the rpyng of a new.

The two horned beast.

Daniel .viii.

earth. He hym selfe in tynges past, caused men to set by the Image of the beast: that is, to set by a new empire, after the Image and the Imitation of the olde Romane Empire. Whych thing after it was begun in Charles the great, a right noble prince, and furthermore auassced, and comen from the kings of Fraunce, to the Germans, which in dede were stout, Godly, and worthy Princes. The Bishop of Rome was not ashamed in straunge wise to beze, trouble, excommunicate, depose, & to substitute others in theyr place, & to styze by warres in many Realmes at once, and set them together by the eares, so long till those kynges did frame themselves after hys wyl and appetyte, and wolde fall downe to kisse hys fete: And he hym selfe at the length toke vpon him the empire, & publishing his decrees to the whole world, boasted hymselfe to be the Monarke, or soule ruler of the world, who myght at hys pleasure bothe depose kynges, and set them vp in kyngdomes: Finally, & he was supreme iudge in earth, whych may iudge al men, but he hym selfe, may in no wyse be iudged of any man. Therfore lyke as in tholde empire, we sequestred from the comunion of the beastes all good men, which were, or liued vnder the empire: so in this new also we do alwayes except the graue and wity, the good & godly men, and al religious people, which mixed among them, not only as by de styl in Christ, but also epyther abhorre and comtemne the beast, or to theyr power fight against him: Wherby they come not in the account of the beast. And this two horned beast, marketh his worshipers with a Character: And those that refuse this character, he excommunicatech out of al mens company, so that it is lawfull for them, neither to be nor sel: Yea more he condemneth them for hereticks & schismatics, for damned and lost creatures. If thou confesse thy self now to be a Christian, and profess with a sincere and loyall hart the belefe or crede of the Apostles, & one holy church of Christ and of al sainctes, and dost not aboue all thynges confesse the Pope to be Christes vicar in earth, with the fulnes of power, and the Romish church, which is the mother of all churches, and can not erre: thou shalte seme as yet to haue confessed nothyng, but shalt be sayed rather to be suspected of heresy, and therfore to be more straitely examined. This thing can not be dissembled, for it is knowen to all men in the whole world. But to chintent, we shuld not erre in a matter so nedefull to be knowen, and that we might more easely see Antichrist once knowne. S. John also addeth the number of the name of the beast, 666: by the whiche we verely come to the name, or knowledg of Antichrist. For if we accopt from the setting forth of the Apocalyps, syxe hundred thre score & syxe yeres, we shal come to the yere of our Lord, 1534. To the same tyme, I say wherin the Bishop of Rome, forgettyng his humilitie, simplicitie, pouertie and also his office and ministerie, set his mynd to beare rule, and receyued exceeding great rewards of king Pipine and of other Princes, and prepared him selfe away, wherby after ward he climeth to the high dignitie of the empire. Which thyng in the woork he selfe shall appere more playnely out of his wynges.

And as he did once or twice before, so now also, S. John after the

Be-

Apocalyps

The Character of the beaste.

The nombre of the name of the beaste.

The Preface.

Comforte.
Chap. xiii.

Apostolicke maner comforteth the afflicted and faithfull Church, least haply in this distresse and continuall persecutions of Antichriste it shoulde falle, and shoulde thinke that religion and the church were cleane forsaken. He sheweth therfore, howe cruelly so euer bothe the ten horned beaste and the two horned beaste do rage, yet stonde the lambe neuerthelesse in mounte Sion, not as the Dragon in the sader. And that Christ, hath in this wicked worlde polluted of Antichrist, his chosen church, which he will moste faithfully preserve euermore and mainteyne, he addeth, that howe muche so euer the beaste coueteth to haue the sacred and holie preachinge of the Gospell oppressed, the Gospell shal neuerthelesse be preached, and that clerely, and that Babylon shal certainly falle, and the church of Christ be established.

He addeth moreover for a comforte, that the soules of Saints that at in daunger or suffer for Christ, do assuredly and straightwaie sitte from this corporall death to eternall lyfe. Agayne, that the Lord is ready to take vengeance of all his enemies, & to requyte them abundantly, which he sheweth typicly by 3 parables of vintage & harvest.

Oftherewards
& punishments
of good & euill.

And these thynge handled on this wyse, he proceedeth to declare diligently, not the laste place of thys booke, of thynges of good and euill, men, of moste ample rewardes to be geuen to the worshypers of Christ, and of moste greuous paines and tormentes to be inflicted to the adherentes of Antichrist. Men of no small estimation sticke in these thynge doubtfull, and the common people herin erre more than shamefully: whylest for the present felicitie of the wicked and continuall miserie of the Godly they doubt whether paynes be appointed for the wicked, or so greate rewardes for the godly. For euen for thys cause fewe kepe they standynge, and more laugh at Christe and his woorde, and embrace the presente pleasures of thys present woorld, follovinge the more happie and victoriouse parte.

Chap. xv.
Seven vials.

Therfore blessed Saint John, not without cause (the Lord commaunding him) bestoweth very muche diligence in declaringe these thynge exactly. And firste after his maner he bringeth forth the seven Angels, hauinge cuppes of the plagues of God, and chaungeis come out of the temple: signifieng the iudgements of God in punishinge the wicked to be moste ryghtuous. And the seventh nombze comprehendeth agayne all maner, and the most ful plagues of God.

Chap. xvi.

The Angells powre out these vialles vpon the Antichristianes, the enemies of Gods woorde, and the hard harted that can not repent. For God moste rightuous plageth the unpenitent woorld with sundry tormentes: reseruinge yet more greuous then these, to punish them in the woorld to come. But especially he exhibiteth the iudgement that is to witte, the punishment of the harlot in purple, I meane of the Pope and the beaste, to be sent. Firste he brought forth an honeste and noble matrone, to witte, the very spouse of Christ: nowe as it wer by opposition he setteth against her a proude whoze, that falsse newe start by Romishe Church, who extolling her selfe braggeth more of her outwarde apparell then of inward furniture. And he affirmeth that she shall perish for her greates offences, yea as

it is

The Preface.

it is eident that tholde beaste was torne in pieces and burnt. And that stompet that is called the whoze of Babilon, sitteth on the beaste. For Rome is the seate of the same church that is called both the Roman and most holy church, wherby all men maye see that St. John hath spoken so spikfully, that he hath as it were pointed with the finger (as they commonly saye) whom he meaneth, and of who he speaketh, doubtles chauncient wyters, as I tolde you a little before, vnderstoode by Babylon Rome it selfe. But afterwarde he discourseth at length the destruction of Babylon wyth a maruelouse plente of playne woordes, as it were pouring out a certen fludde of eloquence: and compendiously collectynge all amplifications and figures that beautifie the speache, which are any where to be founde amonges the Prophets. But by the way he placeth among these, certen most pleasant thynge of the mariage of the lambe, and of the byde preparynge her selfe to the mariage, and of the certenty of the saluation of 3 godly and what maner a thinge that blessed felicity is. Whiche finished, he descendeth immediately to 3 same laste iudgement, whiche I suppose is no where els in the whole scripture, as it is here not only so described, but also painted out with liuely coulours. For here is described the persone of the Judge comynge to Iudgement with his saints & with greate power and gloire. There stonde against him the rankis of his enemies breathing most cruell thinges againste the Saints of God. By and by succedeth the most terrible iudgement, but yet most iuste. For the falsse prophet is throwen downe into hell, downe is the beaste throwen, and downe are cast all wicked and impenitent persons. There is shewed here moreover the iustice and equitie of thys vniuersall Iudgement in thende of the woorld, wherein is punishment taken of all persones of what nation, religion degree or state & sexe so euer they be, that are sequestred and alienared from the true religion of Christ. Where both the resurrection of the dead is touched, and the processe of the whole iudgement is figured. Herunto he annexeth a most iopfull disputation of the blessed lyfe, shewing firste generally, what it is, and that it shall most certenty be geuen to the faithfull, by the which treatise most strongly is beaten downe the distruste or diffidence that is naturally greefed in vs. After ppytially and plentifully vnder the Type or Image of a most beautiful Citie, he shadoweth after a sorte, the place & palace of the blessed, omitting verry nothing at all, that is either iopouse, comfortable, delectable, or precious, which he affirmeth not to be in 3 court celestiall most abundantly & woorld without ende. Notwithstanding we know well enough that touching the ioy to come albeit St. John hath hitherto spok neuer so largely, yet hath there nothig besayd worthy so greate a matter, wher both 3 propheticall & Apostolicall scrip, saith, 3 which the eye hath not sene, nor 3 eare hath hard, nor yet hath ascended into the harte of man, the same hath God prepared for those that loue him. But those thinges whiche I haue hitherto drawen into an abridgement (the title and conclusion of the woork omitted, the order of the booke shewed also by the way). St. John in his Apocalypse deliuered by Christe (as ofte I

Chap. xviii.

Chap. xix.

Chap. xx.

Chap. xxi.
xxj.

But,

haue

The Preface.

The doctrine of the Apocalypse is the apostolical doctrine, *Iohn. v. i, Iohn. ij.*

The Apocalypse is the paraphrasis of the prophets.

What excellent and profitable things are treasured in this booke

haue said, through the ministry of a most excellent Tengel, commended to the vniuersall Church of Christ, and chiefly to vs, in whom thence of the world hath chaunced: wherin he hath taught nothing at all contrary to that, which he hath taught in his euangelicall story, and his epistles. In his story he reciteth certain thinges, concerninge the persecutions of the church, by the wordes of our Saviour Christ. Of Antechrist nothing, vnielſe he sayd this only, which many vnderſtoode to be spoken of Antechrist: I came in my fathers name, and you receiue me not. If an other shall come in his owne name, hym ye wil receiue. In the pistle, he touched by the way Antechristes matter, & sayde: dere childzen, the last tyme is at hand, and as you haue hearde, that Antechrist shall come, euen now many Antechristes haue begon to be. But in this last boke of his, S. Iohn toke vpo hym to declare peculiarly, and in dew order, and plentifully, such thinges as our lord Iesus Christ, had distinctly and playnly reuealed to hym of that great Antechrist, and of the perills and persecutiōs of the church. And for that cause he appereth to haue vsed moze plētifull copie, and a kind of speech, better furnished, moze painted, variable and polished: so that it is no maruell, though the phrase of this boke vary somewhat from the style of his other bookes. Wherof we shal touche somewhat also, in this that followeth. In the meane time you wil say, there wanteth nothing in this boke, if you way euery thing moze diligently, which you shulde require of a boke moſte euangelicall and apostolicall. We haue in the same, not only expreſſed, but also well expounded the chief articles of our beleeſe. Mozeouer, innumerable places of the prophets are expounded in this boke. For the whiche cause this, S. Iohn was called of Iohn Decolapadius, notwithstandinge the exposition of the prophets. And as the Apostles had this peculiar to themselves, to confirm such thinges as they taught, by the writings of the prophets: So in the exposition of the boke it shall appere, that this holy wyrtier, S. Iohn, hath either borrowed all his thinges of the scriptures, or to beautifie and confirme his writings by the scripture. But chiefly this boke of. S. Iohn setteth forth the kingdom and priesthode of our Lord and saviour Iesus Christ, the power, glozy, and maiestie, of his deitie and humanitie, the misery and veritie of his redemptiō. And I doubt whether (after the Gospel) there may be founde in any other boke of the scripture moze goodly and moze godly & fit descriptions of Christe. Neither do I desire, that credit shulde be geuen to these my wordes, let the triall be made of the thinge it selfe. Yea the church also, the chosen spouse of Christ is painted out most beautifully, and she with her vertues and vices is touched, also the fall of her, and likewise, the reparation and reformation, and the conflict or fight of the same: here be mozeouer described the perills, ayde, and victories: that you may seme to haue herein, an abridgement of the story of the church. Mozeouer, it appereth by this boke what is the true and sincere doctrine in the church of God, & which is false & corrupted. Farthermoze it sheweth vs also sondry descriptions & figuratiōs of matters most weyghy, but first and chiefly of that honorable Trinitie, of

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Christ also (as I said before) our saviour and iudge. Finally proteour and president, gouerning all thinges most iustly & in most goodly order for the saluation of his chosen, watching ouer his worlde, and ouer his church, and ministers of the same: Justifying also, sanctifying and preserving all the faithfull, in the felowship of the church: Punishing likewise all the wicked, with all superstition and vngodlynes. Briefly no where neglecting the chose, no where sparing thenemies. Besides this it setteth forth to vs, the description also of the Devil, & of al his mallice and warre: And setteth before oure eyes also, the horrible tormentes, and paynes that they suffer in hell. It setteth open to vs heauen it selfe, and sheweth what may be the hope of the faithfull: And affirmeth the true resurrectiō of al flesh. In this boke is taught, how great is the grace and mercy of almighty God, howe righteous he is & true. Here is taught, what is the true repentaunce of the faithfull, here are taught the true good workes of the true faith, what be the duties of true pietie, and what, be the holy exercises, dew & to God acceptable of Sainctes in earth. Here are shewed also most diligently those wicked dedes, whiche are to God most hateful. Here is the web most plentiously, what shal at the length be the end of good men and euill, what shal be the sonerayne felicitie, and what the extreme misery and infelicitie, In somuche that this boke maye euen by the thinge it selfe or matter, that it treateth and setteth forth, commend it selfe to all godly people, and may shew and proue in dede, that it was writte by the spirite of thapostle.

Now all these matters are set forth and handled after the Apostolicke maner, and accustomed facion of holy scripture, playne and full of perspicuitie. At the beginning God propounded diuine matters, and the which concerned our saluation, as it were vnder a veale, and vnder figures, not to thintente to darken or obscure them: but rather to vnfolde them and set them forth. For this maner of declaring intuisible thyngs, by visible, is moze fit to teache, moze mete to moue, moze apt for perspicuitie, and most conuenient and sitting, that thinges may be moze depely imprinted in minde, and the lesse fall out of the same. And therefore we rede that sondry visions, were exhibited to the Patriarches, as to Abraham, Isaac, Joseph, Moses and others. Certes yf you take fro the bookes of the Prophetes, the visions, parables, and sundry figures of speache, how much, I pray you, shall you leaue of theyr doctrine: emongs these, be moze notable in visions, Ezechiel, Daniel, and Zacharie. Neyther is thys maner of teaching by visions, parables, and sundry figures, take away in the new testament, lyke as I haue shewed els where. The very story of the Gospel both figurate and teache most thinges by parables. And, S. Iohn himself in his Gospel, is verie much in the mention of light, darkness, of bread, water, of a Sheperd, and shepe, and suche other lyke. In the meane while I am not ignorant, howe great a difference, there is betwene parables, Metaphores or Allegories, and visions: But who agayne knoweth not, that in teaching, and setting forth of matters the maner of either to be after a sort al one, and of the same effect? For they serue

By what meane and in what sort these are set forth.

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for plainnes and perspicuitie. But let suche as thinke not a misse, that Parables taken of earthly things, differ very muche from heauenly visions. Consider, how these celestiall visions are exhibited to the Apostles. **S** John, by Christ now remayning in heaue, and requiring that his seruantes, hauing theyr mindes lifted vp to heauenly thinges, shuld learne to saueour spirituall matters. Where he yet neuertheless hath obserued plainnes and perspicuitie. I suppose verely this booke to be simple and playne to the faithfull, that will read it attentively & with deuotion. I graunt that thold expositours of this booke haue stuck full oft in expounding the same, & could not alwayes wind theselues out: but in the meane season it is euident, that the same men haue said oftener the once, that hardely shuld this booke be vnderstand before it wer fulfilled. And in dede to those auncient fathers, the vision of Daniell seemed vtterly most obscure. But whē such thinges wer accomplished, as he had hid vnder figures, there wanted not that sayde, how he had wyrtten a story of thinges don, and not a prophetic of thinges to be don. And our lord him self also in the Gospel of **S**. Matthew. When you shall see, sayth he, the abomination of desolation, which was spoke of by Daniel the Prophet, standing in the holy place, he that readeth let him vnderstand. Noth not say also in a manner in all his propheties, after the coming of Christ, and most of the misteryes of the kyngdom of God accomplished, some likewise to haue compiled a most playn history: And doubtles, if we reade with diligence this same booke of the Apocalyps, & confer those thinges which he speaketh vnder a shadow, with the same that stories tell us to be done: We shall say also, that he telleth plaine histories. I haue verely loued this booke from my youth vpward, I haue gladly red in it, & bestowed much labour, ther vpon, obseruing what thinges it had out of the bookes of **S**. prophets, & howe the propheties herof did agree with thother propheties of **S**. prophets, & doctryns of the Apostles. I haue searched finally, after the capacite of my skiled wit, diuers stories, which I thought to make for **S**. opening of the sence of this prophetic. I haue searched also thopinions of other expositours: And haue diligently compared domestical matters, which are don now in our tyme, with this narration of John: of al the which thinges, and chiefly being ayded by the helpe of God, whiche I called for, I haue gathered such thinges as I now do communicate hert to the godly readers. Whereunto came also the singular learning & diligence, and aptnes in expounding the holy scriptures of the most godly man, **D**. Theodore Biblander doctour of Diuinitie in the vniuersitie of Zurich, who thirtie yeres past, red openly, and to his greatesse praise, this booke of reuelation: of whō, vnlesse I wold confesse my self to be very much holpe, I were exceedingly vnthankful. There remaineth as yet a faithfull relation of the same, imprinted at Basyl the yere of our Lord. 1545. Wherein he disposeth this booke of, **S**. John, & giveth a light to it with his scoles. And bothe of thold and new that I could get, I haue red ouer Iretas, the successor of Andreas bishop of Casaria, whose exposition vpon this booke, he allegeth vnder the once. **S**. Austen also, bishop of Wyppon, and Maximianus Bishop of Utica. Neither haue I contemned Thomas of Aquine, nor dysliked the o-
ther.

The booke is
plaine and may
be vnderstand.

Doctour The-
odore Biblan-
der.

Who haue
written vpon
the Apocalyps.

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diary glose, as they terme it, of the newer sort. **S**. Sebastian Meier, minister of the church of Bernes, xx. yeres since, a man of great vertue and learning, hath faithfully, and not without great fruite traueled in expounding this booke, whose commentaries vpon the Apocalyps wer imprinted many yeres since at Zurich, by my frend Froschouer. And **D**. Francces Lambart of Tuenion, a most godly and excellent learned man hath laboured in expounding the same booke, who had fyrste red it at Marburg, the noble vniuersitie of **H**. Hesse: And after in the same citie he caused to be printed and set forth, seuen bookes of the exposition therof, the yere of our Lord. 1528. Moreover, there was imprinted at Wittenberg, in Saxony a commentary vpon the apocalyps, written an hundred yeres past, and sent to **D**. Luther out of the furthermost parts of Germany, namely out of Sarmatia and tartaria, which I red also: as likewise certen thynges of **D**. Leuthers vpon this booke of Reuelation. And here I may not forget the most excellent learned men, and the which haue right wel deserued of learning, Erasmus of Roterdame, and Laurence Valla, who haue also lefte theyr annotations vpon this booke. By all whose labours I confesse my selfe to be very much holpen: whiche I recite franchly for this pourpos, that I would dissemble nothyng, nor seme to offend against ciuilitie, or defraud any man wrongfully of his deserued praise: And therfore wold admonish the godly, that if I seme to any man to haue don any thing in this work praysse worthy, he may know that I haue don nothyng without coadiutors: And that he refer this whole benefite to God thauthor, and fountain of all goodnes, & geue hym thanks therfore. And al these thinges of myne I propound to be iudged of the godly readers & auditors, that they may take that shall seme good herin: and where I seme to haue erred fro the right rule, they may eschewe the same. Myther wil I contend with any man, neither wil I entyre better learned, or better exercised, wherof som haue promised already commentaries vpon this booke if they shal bring forth better thigs: yea, I am alwayes ready my self, not only to receiue better thynges, but also to geue them thanks that offer the same. In the meane season I put out my talent, which I haue receyued of the Lord, that I may win som lucre with it for my Lord. And I beseeche the Lord that he wold prosper it wel, and blesse this my simple trafficke.

Where moreouer I take God to witnes, that I haue takē this pain, for no priuat hatred towards any man, for no desire of rayling, nor for any intent to procure any mans displeasure: but simply to expound this excellent and right profitable booke of the new Testament which haue lately with my commentaries set forth al the residue of the bookes of the new Testament. And besides all this, many godly & learned men out of sondry places, in their letters writte to me, haue required my exposition vpon the Apocalyps. To whose iudgement I gaue very much, I did in dede more easily consent to this editio. And wherin I meane time the hatfull cause of Antichrist (as many men call it) came in the beginning of the worke to be handled, I neyther ought, nor myghte dissemble it.

That these ob-
jections are fre-
ly written.

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Moreover, this is playne, that I haue brought forth nothing in this matter, that is new, straung, or hath not ben heard of: noz that I rote this stone alone. Now al the world crieth out, that no other antichrist shall come into the world, then he that is comen already in the Bishops of Rome: Who shal in the meane time be slaine with the sword of God, his sword in the hart of the faithful, and shortly shalbe wholly abolished, by the glorious comming of Christe vnto iudgement. If I shall suppress and conceale this thing, the stones wyl cry out. For now is the time fulfilled, and the kingdom of God is comen, Blessed, and for ever blessed be those, that watche and loke for Christ vnto saluation. I reney an holy Bishop sayde, a thousand and foure hundred yeres since: Antichrist where he is but a seruaunt, will be worshipped as God. Tertullian and S. Hierom, (as I haue said now oftner the once) haue expounded this prophecie of S. John touching Babilon of Rome plainly. Gregory the first of that name, who was also Bishop of Rome, was not asfraid to pronounce openly, that he was the hauntcurout of Antichrist, that wolde suffer him selfe to be called the vniuersal and high Bishop. But then did the bishop of Constantino-ple, vsurpe to himselfe this title, who ran before the latter bishops of Rome. And in the xxxv. epistle to John Bishop of Constantino-ple, Althings, saith he, that are spoken before are don. The king of prid, to wit antichrist, is at hand: And the which is not lawfull to be spokē, An army of priestes is prepared for him. For they serue in the bande of prid, which wer placed to be guides of humilitie. And these things wrote Gregory, nine hundredeth & fiftie yeres syne. Arnulphus a mā very godly & lerned, Bishop of Dyleance, 550. yeres since in the coun- sel of Reins, speaking openly of the Bishop of Rome, brake out at the last into these wordes. What thinke you him to be that sitteth in the high seat, in the purple garment, glistering with gold, whom, I say, think you him to be? Uereli, if he be destitute of Charitie, and be puff- ed up, & extolled with only knowledg, he is Antichrist, sitting in the Temple of God, and boasting himselfe, as though he were God. But if he be neyther grounded vpon charitie, noz yet exalted with knowe- ledg, he is in the Temple of God as an Idoll. Thus far he: who semeth by these his wordes, to haue alluded to the places of holy scripture. Apocalips. xix. ii. Thessa. ii. Zacha. xi. S. Barnard. Albeit that by reason of the infelicite of his time, he agreeth not with him selfe in all thinges: Yet inueyhed so against the Pope, bishops, and clergie of his time, that if any shuld at this day, omitting his name, vlc his wordes, he shuld be called the greatest heritike that lyueth. Where not with- standing al things ar now more corrupted, the they wer in S. time of S. Barnard. His sermon which he had to the clergie in the counsell of Reins, remaneth. In his booke of consideration he is moste vche- ment, especially in the. ii. and fourth boke. He liued about the yere of our Lord. 1150. In the yere of our Lord 1240. was samoned a coun- sel of Princes and Bishops at Regenspurg, and that for the Tir- ny of bishops of Rome, most greuously oppressinge the godly Empe- rour, Frederick the second of that name. In the whiche Eberhard

The best and
most common
doctrin is that
the Pope is
Antichrist.
Gregory the
first Pope.

Arnulphus bi-
shop of Dyle-
ance.

Eberhard bis-
hop of Salis-
burg.

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Archbishop of Salisburg, standing by. Under the Title, sayth he, of the greatest Bishop. We perceiue in a Sheperds clothyng, a moste cruell wolfe, vnlesse we be blind. Bishops of Rome haue war against al Christians, by attempting, discepuing, & making war vpon war, waxing great, they kil and murther the poze shepe: peace and concord they dyspue out of the earth, Civile warres, & domestical bypores, they comiure out of hell: dayly more and more, they weaken the forces of al men, that they may treade them all vnder foote, may deuoure all, and bring all into bondage. Hildebrand an hundredeth and threescore and ten yeres past, first vnder the pietence of religion, layed the foundation of Antichristes kingdom: He first began this wicked war, which by his successours, hath ben continued hitherto. And by and by: The bishops of Babilon, couet to reigne alone, they can not abide theyre pere, be- leue me for my experience, they wil not cease, til hannyng brought the- perour vnder, and the dignitie of the Romane empire dissolved, & the true pastours oppressed, they may on this wise extingnish all thinges, tread al thinges vnder theyre fete, and sit in the Temple of God, and be exalted aboue al that is worshipped. He is seruaunt of seruantes, seeketh to be Lord of Lordes, in like case as if he were God. He hathe new deuises in his hart, that he may establish thempire for him selfe: He chaungeth the lawes, & setteth forth his owne lawes: That losse man, whom they are wont to cal Antichrist, polluteth, Robbeth, Spo- leth, defraudeth, slepyeth, in whose forehead is written the name of re- proche: I am God, I can not erre: he sitteth in the temple of god, and ruleth far & nere. And a litle after, the maiestie of S. people of Rome, wherewith in times past the world was gouerned, is taken out of the earth. The kingdom is multiplied, the gouernment disperfed into many, cut of, lessened, I wyl not say, rent in peces. Thempour, is a bayne calling, & is only a shadow. There beten kings atones, which haue parted the world, which in times, was the Romane empire, not to gouerne it, but to consume it. The ten hornes (which thing to, S. Iustē scind incredible) Turks, Greks, Egyptians, africans, Spa- niards, France men, Englishmen, German, Sicilians, Italians do possesse the Romane prouinces, & in them haue destroyed the Roman inhabitants: And a litle horne hath growen by vnder these, that hath eyes and a mouth speaking great things. It hath brought in subiecti- on especially thre kingdomes of Sicilie, Italy, and Germany, & com- pelled them to serue him, with intollerable tyranny, it vexeth the peo- ple of Christ, and the sancts of God, it confoundeth all thinges, con- cerning God and man, and attempteth denelish thinges. And the resi- dew which is to be red in the. 685. leafe, in the seuenth boke of Auen- tines cronicles, which in the yere of our Lord. 1554. were printed at Ingolstadt, by thempours priuilege, out of the which I wot word for word al that I haue hitherto recited in the name of Eberhard Arch- bishop of Salisburg. About the same time, liued Abbot Joachim of chin, Calabria, who likewise calleth the Pope, Antichrist, and setteth the- thapocalips with propheticall pictures, & scoties in Italia. Frañces Petrarch, a man excellently learned, & most worthy moztall fame don- rished.

Abbot Jos-
 Joachim
Frañces
Petrarch

ished about the yere of our Lorde. 1350. Who also least suche wyrt-
tyngs behynd hym agaynst the See of Rome, against the court there,
and agaynst the Pope, that yf they wer comparde with these things,
whyche in our tyme. M. Luther wrote most bitterly against Rome, he
may seme to be utterly vauquished of him. In the. xx. epistle, he calleth
the Popes court, both Babylon, and also the whoze of Babylon, ly-
tyng vpon the waters, the mother of all Idolatry and fornicatyon.
There is mozeouer a learned boke of Marsilius Patavinus, writte
for Lewis the. 4. Emperour agaynst the Pope, wherein he inueryth
sharply against the bishop of Rome, and his tyrannical lawes. In the
same age, to wpt two hundred yeres past, flourished also Michael Ce-
senas, general of the Athozies, who openly accused the Pope as An-
tichrist, and the church and See of Rome as the whoze of Babylon
dronken with the blod of saincts. In hundred yeres since lived Lau-
rence Malla, a gentleman of Rome of a noble house, who also objected
him self to the Pope and the Romish See, for the which cause he was
dryuen into exile: but of the kyng of Naples, he was honorably recey-
ued. Mozeouer, Hieronimus Saonarola of Farrare, an excellent
diuine and philosopher in hys tyme, a man in holynes of lyfe (as he is
sayde of many) notable, preached openly in Italy, that the Pope was
Antichrist: for the whych cause he was most cruelly burnt at Florece
by Pope Alexander the sixt. Chys is had yet in the fresh memoire
of men, where it was don about the yere of our lord. 1499. Yet John
Fraunces Picus, Counte of Mirandula calleth the same Saonarola,
an holy prophet. I beitt that Pasclerus signifieth in hys story
that he did many thyngs for ambition sake and for bayne glorie. And
Marsilius Ficinus attributeth to the same Saonarola the spiryte
of prophete, in a certeyn epistle. Furthermoze, Philippus Comines
an Historiographer witnesseth that he was an holy man, and to haue
had the spiryte of prophete. For they say how he prophecied of the
sackynge of Florece and Rome, and the restauratyon or reformatyon
of the church, and of many other thynges that shuld chaunce vnto Ita-
ly, whych came to passe there in the meane season. I remembre, whē
I was yonge and folloved my study in sondry vniuersities, to haue
hearde certen blacke freers say, that Saonarola prouoked the in-
dygnatyon of Alexander the sixt, the courte of Rome agaynst hym by
nothing moze, then for that he preached agaynst them in Italy the A-
pocalyps of S. John. What shuld I say, that the Waldensians foure
hundred yeres past in Fraunce, Itali, Germany, Boheme, Poland,
and in other parts of the world, professing the gospel of Iesus Christ,
accused the bishop of Rome with diuers wyrttyngs, and continual pre-
chynge as the verey Antichrist, prophecied by. S. John the apostle and
therfore to be abhored. They themselves beyng put to most greuous
soryments, haue constantly testifed they sayth by gloriuous marty-
doms, and stil do at this day. For they could neuer be rote out, which
thing notwithstanding hath ben full oft attempted by most myghty
kings and princes, inspired by the bishop of Rome, the wyl of God be-
ing otherwise. But why rehearse I these thynges, since they peare

1558. was printed at Basill, a register of the witnesses of the veritie,
which before our tyme, haue spoke against the Pope, wherof the nom-
ber in dede is great, and the moze parte of them called the Bishop of
Rome, with out any prouerbe, that Antichrist, which shuld come into
the world: Therfore it is manifest, that I in this my worke bynge
for the no dwonted thing, or that hath not ben heard of before, wher
now we do plainly vnderstand that this song hath in so many ages be
sungen, written, painted, printed, and beaten in of the best, holpest, and
most excellently learned men, yea and confirmed to, with the vnume-
surable blond of martyrs. Furthermoze, yf any remayne that be desir-
ous of good thynges amongs the bishops or prelates of the church, &
in the clergie it selfe, let the not be offended with me, in case any where
in expounding the Apocalyps, I byng forth they sayings & doings,
and compare the with the Apostles words: Let them rather be displea-
sed with they owne wordes and dedes, spoken and done beydes and
against Gods word, Let them leaue doing that they do: Yea, let them
do penance, so shall they haue prayse in the church of Saincts. But
yf they hold on euen agaynst their conscience to defend and maintayne
their kinde of lyfe, they pleasures, they riches, they honours & dig-
nities, and to accuse, persecute and murder the preachers of the veri-
tie, as enemies of the church: let them take heed, it chaunce not to the
sodenly, that the Gospel resisteth, of the dronke seruant, who did beere
and beate his fellow seruants: but was of the chief Lord him self op-
pressed, when he thought least of it, and heuen al to pieces.

But yf there were euer any tyme here tofore, wherin it behoued
to set forth, to byge, and beate in this doctryne to al the people. This is
chiefly necessary to be don in this our tyme. For this age of ours hath
in the Popes kingdom, sharpe and quick wittes, which comend with
maruelous prayses, both the Pope and the popish church, & perswade
and bypue into the heads of the soft vnlarned, cleane contrary thyngs
to the euangelical and Apostolical doctryne. Mozeouer they haue wo-
derfull crafts, wherewith the wittier number are also disceined. They
haue weith and riches, authoritie, armure, munition, threathings, pro-
messes and tormentes, wherby some strong also are made wery, and ar-
haled away to the popish parte. There be many without experience,
whych esteeme not this thing, as it ought to be esteemed, suche care not,
nor passe not what religion be preached, whether it be euangelicall or
popish, or what thyng be of epyther beleued, or not beleued. For they
suppose all these thyngs to concerne them nothyng. In the meane sea-
son many perishe and are in daunger, not a few fall a way, diuerse sticke
in perplexitie, and the kingdom of Christ is abbeuiated. For the pa-
pistes omit nothing, which may make for reparing of they kingdom,
and pulling downe of the kingdom of Christ. Therefore where these
fellowes spare in this case, nether paines nor cost, that they may con-
uerste all thynges to oppresse the saythe of the Gospel, and to bypue
the symple softe to forsake it: We ought not to suffer that the
Church, and the symple people affected and tempted in the same,

All good men
at all times
haue spoken a-
gainst the pope

Daniel, xii.

Math. xxiii.

Apocalyps
in our tyme is
not only profit-
table but neces-
sary.

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shulde want that comfort, admonition, and doctrine, which in tymes past the lord Iesus him self by S. John, hath prepared for these hard things & times, by revealing this Apocalips. And in dede these things here haue a singular grace and vertu, which are reuealed to vs of God. Neither shal the aduersary and enemy of Christ be ouerthrowen with any corporal weapons, saue only with the sword of Gods word. For now it is needefull that antichrist shuld waxe vile, & perish in the minds of men, that Christ alone might liue again, and be glorified for euer.

Concionoz
sermons.

And thus my exposition I haue diuided into sermones, both for that I haue nowe, these yeres of a. 1555. and. 1556. expounded this booke to the faithful church of Christ, which I serue, making in a manner these same sermones to the people: and also that being requested, I shuld deliuer som cōpy, to such as wil read and expound the same booke to the churches committed to their credit also. Where not withstanding I admonish the readers, that they loke not for all thynges of this my work: or think that these things are to be rehearsed word for word to theyr auditours. For certain thynges, which I propounded to the people, for the consideration of the time and place, I haue not set forth in these my sermones, studieng much, for breuitie: And other thynges, namely such as concerne the conferring of tongs, and the kind & manner of speakyng, and such other lyke, I reherced not to the congregation: but haue wrytten them here in my sermones, to the profit of those that wyl conser these things to gether more diligently. It shal be the part of the preacher to haue a respect chiefly to such thynges as make both for the plaines of speache, that he may be vnderstand, euen of the grossest sort: and also for the edifyng of the audience, that he bypunge nothyng, that shuld litte profit. Let euery man therfore applye these things to the edifyng of the church wher he is, hauing consideration of the place, time, and persons: Yet alwayes obseruing the true sence of the booke or of Gods words. For violent wrestyngs, and long digressions far from the pourpos, deserue no prayse in preachyng: or what tyme swaruing ouer muche from the playne sence of the scripture, we boult out I wot not what mysteries.

The dedica-
ting of the
woorde.

And all this work compiled not without my great labour & travail, but chiefly by the grace of God, to the glory of Iesus Christ, and wrytten to the saluation and confirmation of his afflicted church, I dedicate to you banished men, as many of you as compng or dwel out of Fraunce, England, Italy, & other realmes and nations for Iesus Christ and the gospels sake, dwel in Germany, Swisserland, & other places, where God hath permitted you: And also I dedicate this my worke to all you, which dispersed in sondry realmes and nations, are consecrated only to Christ our Lorde, loking for his coming to iudgement. In the which we shall vndoubtedly be deliuered at the last fro all euils, and then shal be made that long looked for, and in all ages and most fortunat restitution, most expressly & constantly promised, both of the prophets and Apostles. And surely your Godly zeale, banished brethren, which had rather forsake your countrey, then the Gospel, & to want your tempporal comodities, then to be polluted with a religiō estranged

The Preface.

estranged from Christe, deserueth no small prayse. But you haue neede of constancie, and wonderfull patience, that after you haue ben tried, you may receiue the crowne of lyfe, which the Lorde hath promised to them which perseuer vnto thende. The heavenly regeneration doeth not so chaunge vs, but that some doubtfull & trouble some bregges of olde Adam remaine. Therfore alwayes the regenerated fele sundry temptations, and harde conflicts: then especiallye, when suche things chaunce as they had leaste looked for. The godly therefore had euermore neede of consolation. But this booke of the Apocalypse doeth minister the same with greates plentie: whiche if you wyl reade ouer diligently, you shal finde all things that happen to you, & that here you nowe with painefulnes, to haue ben already so prophetic in this booke, as they nowe come to passe. Whereunto are added oftentimes most comfortable and swete consolations. Moreover ye are not ignorant right honorable and dere brethren, what chastised to oure fathers the holiest of all others. Howe they wandered in mansions vncerten, and howe they demanded their selues in those most paynfull sittings, you vnderstande me to speake of Abraham, Isaac, and Jacob, and Ioseph: whose peregrinations out of Chaldee into Palestine, from thence into Egypt, and agayne into Palestine, & from thence againe into Syria, and agayne into Palestine & Egypte, are well knowne to the whole worlde. Howe what banishmentes and perils abode that goodly seruant of God and most excellēt prophet Moses, is not vnkowne so much as to those that be ignorant in matters of antiquitie. Whose faith the vessell of election S. Paule commendynge: By faith (saith he) Moses when he was greates, refused to be called the sonne of Pharaos daughter: And chose rather to suffer aduersitie with the people of God, then to inioye the pleasures of sinne for a season: And esteemed the rebuke of Christe greater riches, then the treasures of Egypte, for he had respect vnto the reward. What shall we saye that our Lorde Iesus Christe hym selfe was constrained in his infancie to flee into Egypte, euen from hys swaddylinge cloutes teaching his to suffer exile: Who is red also in the Gospel to haue sayed: For as haue holes, and the byrdes thaye haue nestes. But the sonne of man hath not wher on to reile his head. Of Antichriste we reade in dede that Daniel prophetic: Whom who so will acknowledge, he will promote him to greates honours and make him the lorde of many, and shall distribute the earth for mony. Contrarywise we shall heare in the xlii. chapter of this Booke, that both Christe and the Church his spouse, suffer greuous persecution of the dragō: That Christ is takē vp into heauē, the church caste out in to wilderness. But Christ ascendinge into heauen hath opened heauen also for y faithful: And there sheweth a place permanent a blessed contrie, to the that haue in maner no habitatio in earth. From thence he will come to Iudge the quicke and dead, and to assume vnto hym the faithful into ioye euerslastyng, and to geue them what thyngs so euer he him selfe in the Gospel and the Prophets and Apostles haue promised. Of which most ample hope this booke of Apocalypse most plentifully and goodly discourseth, instructyn all that desyre to heare

James. i.
Math. xxiiij

Heb. xij

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certayne thynges and most full of comforte vnto all you therfoze exiles
and godly throughout the whole worlde, desyringe the compynge of
Christe our Lorde and iudge of all, I offer and comende and dedicate
this my labour, Receyue it with louing minds: which I setfoozthe to
non other ende but that (deenge Antichriste) you shoulde cleane to
Christe alone, sringe all your truste in him alone, where we loke al-
ready from heauen for the selfe same Lorde, whiche shall chaunge our
vile bodye, that it maye be lyke fashioned vnto his glazpouse bodye,
accozdyng to the woorkynge, whereby he is able to subdew all
thynges to hym selfe, he blesse vs all, and bypunge vs in that dape,
into the sight of hys father: that we maye see hys glazpe,
whych he had befoze thys woorld was made, to him
alone be glazpe. From Zurich, the moneth
of Januarie, in the yere of our Lorde.

1. 5. 5. 7.



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P ropter Sion non tacebo	Franco nulli miseretur
Sed ruinas Romae flebo	Nullum sexum reueretur
Quoadusq; iusticia.	Nulli pareit homini.
Nobis rursus oriatur	Omnes illuc dona ferunt
Et ut lampas accendatur	Illuc enim ascenderunt
Iustus in ecclesia.	Tribus, tribus domini.
Sedet vilis & in luto	Canes scyllae possunt dici
Princeps facta sub tributo	Veritatis inimici
Quod solebam dicere:	Aduocati curiae.
Romam esse derelictam	Qui latrando falsa fingunt
Desolatam & afflictam	Mergunt simul & confringunt
Expertus sum opere.	Carmina pecunia
Vidi, vidi caput mundi	Iste probat se legistam
Instar maris & profundum	Iste vero decretistam
Vorax guttur seculi.	Iudicem Gelasium.
Ibi mundum didicimus	Ad probandam questionem
Ibi serbet aurum Crassus	Hic intendit actionem
Et argentum seculi.	Regendorum finiam.
Ibi latet Scilla rapax	Vei reum prosequatur
Et Charibdis auri capax	Hic Charibdis debaccatur.
Potius quam nauium.	Idem cancellaria.
Ibi pugna galearum	Ibi nemo gratus gratis
Et confictus piratarum	Nulli datur absq; datis.
Id est, Cardinalium.	Gratiarum gratia.
Syrtes insunt huic profundo	Plumbum quod hic informatur
Et Syrenes totumundo	Super aurum dominatur
Minantes naufragium.	Et massam argenteam:
Oz hominis foris patet	Aequitatis phantasia
In oculis cordis latet	Sedet teste Zacharia
In forme demonium.	Super Ballam plumbeam.
Habes iuxta rationem	Qui sunt Syrtes & Syrenes
Δουλάστων Perfranconem	Qui sermone blandis lenes
Ne me credas friuolum.	Attrahunt Bysantium.
Ibi duplex mare feruet	Speciem pretendunt lenitatis
A quo non est qui reseruet	Sed Charibdi parcitatis
Sibi valens obulum.	Superant marsupium.
Ibi venti colliduntur	Dulci cantu blandiuntur
Ibi patmi submerguntur	Vt Syrenes & loquuntur
Byssum, Ostrum, Purpura.	Primo quadam dulcia.

a prophetic of the newe Testament and storn of the church.
 Howbeit, forasmuche as this booke is dispised of many
 good and well learned men, and for that all men for the
 most part are fully perswaded that it is an unprofitable booke,
 I will speake here somewhat of the same matter.

First many abhorre this booke for this cause only that it
 is full of visions, types and figures, for they suppose howe
 this becometh not the Evangelicall and Apostolicall doct-
 rine of the newe Testament. But by the same meane a good
 part of Daniell should be cast away: Whiche neuerthelesse
 is commended to vs of Christ hymselfe in Mathew. The
 greatest matter of all, namely the calling of the Gentiles, is
 shewed to S. Peter by a vision, as appereth in the actes.

And the Prophet Joel sayd also, howe the people of the
 newe Testament should see visions. And so doeth the bles-
 sed Apostle S. Peter, expounde the same place in the Actes
 of the Apostles, speaking of the people of the newe Testa-
 ment. And our Saviour Christ in the Gospell, propounded
 and declared to the people the moste part of the misteries by
 parables, and in maner by fauned fables, as they call them.
 And how much thinke you doe these visions, types, and fi-
 gures of S. John, differ from the same? This kynd of speech
 doth not darken matters, but maketh them plaine: And ma-
 keth much for the efficacitie and perspicuitie, and for the con-
 firming of the memorie. For by this meane, matters be not
 only declared with wordes, and heard with the eares: But
 are set forth also to be sene of the eyes, and after a sort be fixed
 in the memorie. Many for this cause attribute much to pain-
 ting: But I suppose that I may much more rightli attribute
 very much to this maner of speaking and teaching, whereby
 the matter is uttered, not by a coulored, domine, & dead pain-
 ting, but as it were with a speaking & liuely maner set forth
 to be sene of the eyes. Whiche is therefore propounded, that
 men myght rightli and exactly vnderstand the same. Albeit
 therefore that this whole booke in a maner consisteth of visions
 and figures: Yet shali we in dede, throughe the inspiration of
 Gods grace, shew in our exposition, that all that same ma-
 keth for the perspicuitie and plainnes, and not for the obscu-
 ring or darkening of most high and godly matters. I will

bring

bring my exposition out of the very scriptures, by cōferring
 tōpning therunto the rule of faith and charitie. I will searche
 out the circumstances, the thinges that follow & go before:
 I will bring similitudes & dissimilitudes: I wil adde also thee
 vnto the experience of thinges, & the faith of histories. Which
 maner of expounding the scriptures all interpretours haue
 alwayes graunted to be sound & true. If better thinges shal be
 reuealed to others, I wil gladly after the precept of the apo-
 stle geue place vnto my betters. For I offer these my doings
 to be waped of y godly, vpon this conditiō, y they shuld trie
 al thinges, & that which they shal find to be good, to hold fast.

Secondly they object, that aswel new men as olde, of no
 final authoritie, haue both doubted of this booke, & of the au-
 thor therof, & also haue contemned it, as full of fables, & un-
 worthy to be reckened canonical. Yet those that so thinke geue
 me the same libertie, I desire them, which they vsurpe to the
 selues, and thinke it lawfull. For if the booke of the Apocalipse
 should therefore seme worthy to be contemned, for that some
 notable men, both old & new, haue doubted of the authoritie
 therof: Why may it not recouer his authoritie againe, if I
 shew that y best doctours of the church both old & new, haue
 had a right good opinion of this booke? And here to thintent
 I wold dissemble nothing at al, I am not ignorant y doctor
 Martin Luther, a man right notably learned, in his first edi-
 tion of the new Testament in dutch, with a sharp preface set
 before, hath sicked this booke as it wer with a dagger. Howe
 he it good & wel learned mē were offended with him for this
 his iudgement, which in y same sound lack both of wit & mo-
 destie. The same mā therfor waping al thinges more vpright-
 ly & diligēly, what time he corrected his dutch Bible. &c. & y
 worshipful maister semeth also not to haue servery much by
 this booke, & to haue ascribed it not to John y Apostle, but to
 John whō thei called a diuine. But herein there is no doubt
 but y he folowed plainly Erasmus of Roterdā, who is his an-
 notations vpon the new Testament. In al the Greke copies,
 saith he, that I haue sene, the title was not of John the apostle,
 but of John the diuine. Erasmus addeth that amongst the
 Grekes & certen old wyrters, men doubted of this author,
 whiche thing he declareth by the testimonies of Eusebius,

C. ii.

and

This booke
is full of fi-
gures.

Math. 24.

Actes. 10.

The plain-
nes of the
scripture.

What shall
be the expo-
sitiō of this
booke,

1 Cor. 14
1 Ecl. 5

How men
of late dayes
haue doub-
ted of thau-
thoritie of
this booke.

D. Luther

and Hierom, of whose opinion shalbe spoken streightwaies. But the exemplar or Spanishe coppie which is set forth after the faich of the moste auncient and approued Grekes, exhibiteth to vs suche a title of this booke, *Ἀποκάλυψις τοῦ ἁγίου ἀποστόλου καὶ ἐναγγελιστῆς Ἰωάννου τοῦ θεολόγου*: That is the Apocalypse of the holy Apostle and Euangelist S. John Diuine. For the auncient writers say, how S. John the Apostle and Euangeliste, for his excellent writing of the soune of God, was comunonly called, Diuine. Wherof it followeth, that this title doeth attribute and not take from S. John this booke. Certes Iretas was also, a Greke Nucthour, and byshop of Cesaria: Of the auncientes, saierh he, certen haue plucked this Apocalypse from the tongue of that welbeloued John, ascribing it to another: but it is not so. For that same Gregor, which as well as he, is called a Diuine, accompteth this amongst those scriptures, which vterly want all suspicion of counterfeiting: saying, as the Apocalypse of S. John teacheth me. And the same man a litle after: But that this booke was written by the mouth of the holy ghost, S. Basil, Cyrill, Papias and Hippolytus, fathers of the church, are mete men to be credited. Thus saith he. What shal we saye, that Erasmus confesseth, that the consent of the worlde, and authoritie of the church to be of suche force with hym, that he dare not refuse this booke?

Hippolytus

Decolampadius.

Let vs heare now the iudgement of that moste excellent & best man S. Ioh. Decolampadius, the moste faithfull pastor of the church of Sasill, and excellently learned in the prophetical and in al the Canonically scriptures, concerning this booke, which he left vs written in the. xii. Chap. of the second booke of his commentaries vpon Daniel: But S. John the Paraphraste or expositor of the Prophetes, saith he, (se how much he doth attribute to this our authour) whom I matuel, why certen with so easie a iudgement doe reiecte, as a deamer, and frantickie, and an vnprofitable writer of the church: Where neuerthelesse he propoundeth and setteth forth verie many of the most secret & hid things of the old testament and of the Prophetes. But those great men do bewray, what a weening they haue of themselves: Whose iudgements I would verely rather contemne as prophane, than I

than I would cast away such a treasure. I could here bringe forth goodly testimonies of other newe writers, but that I make haste to the iudgements of the auncient fathers.

The eldest of all after the Apostles, whose writings as yet remayne, Iustine and Ireny, the noble Martires of Christ, ascribe this booke to John the Apostle. For Eusebius in the. xliii. Chapter, of the fourth booke of the Ecclesiasticall story. Iustine, saith he, mentioneth of the Apocalypse of John, saying plainly that it is the Apostles. S. Hierom also in the lpe of blessed Iustine writeth, that Iustine expounded the Apocalypse of S. John, but the same exposition remaineth not so farre forth as I knowe. The same authour writeth that Ireny set forth the Apocalypse of S. John, with a commentay, which also is not to be had. He hym selfe, who is red to haue liued about the yeare of our Lorde, 160. Witnesseth plainly in the fift booke against the Valentiniens, that this reuelation was exhibited to John the Apostle a litle before his daies. We alledge certen wordes of his in the. xliii. Chapter of this booke. Tertullian, who liued about the yeare of our Lorde two hundred and. xx. in the fourth booke against Marcion. Albeit saith he, that Marcion refuseth the Apocalypse of John, yet shall the order of Synoppes reuened vpon to the very beginning, affirme S. John to be authour therof. In graue matters, and reasoning against heretickes, he useth gladly the testimonies of this booke.

The iudgements of the auncient doctours of the church of the Apocalypse. Iustine.

Ireny.

Tertullian.

The same thinges are also recited of the blessed Martyr S. Cyprian, vnder the title of John the Apostle in his Epistles, treatises and Sermons. Eusebius also in the. xliii. Chapter of the fift booke of the Ecclesiasticall historie, sheweth, that Appollonius a moste auncient writer useth the testimonies of the Apocalypse of S. John: And Ikenwysse Theophilus Bishop of Antioche. Which he affirmeth in the. xliii. Chapter of the fourth booke of the Ecclesiasticall story. Also Origen, a great man in the church of God in the. xxi. Chapter of the fift booke of the same Eusebius. And he wrote, saith he, the Apocalypse, which rested vpon the Lordes b:esie. &c.

Appolloni.

Theophi.

Origen.

C.iii.

I haue

Dionisius
Alexandria.

I haue hitherto recited the opinions of the most auncient Martyrs and Doctours of the christen church, touchyng the Apocalypse, I meane Iustine, Ireny, Tertullian, Eyprian, Hippolonus, Theophilus, and Origen: I wyl shew after bynge yet moo iudgements boeth of the Greke and Latin wyrters, of mosie authoritie in the church, agreyng with the myndes of them that we haue alledged hitherto: Whomebeit I wyl fyrst touche bryefly suche thynges as Dionisius of Alexandria, lest wyrtten of the same booke in the fyue and twenty Chapter of the scuenth booke of Eusebius, whome I suppose they haue followed, as many as after hym haue spoken against this booke. He sayeth howe diuerse that were his predecessours, dyd utterly reprove and reiecte this booke. Nextther hydeth he the cause, why they so dyd, for that the kyngdome of Christe is aspymed therein to be earthly. Wherunto doubtlesse they referred that precious citie, and the reste whych under terrestriall kyndes, figured spirituall thynges. Whiche when we shall in the treatynge therof haue dissolued, declarynge thys booke not to edifie the earthely kyngdome of Christe, but a spirituall and celestiaall, no man I trowe, wyl reiecte a good and Godly booke, for bycause certen abusynge the testimonies therof, geue vnto it a wrong sense.

Chilastus,
or Millenar-
ies.

Heretikes haue wasted verely many places of the scripture, to the defence of their error, shoulde therfore the authoritie of the scripture itselfe be brought in doubt? John fauoureth nothing at all the Chilastus or Millenaries in this booke: he geueth them no weapons.

Eusebius saith very well in the ende of the third booke, speakyng of Papias, the first authour of the Millenaries. He thought, saith he, that after the resurrection Christe should reigne here corporally with his a thousand yeares in earth. Whiche I suppose he thought for that he understode not well the Apostles wordes, neither that he considered not well those thynges that were spoken of hym vnder figures, for that he was indewed with a small iudgement.

But in the meane tyme Dionisius hym self, I, sayth he.

dare

Dare not reiecte this booke. He addeth by and by, that he thynketh it not yet to be the booke of John the Apostle, but of some other, but yet who that should be, he knewe not. He gathereth also by certen coniectures, by the phrase of speech, and handlyng of the booke, and by the vylkenes of wyrtte, that this booke should be an other mans, than his that wrote the Gospel, and Epistle. But seeing that the argumentes of the story and Epistle be so diuerse, that neyther they two be lyke, and the argument of the booke of Reuelation mosie diuerse of all: Why shoulde it seme maruell, though it agreeth not with them in all thynges?

This can no man denie, but that in consent of doctrine there is great agrement. The Epistle to the Hebrewes semed to many to fauour in the sort and tenth Chap: The Prouations or Catharites. The diuersitie of style was noted to differ from the rest of Saint Pauls Epistles. But if we shoulde so iudge of holy scriptures, I knowe not what shuld be firme and sure enough. Leauing therfore this disputation in suspence, I wyl nowe procede to byng forth the iudgements of other olde wyrters concernyng this booke.

Eusebius surnamed Pamphilus Bishop of Cesarea, luyng in the tyme of great Constantine the Emperour, and a mosie dilligent reader of olde wyrters, whome many suppose to: deminishing the authoritie of this booke to fauour them, tyglt eloquently in the eighteth Chapter of the third booke of his story, tauntynge the Tyranny of Domitian, affirmeth that John exiled in to Pathmos, wrote there hys Reuelation.

Eusebius.

And where other historiographers doe also the same. He againe in the. xxi. Chapter in the thyrd booke, concernyng the Apocalypse, saith he, the opinion of men is diuerse, some approuyng, and others reprovynge the same. Again whē he should bring forth his opinion touchyng the Canon of the new Testament in the. xxv. Chapter. He ioyneth the Apocalypse with y booke vndoubted: although he dissembleth not that he wyl shew in another place what other men thinke therof. Whilist he this performeth, he recōpecth many more g better, which iudged y Apocalypse to be of S. John the Apo-

S. iiii.

file, and

and embraced it as a moste Godly booke, than those which denied or reprovied the same.

Epiphani. Epiphanius Bishopp of Salamine in Cypres, a Greke Authour also doeth manifestly ascribe this booke to S. John the Apostle. Reade, that he hath left wyrtten against Theologians in the .xv. heresie. And S. Hierome attributeth very muche to this Epiphanius. And S. Hierome hym selfe ascribeth this booke to John the Apostle, to Paulinus: The Apocalypse of S. John, sayth he, hath so many Sacramentes, as it hath wordes. Moreover Philastrius Bishopp of Bixia, whome S. Austen sayth he sawe with S. Ambrose at Milan, accompteth them for Heretikes, that reiecte the Apocalypse of John, and saye that it is not of John the Apostle, but of Cerinthus an Heretike. Verely S. Ambrose hym selfe alledgeth in his bookes testimonies of the Apocalypse, vnder the name of S. John the Apostle.

Austen. S. Austen embraced this booke as Apostolicall: and read the same to his church, leauing certen treatises vpon the same. Primalius also Bishopp of vrica in Africke, expounded the same as Apostolicall. Of Bede and the residue of that sorte, I speake nothyng, sence his opinion is knowne to all men. Andreas also Bishopp of Cesaria, wrote vpon this booke: As Iretas reporteth in his commentaries, whose opinion I declared before.

The Apo-
calypse must
be expoun-
ded to the
churches. We thinke I haue sufficiently confirmed the authoritie of this booke, against them that diminishe the same. But that same semeth strongest of all, that the thinge it selfe, and the handling therof proueth, that it did procede from the Apostle. Whiche thynge we shall proue in the treatise it selfe. But in case those blessed fathers in their tyme did expounde the Apocalypse to theyr churches, why should it not be lawfull for vs also in our tyme, to expounde it to our men, which are in the ende of the worlde, where nowe all thynges be more fully then they were than accomplished? Yea these thynges serue moste chiefly for vs and for our tyme, sence that we trauell and be exercised vnder Antichriste.

In vayne therfore many prattell, that this booke is obscure and can not bee vnderstande: And for the same cause to bee

read in

read in the Church without any profit or fruite. For to speake nothyng hereof, that nothyng is set forth in holy scripture, whiche hath not an excellent fruite. Repether must we be and by dispayre of the true vnderstanding, although at the first sight of the holy scripture it be obscure, whiche is opened of God hym selfe, and to be opened, is obteyned by prayres, and Godly exercises. Certes we are not ignorant that many had rather nothyng were spoken of Antichriste, to the intent he myght reigne more carelesly, and they them selues be lesse subiecte to perilles. But Christ commaundeth vs to trouble hym. Let vs therfore go forward in the worke of theorde.

And where it offendeth them, that John maketh little mention of Christ, where notwithstanding the manner of Apostles is, to intimate alwayes Christ, and the grace of redemption: We suppose this same booke more thoroughly looked vpon, to proue the contrary. Whose argument nowe I will recite.

The Prophet Zacharie in the thirde Chapter, objecteth the whole misterie of Christe to all mens eyes in a moste euident figure to be sene. For he seeth Iesus the hygh priest, appareled in vile garmentes, and lke a coale that is taken out of the fyre, to suffer muche contradiction of the Dewyll: by and by the same to haue put of the vyle clothyng, and put on whyte garmentes, to be glorified, and proclaimed kyng and priest and Sauour of all.

This figure the Apostle and Euangelist S. John expoundeth: And first in dede the Gospell being set forth, he describeth Christ in vile apparell, howe muche contradiction being taken he suffered of the wycked, till at the length he was nailed to the crosse. He toucheth there also his glory: Whiche notwithstanding, the Apocalypse thereto annexed, he declareth more at large, shewing the same vnto vs in a whyte garment and in glory, howe verely after this humbling being exalting, he obteyned a name aboue all names: And now being in glory, howe he worketh neuerthelesse in the church, the sauour of all the faithfull in the church. In his Epistle he commendeth this whole mistery of pietie and

C.v.

beatech

beateth into all men.

For the whole booke is diuided into seuerall partes.

The diu-
sion & par-
tion of 8
Apocalips

1 For first is set the title with the begynnynge and some of the worke, and with a bryefe narration: And all this in the first part of the first chapter.

2 Secondly from the myddes of the first Chapter to the fourth Chapter, is described Christ reynynge in gloꝝy, on the ryght hand of the Father, and is declared, howe he is conuersant in the Churche by his spirite, and ministry of his worde. What thyng he teacheth from heauen, and what is the sincere doctrine of the churche: what is also the repairing of Churches that are fallen, and the preservation of the same.

3 Then from the fourth Chapter to the. xii. Christ still admonisheth his Churche diligently by seuen Seales, and seuen trumpettes, what thynges shall happen to the Churche, all the whiche are moste iustly gouerned of God hym selfe by the Lambe Christ.

4 Moreover from the. xii. Chapter to the. xv. is more fully described the conflict of the Churche with the olde Serpent, and with the olde and newe beaste. Where also the sompthe Tyranny both old and newe, and verely Antichriste hym selfe is truly paynted forth in his colours: Not withstanding that afterwarde also these thynges are againe more playnly declared.

5 And from the fiftenth Chapter to the two and twentieth Chapter, are recited the paynes and tourmentes of Antichriste, and Antichristians, and the destruction of the same, and the condemnation of all the wycked. Also the Judge Christe is sette forth, and the processe of an externall iudgement is figured. There is also rehearsed the triumphe, Joye, and rewarde of Saintes. Where also heauen it selfe is opened to be seene of our eyes, that nowe we maye by saythe looke in to the same. The depthe of Hell is opened, that we maye looke in to it also: And maye take good heade that we be not throwen thither headlong.

6 Finally in the ende of the. xxii. Chapter, followeth the conclud-

conclusion, and commendation of the worke, with the sealing up of the same.

And here I wyl not hyde an other diuision of this worke not to be contempned, which I see the expositours haue followed. For fyrst they rehearse the Title and begynnynge. After they annexe the whole worke it selfe, diuided by seuen visions. And in dede the seuenth numbꝛe is moste frequent, and as it were peculiar to this booke. Finally they adde to the conclusion of the worke in a maner comprised in the last Chapter. And these visions be compassed within their limites.

In the thre fyrst Chapters the first vision is expounded exhibytyng Christ vnto vs reynynge in gloꝝy, gouernynge, orderynge, correctynge, and preservynge his churche.

The second vision beginneth in the fourth and, reacheth to the eight Chapter. That setteth forth God hym selfe and his Christe to be looked vpon, whose moste iuste gouernment of all thynges in the worlde it commendeth, and openeth seuen Seales.

The thyrde vision hath seuen Rungelles soundynge with seuen Trumpettes. Whiche treatise stretcheth to the. xii. Chapter.

The fourth vision sheweth the sighte of the woman with the Serpent, and setteth forth to vs the olde seven headed, and the newe two horned beaste to be seene, the description of Antichriste, and this in the. xii. xiii. and. xiiii. Chapter.

In the fift vision seuen Rungels power out seuen vials of Gods wrath, vnto the. xvii. chapter.

From thence begynneth the sixt vision, and extendeth to the. xxi. Chapter, and disputeth of the moste iust iudgement of God against Babylon, the whore of Babylon, and the Antichristians, finally against all wycked and unpent persons.

The seuenth and last vision propoundeth to the eyes of all the saythfull, the gloꝝy and blysse euerlastynge of Saintes. And verely this diuision of the worke hath a great

The boke
diuided by
visions.

great grace and affinitie with the rest of the thynges, whiche in this booke are all in a maner treated by the seuenthy nūbre. Yet the reader followe whiche he wpll.

What p^{ro}fit is in the Apocalyp^{se} Nowe of these thynges euery man may perceiue that this booke is altogether Ap^{osto}licall, and excedyng p^{ro}fitable to vs all, especially whome the ende of the worlde hath ouertaken. And this booke shall bee easier for vs, for that all thynges nowe are in a maner accomplished. Daniel was thought to haue tolde of starke dycaies, when before the Monarchies, he prophesied the Monarchies. But after those thynges were accomplished, which he prophesied, he sent vnto many to haue compiled an history. The selfe same, I am sure, thou wylt iudge also of this same booke of Saint Iohn. A fewe p^{ro}fittes only of many we shall recite.

First we haue in this booke a moste full description of Christ, reigning in glory, our kyng I saye, and Synhop: And howe he gouerneth the Church, and is the Sauour of all faythfull. We haue also a moste gallaunte description of Christes Church, and howe the same maye be buylded, repaired, and mapnteyned. Than haue we a p^{er}fitte description of Antichrist, of his members, and Synagoge, of his counsellors, craftie deuises, kyngdome, crueltie, and destructions of the same: From the whiche it byddeth vs beware. Moreover we haue an abridgement of histories from Christes tyme, vnto the worldes ende.

Finally an absolute and certayne p^{ro}phetic of thynges to come, that we neede not to haue the p^{ro}phesies of Mothodius, Tyll, Merline, Bziget, Roshard & certen trickers.

Furthermore we haue a great consolation and comfort of the church in aduersitie, whylest boeth we see the Lambe to open the Seales, and that all thynges are done by Gods p^{ro}vidence, and that there is an ende of euylles: And that the church shall bee euermore, in dispite of all the Deuils in hell. Last we haue a moste plentifull and sure doctrine of the Iudge and last iudgement, of paynes and of rewardes.

All these

All these thynges I say, that the treatise it selfe sheweth plainly, for our edefying through Iesus Christ our Lord.

OF THE TITLE OF THE whole worke, and exposition therof.

The second Sermon.

I said the whole booke was contained in sixe partes. Nowe must we loke on the first part: Which hath chiefly three members: The title, beginning, and brief narration. For this present we wpll only speake of the Title, whiche is thus.

The members of the first part.



He reuelatiō of Iesu Christ, whiche God gaue vnto him, for to shew vnto his seruauntes, thynges whiche must shortly come to passe: And he sent and shewed by his aungell vnto his seruaunt Iohn, which bare recorde of the word of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. Happy is he that readeth, and they that heare the wordes of the p^{ro}phetic, & kepe those thynges which are w^{ri}tten therein. For the time is at hand.

The first Chapter.

This title is plentifull, and uttereth all profitable circumstances, that are to be declared in the beginnings of booke.

The title of the worke.

First is set the Title, or inscription of the whole worke, that is, the Apocalyp^{se}, or reuelation of Iesus Christ, whiche verely was opened or reuealed by Christ Iesus him selfe.

This title streightway proueth, that this worke is no mans inuention, but a godly doctrine: As that whiche was opened by our Lord, kyng, and priest Iesus Christ, out of heauen, from the right hand of the father, executing there the office of the high Synhop, & as yet teaching vs profitable thynges, and albeit it be called also the reuelatiō of Iohn, yet is it chal-

The reuelation of Iesu Christ.

lenged to

lenged to hym for none other cause, than for that as ſcribe he wrote and ſet it forth.

From whence
is that reue-
lation?

Againe it is yet more playnly declared, from whence this Reuelation is: Euen of God hym ſelfe. For he ſaith, which God, namely the Father, gaue vnto hym, to write, to Chriſt. For in the holy and blessed Trinitie, there is a diſtinction of perſones. And albeit that all thinges of the father, be the ſonnes alſo: And all thinges of the ſonne, the fathers likewiſe: Yet the ſcripture mentioneth the father to geue vnto the Sonne, and the Sonne to receiue of the Father. Whiche thinge all the auncient writers, haue full Godly expounded, to be done by the miſtery of diſpenſation. For the Sonne receiued ſomewhat of the Father, as man: whiche otherwiſe as the very Sonne of God ſaith Father, gloriſie thou me with the glory which I had with thee, beſore this worlde was.

John. 17

Moreover the Sonne is the worlde, word, and mouth of the Father, by whome God in tymes paſte and now, ſpake and ſpeaketh to the Fathers, Prophetes, Apoſtles, and to the vniuerſall church. The Father by diſpenſation gaue to his Sonne this office, that he ſhould be Biſhop. For no man hath ſene God at any tyme: The only begotten which is in the boſome of the Father, he hath reuealed vnto vs. Let vs knowe therfore, this ſame to be a Reuelation Diuine, whiche God the Father, louinge mankind, hath reuealed by the only Biſhop Chriſt vnto his Church. And ſo it ioyneth together the Father and the Sonne, that neuertheleſſe the holy diſtinction of perſones remaineth ſafe.

To what
uſe and to
whom it is
reuealed,

Nowe alſo is added, to what ende God the Father hath reuealed, or geuen the gift of reuealing, to write, the office of prieſthod, to his Sonne, our Lord Jeſus Chriſt: to the intent verely that the ſame being reuealed, he might ſhew it, and as it were ſet it beſore the eyes of his ſeruauntes, to write, his worſhippers, and Chriſtians, whiche are called the ſeruauntes of God for their willing obedience. And as the ſeruant of a Lord is a ſeruant, and oweth to his Lord all that he hath, or is worth: So we owe vnto God our ſelues whole, and all ours, or els we be free, and not bounde.

Here

There is alſo declared, vnto whom this reuelation is opened: To all the ſeruauntes of God. If therfore thou be glad to be called the ſeruant of God, heare this booke, and remember it: And knowe that this booke is prepared for thee of God.

John. 8

After he compriseth in ſerue wordes, what Chriſte reuealed to John, thinges that muſt ſhortly come to paſſe. The deſtinies therfore of the Church are recited, what good and euill thinges ſhall happen to the Godly, and likewiſe what puniſhmentes muſt be inflicted to the wicked.

What thinges
are re-
uealed.

And let no man gather of this worde, muſt, neceſſitie, as though God wrought not freely: Or that the wicked dyd euill, not through their owne faulte, but by Gods compulſion. Good thinges muſt be done, bycauſe God willingly bynding hym ſelfe to vs by his promiſſe, can not but doe that he doeth and promiſeth: neuertheleſſe he worketh freely.

How good
and euill
things muſt
be done,

Good thinges muſt be done in the Godly, for bycauſe the nature of grace and faith is ſuche, like as the proper- tie of vngodlines is to contemne and transgreſſe. Wherefore they muſt alſo be puniſhed. And bycauſe the worlde is ſuche, as it is, there muſt needes bee hereſies and calamities innumerable. And he ſaith theſe thinges muſt ſhortly be done that are reuealed, for bycauſe certain thinges began in the very tyme of S. John. And although many thinges are ſounde to be doone a thouſande yeares after, yet ſaith the Apoſtle ſaint Peter. A thouſande yeares before the Lord, be as it were yeſterday. Therfore this Reuelation apperteyneth to the tymes of the preſent and laſt Church: And declareth what thinges ſo euer ſhall happen vnto it tyll the laſt iudgement. Pea and howe it ſhall reigne for euer.

1 Pet. 3

Moreover the maner of reuealing is alſo touched. For Chriſt reuealed theſe thinges, ſending by his Angel, or his Auſpice ſent forth, vnto whome he gaue in commaundment what he ſhould ſaye and doe. Whereupon this Angel is alſo called Chriſte, bycauſe he repreſented the perſone of Chriſte. Therfore muſt not the Angel in this booke, but Chriſt alwayes be conſidered, the true Authour of all theſe thinges. And in dede the Diuinitie of Chriſt

The man-
ner of reuea-
ling.

of Christ is here commended vnto vs, what tyme we heare that Christ is the Lord of aungels. Wherof S. Paul to the Hebrewes hath reasoned more at large. Moses in the. xii. of Numbrs setteth forth chiefly thre maners of prophesying or reuelation. First by vision, of the which sorte many are ascribed to Daniell, one notable to S. Peter in the. x. of the Actes, and likewise to S. Paul. And into this forme I referre also the Apocalipse. Secondly by dreame: of the which sorte were those of Pharaos and Nabuchodonosor kynges, wherof Joseph and Daniel were interpretours. The Prophet Joel in the second chapter, mentioneth of visions and dreames. For in the newe Testament also there be very many holy and propheticall dreames. Last of all Moses setteth a skilfull exposition, as many were made to Moses as to the Apostles. Into whose fellowship the Apocalipse cometh after a sorte also, where visions are openly expounded. Here appereth the vnspekeable goodnes of God, whiche so many wayes procureth and worketh our saluation, and so pleasauntly prepared offereth it vnto vs to imyte. Unhappy is he, that knoweth not these things.

To whom Besides this, much mention is made vnto whome Christ it was re- hath opened this diuine and most excellent reuelation, euen uealed, and to John. He commendeth hym, that is himself (for so was it by whom it was writte expedient for the confuting of his aduersaries, seing y Paul also many tymes maintained his authoritie against the false Apostles by foure Epithetes. For first he calleth himself the seruaunt of Christ. This is the eldest and noblest title, which the sachers, Prophetes, and Apostles haue vsed. For they be addicte and consecrate to God. Secondly John testified the worde of God amongst the Apostles, most expressely declaring y diuinitie of Christ, especially where he testified & said: In the beginning was the worde. &c. Moreover he testified the witness of Iesu Christ: Under the which name the Lord himself in the Gospell, and S. John in the. xii. chapt. of his Gospell, copysed the whole Euangelicall doctrine. And was a seing witness of all these things. For in the first Chapter we haue sene, sayth he, his gloze. And in the. xix. Chapter he sawe water and bloud gusse out of the Lordes syde. In his Epistle, that we haue sene, sayth he, and haue heard. &c.

Arctas

Neetas noteth, that in certen Greke copies is added, that whiche is had also in the Greke copie of Spayne. And what things soeuer he hath heard, and what so euer be, and what so euer must be done after this.

That same John therfore is authour of this boke, whiche as he sawe the Lord in flesh vpon earth, so he sawe the same in spirite reuealing these things in heauen: and propounding to the church sightes most certen and sure. This John was that beloued disciple of the Lord, whiche in the last supper, rested vpon his breste, vnto whom in his last will he bequeathed his mother on the crosse, one virgin to another. He alone stode by at the aultar of the crosse whē Christ died: witness of the true death, and of our purification. He liued til the tyme of the Emperour Traiane, which thing Eusebius in his cronicles citeth out of Irenay, in the noting of y yeare from the birth of Christ an hondreth and thre. Doctores a most auncient wyter, affirmeth y John liued. vi. score yeares.

Last is touched also the profit of this godly worke or reuelation, that hereby the readers and hearers might be prouoked to diligence. Wherof this boke is called also a prophesie. For this boke by reason of the telling before of things to come, is the prophesie, of the newe Testament: Moreover a prophesie, that is an exposition, whiche openeth and and expoundeth the olde Prophetes. And promisseth blessednes to the readers, hearers, and keepers of the things that are written in this boke. Blessednes comprehendeth the benefites of the life present, so farre forth as the Lord permitte them to the godly: but chiefly of the lyfe to come. If the profit of this boke hath bene also spoken before in the first Sermon. And marke, that it is not enough to reade or heare this boke. It must be perfourmed in dede, and kept diligently. For the Lord sayd also in the Gospell: Blessed are they that heare the word of God and kepe it. They therfore that shall frame their lyfe after this boke, are happy. For both they shal the seducing of Antichriste, abide in the faith of Christ, & liue for euer more. &c.

And he finisheth the Title with an acclamation, by the whiche he moueth the hearers exceedingly: For the tyme is at hande, as thowge he should saie; Let no man thinke here, that

The com-
dation of
John.The com-
dite of this
reuelation
This boke
is a proph-
cie.

that straunge thinges, and the which concerne him nothing are tolde here, which shal come to passe at length after many worldes, they belong to euerie one of vs. For they be written of matters that chiefly concerne vs, and euen of our own affaires. So sheweth he that this booke is profitable for all worldes, men, & ages. God the father by his sonne teaching profitable thinges, and admonishing tyme enough and in due season, be prayesd worlde without end. Amen.

OF THE BEGINNING OF THIS
booke, and the Apostles salutation: wherein are de-
clared the misteries chiefly of Christ, secondly
of our whole faith & redemption.

The third Sermon.

Iohn to the seven congregations in Asia. Grace be with you & peace, from him which is, and which was, & which is to come, and fro the seven spirites which are present before his throne. And fro Jesus Christ, which is a faithful witness, and first begotten of the dead: And Lord over the kinges of the earth. Unto hym that loued vs, and washed vs from sinnes in his own blood: And made vs kynges and priestes, vnto God his father, be glory and dominion for evermore. Amen. Behold he cometh with cloudes: And al eyes shal se him: And they also which pearced him, & al kinredes of yeaith shal wayle ouer him. Euen so. Amē. I am Alpha & Omega, the beginning & the ending, saith y Lord almighty, which is, & which was, & which is to come.

The begin-
ning of the
face of the
worke.

Another pece of the first part of this booke, containeth the beginning or preface, wherein is the Apostles salutation, in the which he describeth first the whole mystery of Christ, secondly

condly of our faith & redemption. For so were the Apostles wont in the beginning of their writings to comprise a briefe some of salutation: Which thing in Pauls Epistles is euerie where to be sene. By the same description he getteth the beneuolence and attentiuenes of al men.

The Apostles salutation or greeting is nothing els, but a blessing. Blessing is an old accustomed order, by the which the Patriarkes wished of God to their children al manner of good thinges, both of body & soul. Which verely in Genesis is described at large. And also the high priest had commaundement geuen to blesse the people: As we reade in y first of Numbers, especially he commaundeth to put his name vpon the people. Therefore it is a superstition to say God verely, from whome euerie good giste descendeth fro aboue, blesseth, that is geueth good thinges: but ministers or men wishe only.

And the Lord in dede in y lawe promisseth, that he will graunt those thinges to the people, which the high priestes shoulde wishe them. Therefore nother wordes nor shauen crownes: but y truth & power of God geue the gistes. We ought not therefore to doubt, but y God wil graunt to vs also thapostolical blessing, y being reconciled & accepted of God we might haue peace. And first S. Iohn repeteth his name, lest we shuld any thing doubt of thautour, who we see Christ to haue used as scribe & interpreter vnto al congregations. But he repeteth not himself to be y seruant of god, & witnesse or Apostle of Iesu Christ. It sufficed to haue heard y at y first beginning. Therefore he teacheth the modestie & humilitie also, which haue obtained great gistes. Afterward he signifieth, to who he writeth, & to who this booke apperteineth, to y seven churches of Asia, y names wherof he will utter shortly after. And Iretas bishop of Cesaria, by y vii. churches, saith he, & by the vii. number, he signified y multitude of churches y be in al places. So also Primasius bish. of Urica in Affricke, exposith y vii. number. Therefore this salutation, this booke, & the whole doctrine of Iesu Christ, writte by S. Iohn, apperteineth to y whole vniuersal church of Christ throughout al y world, & in all times & ages. Wherupō it belōgeth to all vs also as many as be of vs in y church of Christ. For albeit the epistles be intituled to y Romans & Galath. yet followeth it not therefore, y they be not

What is a
Apostles sa-
lutation.

Iohn inter-
preter of
Christ to-
wardes the
congrega-
tions.

To whom
this booke
appertei-
neth.

And he wyrteth expressely to the churches of Asia, not to the churches of Hierusalem or Jewery: that he might so shewe, that the kingdome of Christ, is comen also already to the gentiles. And as God from the beginning chose Israell, in who he myght set forth a perfite example of the church, and common wealth: so fro the beginning of the new Testament, he chose those seven churches of Asia, which he might set forth to the whole Christen world. But in case some had ben set in the first place amongst the churches, as Ephesus is, good God, howe much wold the Romish soyt make of it, for the establisshing of their supremacie.

The forme
of the Apo-
stles be-
ing.

And the maner of the Apostles saluting wyrteth grace & peace. Grace is the fauour of the deitie, and the reconcilment, wherby God the father for Christ his sake is made at one with vs, our sinnes pardoned, & we adopted for his children. Therof ariseth the peace and tranquillitie of myndes, and the desire of conoord with all men.

And here he sheweth aboundantly, who geueth the church his blessing, that is to witte, grace, reconcilment, & peace: God, and God thre in persons, the father, the sonne, and the holy ghost, one God in essence. But here he discerneth the persones very well. From him that is, to witte, the father: And from the seven spirites he is, from the holy ghost: And from Iesu Christ, this is the diuersitie of persons. And the significacion of the vnitie is, when after the proprieties of persons declared, he addeth: I am Alpha & omega. &c. And that the holy ghost is set here in the middes, it disordereth not the mystery of the Trinitie: but appeareth to be an argument that he is the spirite as well of the father, as of the sonne, and that he proceedeth from both. As it is also proued by the wordes of our lord, the .xiii. .xv. and .xvi. of Iohn. Here is also described the whole holysome mystery first of Christ, than of the catholic like faith, and of our redemptiō, so that herein you may finde the chiefest articles of the Apostles crede, & haue here a moste goodly descriptiō of Christ our Lord. Hereof alme shal iudge

The father
whiche is
which was
he.

how truly some men say, that this booke, contrary to the custom of chappostles, maketh litle mentiō of Christ & of faith. The father as fountaine & original, of whom the son is ingendred, is first described: for that it is he which is, which was,

was, and which is to come. Those wordes take Iohn out of Moses in the .iii. and .xxiii. chap. of Exod. & out of many testimonies of Esay. And he saith nothing, but that God the father is an eternall essence, which consisteth by and of it self, and is and geueth life to all, and in all preserueth the same. And that this essence is such, that it hath bene always with out beginning. For this is it, that he iopneth to bring, or existing, was. He addeth, and he that shall come (*ἐρχόμενος*) which shalbe, and shal remaine euen to the ende, and to euerlastingnes without end. The Grekes deriue *θεὸν ἀπὸ τοῦ θεοῦ* of running, for that coming and running, he medleth with all matters: is euery where present, bringing help to the godly, or restraining and punishing the wicked.

And the holy ghost where he is but one, for the sevenfolde that is all maner of grace and gistes manifold, is here called, as I may say, Septenarie or of the seventh numbere: And from the seven spirites sayth Iohn, that is from that spirite, whiche is indewed with the sevenfolde grace. Those diuerse gistes are after a so: te declared of Esay in the .xi. Chapt. and els where in the scriptures. He is sayd to be in the sight of the throne that is before the throne of God, iopned verely in gouernement with the father and the sonne. For the throne is many tymes vsurped for the kingdome. The holy ghost therefore is of the same glory, power, and maiestie with God.

Now is he comen to Christ, whom by his properties he describeth moste abundantly. You know, that Iesus is the proper name of Christ: which Matthew expoundeth, a Saviour, Christ is the surname of his office and dignitie: as you would say, annointed, that is, byshop and kyng.

First he calleth Christ our Lord, a faithfull wytnes, and that out of the .xix. and .i. chapter of Esay. For he was sent of the father to the world out of heauen, an Apostle, whiche should testifie the wil of God, what he wold haue done with men. To witte that he would saue the world by his sonne, & by faith in him, which is obedient to the law of God. For he must do the wil of his father. This Christ is a faithfull witnes, that is sure, constaunt and trewe: Of whose doctrine no man ought to doubt. No man hath seene God at any tyme:

The only begotten whiche is in the bosome of the father, he

Seven spi-
rites.

The descri-
ption of
Christ.

Christ a
faithfull
witness.

Math. 18.
2 Petr. 3
John. 3
Math. 7.

Math. 17.

hath reuealed. This therefore is the byshop and catholick doctour of the church. Who so euer dissent from him, are to be eschewed. We care him, saith the father.

Christ is the first fruits of the that yet. 2 We is the first begotten of the dead. For he died for our sinnes verely: and rose again from the dead, & was made the first begotten of the dead, Lord & conquerour of death: In whom we see that we shall also rype again, & in what sorte. Of whom the first of the Corinthians. xv. And like as in the first property he shadoweth the humanitie of Christe, wherein he taught also his deitie, in that he was the faithfull, true, & catholique byshop, and is yet at this day: So in the second, the articles of our belefe concerning the death of Christ, and his resurrection are confirmed. To these also may be added the article of the resurrection of the dead.

Christ is Prince of kynges. 3 Christ is prince ouer the kynges of the earth, a monarke verely, and Lord of all rulers: Whiche hath taken a name a-boue all names, the Lord of aungels, and of all creatures, to whom all things be subiect. As thapostle expoundeth. Colos. 1. Philp. 2. And he doeth not abolishe lawes & Magistrates, which wil be king of kynges, and Lord of lordes. For if there wer no kyngs, how shuld Christ be king of kynges? The most sacred Emperours, Constance, Constantine, Theodose, and Iustinian, knew them selues to be clientes of Christ: That kyngdom was Christes, & they to be subiectes. These Christ acknowledged for his, by whō he gouerneth those he hath redeemed with his blood. They that proudly rule ouer people, boast they selues to be lordes of all things, & acknowledge not Christ to be monarch ouer all, be starkie mad. And herein are comprehended such thinges as we confesse in tharticles of our faith, that Christ ascended into heauen, & sitteth on the right hand of the father: that is, that he hath receiued high power of all things in heauen and earth. Ephe. 1. Act. 2.

Christ is loved vs. 4 Christ hath loved vs with incōparable loue. For he himself saith: greater loue hath no man, than that a man should leaue his life for his freedes. This loue the Apostle amplefieth in the sifte to the Romans. And it was excedding great loue moued Christ to come downe from heauen and be incarnat, and to redeme vs by his death. With a free loue he loved vs, prouoked by no desert of ours. For as this same John in his epistle

his Epistle canonically speaketh the same of the father. In this is charitie, not for we haue loued God, but for he hath loved vs, & sent his son a propiciation for our sinnes: So is it to be vnderstand of the son, for he hath & doth bear vs great good will, not moued thereto through our loue, wherewith we haue embraced him. And of for free loue to mankind, he gaue him self vnto death, & washed vs from our sinnes. For straight waies is added, by his blood. Where these thinges seme of vs to be obserued. First that Christ washeth, purgeth, purifieth or cleaseth for faithful: & that most fully, not partly. He alluded to the washings of the law, which he expounded also. For Dauid saith: Pourge me with hyssope, & I shalbe made cleane, wache me, & I shalbe whiter than snow. The same phrase of speech repeateth Eia in the first chap. Michas also sayth: The Lord wil retorne & wil haue mercy on vs, he wil treade vnder fete our iniquities. And thou shalt throw into for depth of the Sea all their sinnes. And the Lord saith, I wil cast vpon you cleane waters, and you shall be mündified from all your filthines. The Lord Christ these thinges accomplishing, washeth vs, purgeth and cleaseth thoroughly, as well from the salte as the paine. He cleaseth vs from our sinnes, not from one, but from all. The which thing is proued both by former testimonies, & again in the first & second Epistle of S. Iohn. Last, the maner also of purifying is set forth, by blood. For without the shedding of blood no remission was made. Therefore through the mediation of death and bloodshedding there was full remission of all sinnes obtained for the faithful. They that bring forth any other maner of forgiveness of sinnes, as inurious to the death and blood of the sonne of God. And here we may se plainly set forth an article of the Apostolicall crede. I beleue the forgiveness of sinnes.

In the fife place is shewed the effect of our redemption & purifying. For Christ hath brought to passe, for as many of vs as beleue in the father by for son of God, shuld be kynges & prynces to God & to his father. Metas & the copie of complute readeth not kynges but βασιλειαι, that is kyngdome: the which is not red amysse. For we be for kyngdō of God, for because God by his spirit, not the flesh nor the worlde, ought to reigne in vs: And when we permitte the gouernment to the spirit, we be for

Christ was
lyeth.

Micha. 7.

Ezech. 36

Christ was
lyeth all
sinnes.

He washeth
by blood.
Heb. 9

The effect
of Christs
redemptio
in for faith
full.

We be kin
ges.We be
priests.1 Pet. 2
Ro. 12. 15.
Philip. 4.
Heb. 13
Exod. 19The glory
and king-
dome is of
God.Chriſt will
come to iud
gement.Matth. 24
Act. 1
1 Cor. 4.

Job. 19

kingdō of God: The which thing S. Paul handleth at large in the ſirſt chap. to y^e Romans. Moreover we be made kings, that is free, by Chriſt, that we ſhould not ſerue the deuill, the fleſh, and the world, according to that ſaying of Zacharie, y^e being deliuered from the handes of our enemies, we might ſerue him without feare in holines and rightuouſnes before hym al the daies of our life. And Chriſte hath consecrated vs priests with his ſpirit and bloud, that we ſhould offer vp to God ſpiritual ſacrifices, our ſelues pure, prayers and prayſes, and almesdeeds. For that theſe be ſpiritual oblations, Peter and Paul do teſtifie. And theſe thinges toke S. Iohn out of Exodus: For we of the Gentils that haue beleued, haue ſucceeded in the place of the people of Iſraell reiecting Chriſt through incredulitie. And theſe thinges geue a lycht to that article of the Crede, I beleue y^e holy catholick church, the communion of ſainctes. For we be as many of vs as beleue, y^e fellowſhip of Gods people, ſanctified through Chriſt, to the ſeruite of God. Of whome be theſe thinges hitherto.

In the ſirſt place, in the diſcriptiō of Chriſt he ſheweth that glory and rule is dewe vnto God alone through Chriſt in the church for euermore: We geue glory vnto God, when we aſcribe to his goodnes our ſaluation, and all goodnes, not to our own ſtrength and merites. We geue hym rule, when we acknowledge hym to be Lord & head in the church, working by hym ſelfe, not by the ſainctes in heauen, to who he hath graunted power: Not by the Pope, whom he hath conſtitute Vicar in earth. The whole glory & rule is Chriſts.

Seuenthly in the deſcription followeth the coming of Chriſt vnto iudgement, and the maner of his coming. For as a cloude toke him vp from the eyes of the Apoſtles, euen ſo ſhall he come in cloudes to iudge the quicke and the dead: The ſcripture witneſſing. And he addeth, that the eyes of all men ſhall ſe the iudge, euen of thoſe which haue pealed hym. Wherof we gather two thinges, firſt, that the iudgement ſhall be vniuerſall. Wherin men ariſing ſhall ſe Chriſt with their owne eyes. An other thing, that Chriſt ſhall come to iudgement in the ſame fleſhe, in the which he was wounded and ſticked, honge vpon the Croſſe, was buried and roſe again. This place is taken out of Zacharie, and is cited alſo in S.

Iohn

Iohns Goſpel. And it behoueth that his body be ſhewed to the whole world full of printes and markes, that herof may be iudged the Godly and alſo the vngodly: They that then haue beleued in ſuch a redeemer: Theſe, that then haue reiect- ed and contemned ſuche a one. Of theſe we vnderſtande that is added: And they ſhall wape, for that in dede they haue neglected their own ſaluation: Which the wiſe man diſcour- ſeth at large. Moreover leſt any map ſhould doubt of thoſe thinges that are ſpoken of the iudgement, and of the lamen- tation of the wretched (as S. Peter ſaid, the contemners and mockers of the iudgement ſhould be) he addeth a kinde of a confirmation, euen ſo. Amen.

In them alſo is expoſited the article of the crede of Chriſt that ſhall iudge the quicke and the dead. He concludeth this place with theſe wordes: I am Alpha & Omega, that which followeth (the beginning and end) is omitted in ſome copie: As though that interpretation of that ſame, I am Alpha and Omega, crept in out of the margent. It is a prouerbe of S. Iohn the Apoſtle, I am Alpha and Omega. Heretikes, as Baſilides and Valentine, were wonderfully delighted in let- ters. But againſt thoſe lettered Heretikes Iohn ſpeaketh plainly by the mouth of Chriſt. I am Alpha and Omega. If any thing ought to be aſcribed to letters, I am al this whole that euerlaſting vertue, eſſence, and eternitie. For the ſenſe is, that God is the beginning and ende, that is, eternall, vn- ſpeakable, beſt and greateſt. Thoſe thinges are repeated: he y^e is, which was, &c. Which were expoſited before: There is ad- ded, almighty. For hereby is declared the vnitie and ma- ieſtie of God, of whom the Trinitie was opened

alſo before. Hereby alſo the authoritie of this booke is confirmed, the authour wherof is ſhewed to be that God eternal and almighty. To whom be glory.

D.v.

Of the

Zach. 13
Iohn. 19

Sap. 3. 5

Things
ſpoken of
iudgement
are certain
1 Pet. 3

Of the Narration of this booke, where also is discoursed of the place and tyme, and of the authour of this Reuelation.

The fourth Sermon.

In John your brother and companio in tribulation, and in the kingdō a patience which is in Iesu Christ, was in the Ile of Pathmos for word of God, a testimony of Iesu Christe. I was in the spirite on the Sondag, and heard behind me a great voice, as it had bene of a trompe, saying: I am Alpha and Omega, the first and the last. That thou seeke wyte in a booke, and send it to the congregations whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, a Thyatire, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Narration The last place of the first sheweth vnto vs a briefe narratiō, wherein the Apostle S. John declareth the tyme and place of this Reuelation, and by whose commaundement he wrote & sent the same to the seuen churches in Asia.

And againe now the third time is the name of John rehearsed. We saue vndoubtedly, that there would be some which to the ende they might take away the vse and fruite of this booke, wold doubt of the authour: Against whom he repeateth and reiterateth his name so oft, lest we should doubt & lacke the great comoditie of so worthy a booke.

S. John He addeth to his name certen thinges, whiche instruct vs touching the state of the Apostle, and certen profitable matters. First he calleth him self a brother, namely of those seuen churches, and of al ours: As where I haue admonished you, that in the seueneth number are comprised all churches of all times throughout the whole worlde. We are all, so many as beleeue,

beleeue, the children of one heauenly father: And therefore all spiritual brethren in Christ, coinheriters with Christ, & heires of God. Which thing S. Paul taught after Christ. And seeing our dignitie is so great, let vs once be ashamed of our misdeedes, least our memoꝝ be put out of this moste noble and celestially familie. It is a shame the brother of Christ, of S. John & all the Apostles should degenerate. &c. But why haue not they so instantly urged this brotherhood, as the Monkes haue beaten in their forged fraternities, the Rofaries of the virgin Mary and of Saintes? Because that was free, & cost nothing: But the Monkes selle theirs deere. They be therefore disceauers and seducers.

After he calleth him selfe partaker in affliction, or oppression and persecution, as he that was euen now banished by the Emperour Domitian, and liued in exile. And he ioyneeth together and not separateth him selfe in the cuill: That is common to all the faithfull brethren. And verely it is one and the same persecution, that vexed the Apostles, and tourmenteth vs at this day. Let vs therefore reioyce, that we haue the Apostles and all the Martyrs of Christ fellowes of our trouble and affliction, that we be broken and bruised with the heauy burthen of euils. Let vs therefore be patient and long suffering. For it is not enough to be afflicted, and vexed with all kinde of euils (for many without any fruite or prayse at all indure moste grievous paines.) But it becometh vs also to be patient in aduersitie. Therefore S. John at this present ioyneeth with all, patience. For the Lord sayd in the Gospell. In your patience shall you possesse your soules.

After he addeth vnto tribulation & patience a kingdom, & that an heauenly not a terrestriall kingdom. And he bringeth in the kingdom for the comfort of the patient people. For also the Apostle S. Paul said, a certen and sure saying. For if we die with Christ, we shall lyue also with hym: If we suffer, we shall reygne with hym. &c. Let vs alwayes here with comfort our selues in aduersitie. For we are thruste downe, that we might ones be exalted againe. ii. Corinthians. iiii. And all these thinges are concluded in Christ Iesus, by whō we be both the children & brethren of God, and suffer many thinges patiently, and are made partakers of his kingdom.

For: euen for these thinges must we thanke him, and his merites, and not our own deserte.

The state of humilitie of the apostle. Let vs here note also, what and howe great hath bene the humilitie of the greates and wortie Apostile of God, what was his state: Not pleisant, but harde, yet in the patience of Christ ioyfull. But where be they now, that glory in the name of Apostles: Who in the meane time swelling with pride, are addicte to filthie pleasures? Whiche I warne, that we flee from them, as from Apostataes.

The place wherein the reuelation was shewed. And now he sheweth the place, where this diuine reuelation was made him, where also he was commaunded of God to wryte the same. The place was the Ile of Patmos. The same is accompted amonges the Ionides called Sporades of Plinie in the fourth booke and. xii. cha. It lay ouer against Asia, and the citie of Ephesus, and was in the sight boeth of Europe and Affricke, so that it seemed to be as it were a middle seate, or holp chaire, out of the which Christ preached by Iohn from heauen to the whole worlde. And in dede the counsellors of God are wounderfull, and his goodnes is unspeakable, which reuealeth so great misteries, as it were in the Romish prynceson of Babilonicall captiuitie, to his faithfull.

Iohn persecuted for the Gospel. Neyther hideth he the cause of his conuining into the same Island, I was there, saith he, for the worde of God, and the testimony of Iesu Christ. The word of God is the very son of God, called of Iohn by a singular propriety of speache, the worde or sermon of God, as appeareth the first of Iohn, and the testimony of Iesu Christ is the Gospel it self, which Iesus testified, and the which his disciples haue testified of Iesu. Therefore for the confession and preaching of Iesu Christ, and of his holsonie Gospel (for so he expoundeth also how he is made partaker of affliction) Iohn was apprehended in Asia, and by soldiors led to Rome, where he might plead his cause before the emperor Domitian, who of his cruel nature condemned the innocēt. And he was put into a carcer of hote boiling oyl. Out of which when he escaped without harme, he was caried into Patmos. He answered no other matter before the emperor, than Paul did. 27. peres past, before Nero. This was done in the .xiii. or .xv. yere of Domitian. And the .xxiii. yere after the destruction of the citie Iherusalem.

And

and after the birth of our Iode. Irol. Domitian who would seme and be called a God, being slaine of his own men, after many murders and cruel actes, died himself a shameful death, the .xv. yere of his reigne. The authours hereof are, Suetonius in the life of Domitian, Tertullian in the heretic. prescript. Eusebius in his chronicles, and in the third booke of the ecclesiastical history, in the .xvii. and .xviii. chapter. And hereto added the common consent of all writers.

Moreover he noteth the tyme also, in the which these misteries began to be reuealed to him, *ἐν τῇ κυριακῇ ἡμέρᾳ*, in that solempne day of the Lord, namely the soday. For so haue the auncient fathers called one of the sabbothes, that is to say the first day in the weke, wherein Christ rose again from the dead. Math. xxviii. and Mark. xvi. And this day haue the churches chosen to them selues in stead of the Sabboth day, as holy in the remembrance of the Lordes resurrection, wherein they might kepe their sacred and solempne assemblies. For that this day was solemnised and consecrated for assemblies in the congregation of Corinth, appereth manifestly in the xvi. Chapter of the first Epistle to the Corinthians, where the Apostle commaundeth to lay a part their collections in one of the sabbothes: The same day also the faithful did celebrate their seruice with S. Paul, in the .xx. of the Actes. Where Sozomenus reporteth in the .viii. chapt. of the first booke of the story tripartite, that great Constantine made certen holy daies, and euen the Lordes daie for one, which is called of the heathen the soday, it is to be understande that he renewed rather the custome of the Apostles and catholique church, than to haue newly instituted the same. And felow of their own accord haue the churches receiued that day: for we read not that it was any where commaunded. And the congregations sawe how it was altogether necessary that there shuld be a certen tyme, in the which the saintes should mete and come together. They chose therefore the day of the resurrection, neither did they maliciously contende among themselves for these thinges, as the histories testifie was done in the church afterward. And at this day verely, the superstitious holy daies being abrogated, it is better to obserue certain and moderate daies, and to kepe peace and quietnes in the church.

The time of the reuelation, and of the soday.

The time of the reuelation, and of the soday.

But

The Son-
day ought
to be kept.

But where this Apostle knewe, that the faithfull on the son-
day serued God in all assemblies, where he could not be pre-
sent in body, in spirit and contemplation he was with them:
And as he was thus in the spirite and contemplation of mat-
ters diuine, and in holy prayers, he heard a voice, wherof we
wyl sprake hereafter. But here we are presently taught,
what is the religion of the soday, and how it is mete to ob-
serue it. Finally worldly men are reprobued, whiche pollute &
breake it with prophane workes and affaires. Dauid what
time he suffered persecution of Saul, lamenteth chiesly, that
he might not come to the Lordes tabernacle. Our men ac-
count it great felicitie, neuer to enter into the fellowship of
Saintes. And to abuse the soday, in gamenting, drinking,
dauncing, and worldly businesse.

By whose
commande-
ment he
wrote and
sent the A-
pocalypse.

These thinges on this wyse declared, he cometh at length
to the reuelation: setting forth befoze the expresse commande-
ment of God, wherby he was commaunded both to write
the thinges reuealed, & also to send the to the seven churches
of Asia. To the maner and maiestie of the reuelation that same
chiesly apperteineth, that he heard a voice, and that notable,
as the sound of a trumpet. For so we reade it was done in
the law geuing at the mount Sinay. Now is declared whose
voyce it was, and who was the authour of the reuelation.
Verely the eternall God, which calleth hym selfe Alpha and
Omega, that is the beginning and the ende: & as it is sayd
in Esay, first and last. Wherof els where.

Now followeth the commandement whiche hath two
partes. For first the Lord commaundeth S. Iohn to write:
And to wyte suche thinges as he sawe, that is to witte, the
Apocalypse. And that he should wyte nother in the sande,
nor on the walle, but in a booke: Verely for the edifying and
profit of the church present, and of all posteritie. After he is
also commaunded to sende those writings to seven congre-
gations, and verely to all the churches of the whole world in
all times & ages. Therefore al these thinges belong to the profit
of congregations, and that of al that be, haue bene or shal be.

Therof
the
Scripture

Whereof we learne, how great is the authoritie of the scrip-
ture. It was not written nor compiled in booke, but by Gods
commandment. There be notable testimonies of the booke
of Moses,

of Moses, in the xxxiii. of Exod. and xxxi. of Deuter. And
to say nothing of the residue of the Prophetes, is not freemp
commaunded to wyte his Sermons againe, whiche kynge
Joachin had cut in pieces and burnt? Doubtes S. Peter
beareth manifest witness, that the Prophetes receiued the
misteries of God to none other ende, than thei shuld reueale
them to vs: Which in dede might only be done by the scrip-
tures. Now is Iohn moste apertly commaunded to wyte.
What wyl we say, that he is also commaunded to sende his
writings to the congregations: Wherof againe we gather
that God willet right well to the congregations, and euen
to euery one of vs. Let vs beware and take hede, that we put
not from vs unworthely so great benefices of God, to whiche
be prayse and glory.

The scrip-
tures are
ours.

THE BEGINNING OF THE WORKE IS MADE, & A MOSTE GOODLY

Description to vs exhibited of Christ

kyng and byshop in glory, & neuer
theles working in the
Church.

The fifth Sermon.

AND I tourned me, that I myght see
the voice that spake with me. And
when I was tourned, I sawe seven
golden candelstiches: And in the mid-
des of the seven candelstiches, one like vnto a
sonne of man clothed with a linnen garmēt
downe to the grounde, and gyde about the
pappes with a golden girdell. His head and
his eares were whyte, as whyte wolle and
snowe: And his eyes were as a flame of fyre,
and his feete like vnto brasse, as though they
brent in a fournace: and his voice as the sound
of many waters. And he had in his ryght
hand seven starres, and out of his mouth
went

went out a sharpe two edged sworde, and his face shone euen as the Sune in his strength.

Suche thinges as haue bene treated of hitherto in this booke be in stead of the prologue or preface, as they terme it. Now at last shall the matter it selfe be propounded to vs. Here therefore followeth the second part of this booke, whiche reacheth to the fourth chapter. In the which is Christ described vnto vs with his catholike church. For first in dede is set before vs the moste sacred Image of Christ our Lord, teaching what a one he is on the right hande of his father in glory, & how he sitting on the right hand of his father, worketh neuerthelesse in his church continually, neuer absent, present alwayes. Of what sorte moreouer the church is here in earth, is figured in those seuen congregations. Here therefore are shewed the excellent gistes of churches, and agayne the shamefull erreours: how the Lord Christ confirmeth such as are standing and ready to fall, establissheth those that stande, comforteth the weake harted, restreyneth the folysh hardy, and preserueth thinges that are corrupt: finally how faithful pastors of the church must worke and trauell, with the people committed to their credit. For here is exceedingly well taught, what is the repairing and preservation of churches. Where also a briefe somme of the whole ecclesiasticall and holysome doctrine brought in to an abridgement, shalbe set before vs. For here is repeated from heauen of Christ in glory, the doctrine of true religion, whiche he had set forth more plentifully, when he was yet here in earth: And here most aptly applieth it to churches, after consideration of the same.

And in most goodly order the wordes are knit together, (as likewise the whole booke is written with playne words, and hanging right well together, they are disceaued & thinke it to be lose besomes or boones unbounde) John heard a voice behind him crying: Whereupon he turned backward that he might see the voyce speaking, that is to wit, hym that spake. For Metas also admonisheth, that there is a trope in the wordes. For no man seeth, but heareth the voyce. And conuincing him to see, he saies a figure of Christ our sauour. Therefore when the Lord speaketh, let vs tourne also with

all our

all our harte, that we may likewise deserue to see the mysteries of the kingdom of God, for he gladly reuealeth him selfe to suche as tourne, and desire heauenly thinges: And from those that neglecte the misteries of the kingdome of God, all thinges of saluation are hidde.

Further more S. John exhibiteth to vs the Image of Christ, our catholike kyng and high bishop sitting in glory: in the whiche description are comprised the chiefeest matters of Christ. For suche a taste of Christ is here geuen vs, as in this world may be of our weake flesh perceiued. But we shal see hym at the length in the world to come such as he is, in the fulnes of his maiestie, wherein shalbe tope & life euerlasting: But this in this corrupt world, is yet graunted to no man. So much therefore is permitted vnto vs that liue yet in this world to be seene, as is profitable, and as our infirmities may perceiue. But this same is not litle or nothing: but great and large and moste full of spirituall pleasure, I meane if we behold these misteries of God with a faithfull eye, and mynde despyous of Godly matters. And doubtles they be thinges certayn and true, that here are reuealed vnto vs. For they be reuealed by the very sonne of God. Let vs not wylly than to see more, or desyre greater thinges than these are: But take pleasure in those which Christ hath graunted vs. And let vs knowe for certentie, that a wonderful benefite of God is geuen vs in this vision. For who would not couet to see Christ in glory sitting on the right hand of the father? Who despyeth not to knowe what our Sauour doth in heauen? And howe being in heauen, is neuertheles present with his church in earth: But this sacred and holy Image instructeth in all these poyntes all the faithfull of Christe moste fully. Howebeit this Image of Christ is not to be set forth with colours, sence that colours can not attaine to the maiestie therof: but with the ecclesiasticall doctrine, whiche hath the promesse of the spirite of Christe: And is therefore more euident, and only meete for the true expressing therof. Let vs also pryncipally the same Image, not vpon any dead table with colours that wylle perishe and fade, but in our hartes throught the liuely spirite of God, whiche may also kepe it in our myndes, neuer to be wipt out. And such thinges as are spoken in the seconde and

Let vs turne to the 10th speaking.

John. 2

1

2

3

not to color

third

The sonne of these things vnto the 11th Chapter.

third chap. Of this booke, are deriued of this description of Christ, that the maiestie of the thing might inuite vs to a singular diligence. The matter is very playne.

In anngell
representeth
Christ. First we are taught who it is, whose Image is to vs exhibited: Not the sonne of man him selfe in his own substaunce, but lyke the sonne of man. The sonne of man after the phrase of the Gospell, is called Christ hym selfe very God and mā. Here he shewed not hym selfe to be sene of Iohn in his own substaunce, but in the fowme of an Angell, that represented Christ: Whiche thyng is oftener then once sounde in this booke. We shal therfore referre all these thinges vnto Christ, not to the Angell, whiche is the minister of Christ in this mystery. And we shal see Christ in his owne substaunce, what tyme our base body shal sitte from hence, and being reysed from the dead shal be glorified. In the meane tyme the soull from the death of the body tyll it ryse agayne, shal clearely haue the fruition of the sight of Christ: Wherein, as I sayd befoze shal be the chief ioye and felicitie. We shal now therfore see Christ as it were in a glasse, and so muche as shal suffice vs. The Lorde open to vs the eyes of oure mynde.

Where
Christ is
hiding.

mat. 18. 28

He telleth mozeouer, where he sawe Christ, in the middes of seuen candelstickes. By and by we shal perceiue that by the candelstickes must be vnderstande the churches. Christ is than in the middes of the churche. He sittech verely on the ryght hand of the father, and after the proprietic of his humane body, he is but in one place, and in no mo. As S. Augustin declareth aboundauntly in the. lviij. Epistle to Dordanus. Yet for as muche as he is also very God, he is lykewise in the myddes of the churche, as he promised in the Gospell: Whersoever two or thre be gathered in my name, there I am in the myddes of them. And agayne: behold I am with you vnto the worldes ende. Therfore by his power diuine Christ remaineth and worketh in the churche present, and not absent. (Leaue therfore to inquire, what Christ doth on the ryght hand of his father, whether he sitte continually?) And he is verely in the myddes of the churches, spred to no place, but shewyng hym selfe indifferently to all egall and helpesfull. For he neyther accepteth persones, nor sleepeth: **Here**

He is not paynted, he is not Idle, nothing regarding matters of the churche: But is chiefly and only attentue to the saluation of the same. Suche a one he promysed him selfe to be in the. 14. 15. and 16. of Iohn. And seying Christ is in the myddes of the churche, what Vicar mozeouer shal he haue? Shall he haue that enemy whiche is directly against hym? For a Vicar is in steade of one absent: But Christ is in the middell of the churche, present, not absent.

Christ hath
no vicar.
2 Cor. 1.

In the text following Christ is described moste plentifully, many thynges are ascribed vnto him: And is declared in what sort Christ is in the myddes of the church. And first in dede is shewed, what garment he hath on: To wit both priestly & princely. By the which thing is figured, what maner of one Christ is in heaven & in earth: To wit bishop and king, intercessour, mediatour, & sacrifice, a moste perfit sanctification & justification, a redeemer and deliuerer of the faithfull to his father, euermore working the saluation of his faithfull. As S. Paul teacheth, Roma. 8. Hebr. 7. Poderes is found amongst the apparell of Aaron, and it is a priestly garment. Whereof S. Hierome writeth to Fabiola, of the priestly garment. The second vesture of linnen is a coate downe to the fote, of double launde: Which Iosephus calleth *Bisina*. And it is called in Hebrew *keteneth*, in Greke, *χιτων*. This cleaueth iust to the body, and is so narrowe and seapre sleued, that there is no wynde at all in the garment, and came downe to the legges. This was verely whyte and cleane. For the Lorde Christ is an undefiled Priest. Hebr. 7. Neether weareth he agayne a foule vesture, as he did. Zachar. 3. Nor a purple, as in the. 19. of Iohn. But a bright one, as he that hath receyued a name aboue all names. But his gyrdell or ceite is wo:ne of Souldiours and triumphat persones: And it signifieth in Christ the dignitie royal. For Christ is king, deliuerer and redeemer of the faithfull. His victory is won. He hath overcome Sathan, helie, synne and death. But the belte or girdle of Christ is not set in the wonted lace, to wytte, about the loynes. For as Metas hath also admonished, ther is no concupiscence to be restrained in Christ: therfore is he not gyrded after the maner of spinners, **but**

Poderes.

Girdel or a
belte.

but about the pappes or brestes: to thintent we should vnderstande by the girding, that he is kyng of kynges, voyde of all affections: Moste rightuous and holy in iudgements and gouernement: But yet in the meane tyme furnished for the defence of his church, as we haue red it wrytten in the 91. Psalme. The Lord hath put on strength & girded hymself, &c. Christ might seme to haue girded him selfe not after the manner that priestes or kynges vse, for that he hath obteyned a more excellent priesthod and kyngdome, induring for euer. To accomplishe these thinges it behoued hym to vse a temple, and palace not transitory, but heauen it selfe. Iheze. viii. and. ix. Yet in the meane tyme the effect pearseth into the church it selfe, that so he may be present in the church also.

The head
heares of
Christ.

But the head of Christ appeareth hoare, and his heare whyte, lyke moste pure wolfe, and whyttest snow. Suche an head is ascribed also to the father of our Lord Jesu Christ, in the seuenth Chap. of Daniel. For they be of the same essence. And hereby is signified wysdome and age, and also the eternitie and deitie of Christ. And by reason that Christ is God, therfore is he head of the church, ministring to the body life, spirite, wysdome, and all giftes celestiall. Ephes. v. Can the Pope of Rome, that moste wicked man of synne doe this? What an head is he than? without lyfe, without byannes, & moste folyshe. As he is described in the. xi. of Zacha. And it is a shame, that we will not se these thinges, beinge blinde for euer. Christ is euertlasting, omnipotent, and that knoweth al thing: And he may be the health and head of the body. Iohn in the beginning, saith he, was the word, and the word was with God. &c. Christ him self: before Abraham was, saith he, I am. Therfore the heretickes lye, denyng Christ to be very God, of the same substance with the father. He is the wisdom of God, all thinges are subiect to hym. Ephe. the first. And he him self fulfilleth all thinge, after the same sort being present with his church.

The eyes
of Christ.

Now are his eyes also not darkened nor blinded, but hye and byght. For Christ knoweth all thyng. Christes eye is watchful, nothyng is hyd from him, he seeth all thinges that are done, both good and euill. And he seeth to the intent he may iudge and require. He is light in darknes, and the sight

of Christ

of Christ is to goodmen ioyfull in perils. Finally the iudgements of Christ are rightuous. The Prophet Dauid: The eyes of the Lord, sayth he, vpon the iust, and his eares are to their prayer. Agayne: The face of the Lord is on them that do euill. And like as the head is not plucked from the body, so Christ can not be absent from his church. And seying that his eyes are quicke sighted, and that the Lord forseeeth al our thinges, and hath the charge ouer vs, how is he absent from his church? What nederth there any viscar?

And the sete of the Lord are of copper, or lyke vnto brasse brasse and frankensence burning in a fornace. For Chalcolibaum, is a worde compounded of brasse and frankensence. This noteth Erasmus, and that Swidas sheweth also the same, that there is a kynde of Copper more precious than gold: which he sayth is made of Salt peter and of a stone. Plin. in the xxxiii. and. ii. Chapter. calleth it a kynde of brasse, whiche is digged out of the vaines of the earth, in tymes paste had in price. It should seme to me to be the same, whiche in the first and tenth of Ezechiel is called Hasmal, a present remedy against poysons. For if wyne intoricated be put into a cuppe therof, it wil hysse. And so is the death and poyson detected. The moste cleane brasse and sere sete, do signifie the conuersation, and the wayes of the Lord blameles, his iudgements right & iust. And that he so walketh in the church, and gouerneth al thinges, that in y meane season al uncleanes be detected and consumed, but he him selfe remaineth alwaye moste holy and pure. For fire poureth. God is a consuming fire.

But the voyce of Christ, is as it were the noyse of many waters, not so muche for that all nations and people do com mende and prayse him: But for as muche as the Gospel and worde of God, came into the whole worlde. Whiche voyce also moste mightie kinges could lesse asswage and appease, than they could do the gushing of waters, or to stoppe the topndes in sackes. Therfore by the power of preaching the Lord is alwaye present in his church.

The hand is an instrument of all instrumentes, especially the righthande. In this Christ holdeth seuen starres, to wit seuen prelates or pastours of churches in Asia: And euen all the byshops throughtout the whole worlde. Christ by his po-

E. iii.

wer ge.

Eusebius.

The voice
of Christ.

Rom. 10

The right
hand.

mer geueth to vs as Pastours, and instructeth, comforteth confirmeth & defendeth them, to the end they should preach his worde. Wherby he may ioyne hym selfe to the churche. Christ worketh by them in the churche and preserueth them.

A two edged sword out of Christ his mouth.

The same is moze lyuely expressed in the wordes that followe. For a sharpe two edged sword cometh out of the Lordes mouth. This sworde, is the worde of God, as it is ryght well declared in the sixt to the Ephes. and fourth to the Hebrewes. And this word or sworde hangeth not upon the walles nor sticketh fast in the sheathe, nor hangeth by the side, but cometh out of the mouth. We sayth not, it came forth, or it shall come forth. But it cometh forth, as the thyng that is in continuall operation, or perpetuall preaching throughout the worlde. And it is two edged, sharpe and pearcing, as well in the heart of the Godly vnto saluation, as in the heartes of the wicked to payne and condemnation. And yet at this day cometh out that sworde of the mouthe of Christ by the mouthes of Ministers. The worde of Christe is in dede contented of the world, and is called of many a fable: But it is a sworde, and that a sworde out of Christes mouth. All the vnfaithfull do finde and shall fynde this, howe soeuer they resiste. With this sworde Christ kylleth the wicked. And the effect of this sworde is greater than was the sworde of Alexander, Pompey, Julius Cesar, or Marius, Attille, or Tamerlane. Neyther maketh it any skille, though the worlde now acknowledge it not. It shall doe in tyme to come to their greatest euill. Doubtles with this spirite of his mouth the Lord continueth alwayes to comfort and gouerne his churche, so that he is neuer absent from the same.

Finally the countenance of Christ shineth as the sunne doeth in his greatest strength about none, when it is moste bright, cleere, and plesant, by the countenance we knowe men chiefly. Therfore by the countenance we know Christ. The countenance of Christ is light. Christ therfore is light: And that verely a diuine and eternall lycht, lychtyng alme, that they may also be made the chyldren of light: and that the faces of saintes may shine in that day, as bright as the sunne, and as the face of Christ shone. Math. 13. and. 17. And sayng he doeth thus communicate this lycht vnto vs. (Iohn first.

and

and. 1. Iohn. 1.) How is it to be thought that Christ should be absent from his churche? Thou seest howe he is present.

And so hath our Lord Christ exhibited hym selfe to vs to be sene vnto saluation, and hath opened hym selfe wholy vnto vs, as he is, what he doeth for vs, and howe he is in hys churche. In these thynges are all the misteries of the Gospell comprehended. For what can you say of Christ, that you haue not herein compysed. Let vs therfore remembre them, and wyte them in our myndes, that we may embrace Christ lycht and byshop, and that we neuer let hym departe out of our armes. To hym be glory.

How John was affected towardes the vision to hym exhibited, the comfort of John, and the exposition of the vision, applied vnto consolation.

The sixth Sermon.



And when I saue hym I fel at his fete euen as dead: And he layd his right hand vpon me, saying vnto me: feare not, I am the first and the laste, and am a lyue, and was dead. And beholde I am a lyue for euer moze, and haue the keyes of hel, and of death, write therfore the thynges whiche thou haste sene, and the thynges whiche are, and the thynges whiche shalbe fulfilled hereafter: And the mistery of the seven Starres which thou sawest in my right hand, and the seven golden candellstickes. The seven Starres are the messengers of the seven congregations: And the seven candellstickes whiche thou sawest, are the seven congregations.

E. liii.

It fol-

It followeth how blessed S. John was moued with that celestially and wonderfull vision: And how he receiued consolation, mozeouer the exposition of the vision applied to his comfort, with a commaundement to indite all these thinges diligently.

John fall-
eth downe
& leeth like
one were
dead.

What tyme he had fully sene this diuine and heauenty sight of Christ our Lord, sitting on the right hand of God in glory, his strength failing him, he falleth down on the earth: and lying at the fete of the Lord, is lyke a dead body. We read that the same chaunced to Daniel in the .x. Chapt. And other men of God also haue bene feared with the visions of Angels. The women also in the new Testament trembled at the sepulchre, seeing Angels. Peter was amased at the greatnes of the miracle. Luke. v. And falling at the knees of the Lord, crieth out, go from me, Lord, for I am a synful mā. For Godly visions bewrap our infirmitie: Perther be we apte or sufficiently purged, to behold those supercelestiall thinges with eyes and myndes sicke and not yet well purified. Therefore must the elect be glorified in an other lyfe, that they may be made partakers of the glory celestially. In the meane season here al godly are humbled and abased by hygh visions and reuelations. For they auance not them selues proudly through the glory of reuelatio: But perceiuing their naturall corruption, they craue pardon, and the augmentation of the supercelestiall grace and light. For vnesse we be illumined with the spirite of God, we shal lye like dead folke, how so euer we receiue with our corpo: all senses the visions celestially.

Wherewith
is comforted
of the
Lord.

But they that humble them selues before the Lord, fynde a mosse present consolation at the Lordes hande. Wherfore there came to S. John immediatly both in worde and dede a full consolation. For the Angel representing the person of Christ, layeth his right hand vpon John: The whiche is a token of amitie, protection, and of present helpe. For in expressing this maner of speaking in dutche, we say therefore by laying on the hand is signified, that Christ is good to John, & ready to helpe him. Which incontinently he maketh playne by the addition of wordes, sayng, feare not. Whiche sayng is common euery where in the story of the Gospel: And ther

Feare not.

for is

For is most gospel like, that is to saye most lychp. For God commaundeth the humbled to be of good hope, and to liue assured vnder the protectio of the high est. Which verely we vnderstand to be spoken not to John alone but to al vs also, that we in like maner, albeit that we fele infirmitie of our fleshe, should yet hope well of the goodnes & mercy of God. There followeth cause moze fully declared, why John shold not be affrayed. For the vision shewed was not exhibited for the terrour of him: but that John might perceiue how great and mightie he is which is prepared for the defence of him & al the faithfull. As though he shoulde saye. Where thou seest how great he is, which hath taken vpo him to defende thee, who finally protecteth and gouerneth the whole Church, there is no cause why thou shouldest be affraide. But rather execute boldly, that he commaundeth thee. Wryte that he commaundeth to be wrytten. Be not affrayed of men, feare God rather. For if good me be so soze asrayde at the sight of him, where shal the enemies and contemners of God appere?

Therefore consequently he expoūde the vision, teaching who he is, which was sene like to the sonne of man walking amonges the golden Candelstiches: And he applyeth this exposition vnto comfort: that both John & euery faithful maye perceiue, how mightie Christ is, & what the faithfull haue by him obtayned. For the Angel tempereth his speech so, that we maie seme to heare al thinges spokē to vs not by mouth of the Angel, but of Christ him selfe. And this exposition hath his partes. For first he declareth (as I said euen now) whose Image it was that was shewed. Than is annexed a commaundement to wryte this boke. After that is opened the misterie of the starres. Finally the secretnes of the candelstiches is reuealed: And al these thinges right plainly and briefly.

3 diuinitis.

First thou hast sene, saith the Lord, a vision, wherat thou wast amased: but feare thou not. For thou hast not sene any euill or fearful spirite, boding any misfortune: but my shape, whiche am thy redemer and Lord. I am first and laste. And this maner of speaking (as I warned a little before) he toke out of the Prophecies of Esaye, as it is to be seene in the .xli. xliiii. xlv. and xlvi. chapters. And he signifieth him selfe to be corquall, and of the same substance with the father in all things,

Christe is
represen-
ted by the
same visi-
on, what
he is, and
how great
he is.

E. p.

things,

things, very God, eternall, and incōprehensible. For loke what thinges the father attributeth to him self, the same also doth the sonne usurpe. But there is no order of time certain to be vnderstande in first and last, but plainly cuerlastingnes. Therefore Christ here signifieth, that he is very God, egalle and of the same essence with the father from all eternitie. As the same is also muche confirmed in *Iohn* 1. 5. 10. 14. and 17. chapter. This fighteth against the Heretickes, which at that time also, as at this daye the Seruetanes, denie the eternall deitie of Christ the Lorde. And thus, when the trewe God is of vs acknoweledged and beleued, he maye be for our Saluation. If Christ be not very God, he is not our saluation. For I am God, saith the veritie: And besides me there is no God, no Saluation.

Secondly he saith, I am liuing, and was dead: whereby he signifieth that he toke the true humane nature. The which many also at the same time denied: In like case as there be some at this daye, which do playnely derogate from the humanitie of Christ. Against all suche manner of heresies the Lorde him selfe confesseth that he was dead. Whereby it is now manifest, that he is very mā, as he is also very God, of the same effe with his father in deitie, as he is also of the same substance with vs in humanitie, like vnto vs in all thinges, sinne excepted. For he toke not the nature of Angells, but the seide of Abraham. And it behoued in dede that the sonne of man shuld be incarnate, that bothe he might die a shede blood. For the Testament in the dead is finally ratified neither is there any remission made without bloodshedding. The Lord therefore dieth, and sheddeth blood, to the intent he might geue full remission of sinnes, and confirme the newe Testament. Yet euen he that was thought to be dead, now liueth, and is that same liuing, who hauing vāquished death, the iii. daye rose againe from the dead, and repared life for al belcuers, and inspireth into them his owne very life.

And therefore addeth immediatly: beholde I am liuinge world without ende. For now Christ dieth no more, death shal not rule ouer him. But rather he is the life of al his farr full, who in rising againe, brought agayne life; and that life cuerlastinge, induringe I saie worlde without ende. As he

Christ is
egall with
the father.

Heb. 9.

Christ that
was dead
liueth.

him selfe declareth more at large. *Iohn* 5. 6. 10. chapter. And thapostle to the *Rom.* 4. 1. *Corinth.* 15. and 2. *Timoth.* 1.

Nowe ouer where many were wote to doubt of this life gotten and repared by Christe, the Lorde him selfe confirmeth, that he saied, by an othe, and saith. Amen. As though he should saie, this is altogether trewe and vndoubted that I saie.

Finally he addeth, and I haue the keyes of hell and of death. By the which wordes againe he comforteth exceedingly, and expresseth his power: and declareth howe great he is, and what we haue of him. Here must we speake by the waie of the keye. The ordinary glose saith very wel: he that hath the keyes of any house, saith he, letteth in whome he wil, and kepeth backe whome he will from entring in. Therefore Christ possesseth the keyes of death & hel, for that whom he will, he deliuereth from perpetual cōdemnation of death: And whom he wil, he suffereth to remaine iustly in the same daunger of damnation. And verely *Esaie* in the 22. speaking of *Eliachim*, whome he saith shoulde be made Iudge in the court of *Ezechias*: I wil laye saith he the keye of the house of David vpon his shulder: which shal open, and no manne shal shutte: shal shutte, and no man shal open. Therefore are the keyes put in the Scripture for the charge and gouernement of the house. *Eliachim* shal gouerne all thinge in the Courte of *Ezechias* vprightly. What soeuer he shal determine, no manne shal infringe, that which he shal abrogate, no manne shal restore. Christe therefore, a figure of whome *Eliachim* represented, shal him selfe haue also the chiefe gouernement in the house or kingdome of God: so that whom he will, he may quicken, and plucke backe from hel and from damnation: And againe whom he list to condemne, he may destroye by his iuste iudgement. For he hath most full power ouer death and hell. For bothe two hath he ouercomen and made weake. And these thinges comforte the faithfull moste strongly, and reteyne them in all Godly duties. And that same is chiefly to be obserued, that he saith not, he had the keyes, or shal haue, but I haue, saith he, I haue I saie. He gaue not his power to the Bishoppe of Rome, but hath it him selfe, and will kepe it still for euer. And he gaue

Christ hath
the keyes
of hell and
of death.

The keyes

De. 13.
1. Cor. 15.

The keyes
of heauen
geue to the
Apostles.

not to the Apostles full power of life & death, of saluation and damnation, and so unarmed him selfe: but he gaue the keyes of opening and shutting heauen, as it were to his Ministers & seruitours, by the preaching of the Gospell: by the whiche he promised life to all that beleued, Christ him selfe shoulde geue that life for the truth of the promise: To whom so euer they shoulde threaten damnation, Christ him selfe shuld condemne for the truth of his woordes. We see therefore that the Lord kepeth still & exerciseth the power, and his ministers the ministerie (by preaching, not by absolute power.) Therefore the Pope is Antichrist, which usurpeth and taketh upon him this full power and authoritie in Heauen and in Earth, and in the middes of the earth also, or beyonde all the earth, in those vnforsunate Ilandes. I meane purgatorie. By which craftie deuise he hath subtilly emptied the purses, Coffers, garners and wine cellers, of foolish people that swarue from the articles of their beleefe, to wit I beleue the forgiveness of sinnes, the resurrection of the flesh, & life euermlasting. That beastes dare vsurpe the two hornes of the Lambe, namely the authoritie of King & Bishop, & therefore to hange two keyes vnder his triple Crowne: that euen by these times all the world maye perceiue, that this is very he, whiche, hauing subdued three kinges or hornes, is croppe vp, & chalengeeth to him selfe all power in heauen & in earth, signified by the two keyes. And surely the blindness of our time is wonderful and to be lamented, that hauing eyes it seeth yet nothing. Yet such as be wise, remeber, that Christe hath yet the keyes of death and hell, his ministers the denouncing of life and death.

John is com-
maunded
so write.

And now when he had declared these greates and moste holesome matters, and had comforted the minde of John, he addeth the commaundement: write the vision exhibited, finally write those thinges also whiche muste be done shortly after this. He placeth in the middes, and those that be: that is, whiche are in dede, and trewe, and be not false. And these thinges are to get authoritie to this booke, finally to the whole scripture, whiche is reuealed with like truth of the selfe same Autho. And as John is commaunded to write without feare, so are we commaunded to Preache & publish the same boldly, though the world be neuer so madde therat.

We addeth moreover, the exposition that remaineth, and sayeth: The misterie of the seven starres, &c. The reason seemeth almost vnperfite. Therefore muste we vnderstande this to be the misterie or sacrament of the seven Starres and Candelstiches: that it maye be as it were a proposition, and that the exposition shoulde follow immediatly: the seven starres, are seven Messengers, &c. And by Sacrament vnderstande a secret misterie, and the very exposition of the misterie. As if you woulde saye here is to be noted the goodnes of Almighty God, whiche declareth to vs him selfe the hardest places of the Scripture. Where be they therefore that accuse the Scripture of obscurenes, and contend that it can not be vnderstande: let vs here marke also the comon maner of speaking of the whole scripture: seven starres, be seven Messengers: The seven lightes, are seven Churches. For signes receiue the names of the thinges, although they be, & remaine in their owne substance, and bee not chaunged into another. This the very contentiouse persons do graunte also, whiche in the woordes of the supper, this is my body, will acknowledge no figuratiue speache at all.

Starres be called Angelles. Angelles be Gods Messengers, pastours of churches, so called in the ii. & iii. chapter of Malachie. For God sendeth preachers as Ambassadors to the people, and willeth them to be hearde in like case as him selfe. Luke. x. John. xiii. Let no man therefore tary till the Lord him selfe come downe from heauen againe, and preach vnto vs. Euen now he preacheth to vs by his Messengers, whiche preach his, that is to saye the woordes of Christ, if you contemne them, you contemne Christ. Preachers be called starres, by reason of their bright and heauenly doctrine, and for their purenes of life. Beware therefore you Preachers, that you be not wandering Planettes, lest ye haue no light at all, neyther in doctrine, nor conuersation of life. For than ye shall be likened to starres that fall downe out of heauen, as shall happen here after in this booke to the false teachers.

But those starres are not in the head, or in the fete, or on the backe or sides: but in the right hande of Christ. Whiche thing hath in dede a great consolation for the Pastours be in

Sacrament

The scrip-
ture ex-
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The
phrase of
scripture.

2. Peter. 2.
Jude. 1.

The star-
res be in
the right
hande
of Christ.

in the right hande of God, in Gods protection, neither shall any man take them out of his hande. God him selfe also geueth pastoures, and furnissheth them with necessarie goodes of the Church. Therfore is the whole gouernement and glory his. Wherefore the Apostle sauyeth also: he that watereth and planteth is nothing, but God that geueth increase.

Candel
sticks.

Nowe as concerning the Candelsticks, there was one verch in the Tabernacle of Moses with seuen sockettes, to set in seuen Candelles. In Salomons temple were ten candelsticks. The one represented a figure of Christ: And the seuen therupon, and the ten, betokened the vniuersalitie of Churches, whiche are lighted all of the ony lighte Christe, and haue of this one, what light so euer they haue. And those candelsticks are of Golde. The mistery whereof Aretas expounding: They are all golde, sauyeth he, for the puritie and preciousnes of faith liuing hidde in them. And in dede the candelsticks of them selues geue no light, but be receptacles of light. So of vs ariseth no light, but darkenes. But in case that light euerlasting, set a light in the candelstick, the light shineth: if Christe illumine the Church with faith and puritie, than faith sheweth forth her selfe in open confession, and the purenes of life in conuersation. And this the Lord requirerth of his church in the v. chapter of Matth. So let pome light shine &c. And the apostle in the ii. to the Philipp. In the middes of a frowarde and crooked natio shine like lightes in the worlde.

And hitherto we haue handled the consolation of Christ, and the exposition of that great and celestiall vision, wherof we haue learned the misteries of the faith of Christ and of his Church: to the ende we should knowe that

Christ is the Lorde reigynng in his Church,

and applyng al thinges to the saluation

of his faythfull. That he sendeth

Preachers, teacheth by them,

and keepeth and defendeth

them. To him be

Glorie &c.

CS

Of the Epistles reuealed out of the throne of God from Christ by an Angel, and receiued and sent of Iohn. Where also a parte of the Epistle to the Ephesians is expounded.

The seventh Sermon.



Unto the Messenger of the congregation of Ephesus write: These things saith he that holdeth the seuen Starres in his righthand, and walketh in the middes of the seuen golden Candelsticks. I knowe thy vorkes, and thy labour and thy patience, and ow thou cannest not forbear them whiche re euil: And examimest them which saie thei re Apostles, and are not: And haste founde hem liars: a hast suffered, and hast patience: and for my names sake haste laboured, and haste not fainted. Neuerthelesse I haue some what against thee, because thou haste leste by firste loue.

Your charitie hath sene a certen Image of the lord christ, Christe is setting on the right hande of the father in gloire: yet so, that a no wise he eyther forsaketh or neglecteth his Church. Now followeth it more fully and plainly howe our Sauour Christe in heauen executeth the office of the highe Bishop, and teacheth the whole church by his ministers, rebuiceth, comforteth, and reteyneth it in her dutie: finally tourmenteth alwayes awaye thinges hurtfull, and auunceth it to greater thinges. For here follow seuen Epistles, to the seuen Congregations: that is to witte, vnto all the churches in the whole worlde. For this moste ample and holisome doctrine maye not be restreyned to a fewe, sins Christe is Bishoppe vniuersall.

Christe is
Bishoppe of
the Church.

Seven
Epistles.

Chantors
of these
epistles.

But great is the autoritie of these epistles. For they are reuealed

reuealed from the throne of God, by the sonne of God, speaking by an Angell, whiche prescribeth what is to be written in those Epistles: S. John receiveth and writeth the same, though Christ his commaundement, and sendeth them to the seven congregations: And verely they aperceyue no lesse vnto vs, than if now the bearer entring into the church, should deliuer these letters vnto vs.

**The epi-
les be v-
muerfall.** Moreover in these seven Churches is figured vnto vs, the nature, maners, vices, medicines, rebukes, prayes of all Churches in all times, and what soeuer is wonte to chaunce aboute them. Then by examples of most excellent meane, mixed, of Hypocriticall also and wicked. And these our Lord dothe euidently instructe, reprove, rebuke, and blame, praise, correct, moue, exhort, comfort, the same he threatneth, and promisseth them also ioyfull thinges, &c. This is no light nor comon example, but of the sonne of God, the high and most blessed Bishop: teaching vs, howe we should deale with all congregations after the capacitie & disposition of euery one.

And not without cause he chouseth vnto him seven the most noble cities of Asia. Certaine it is, that Asia was of first inhabited, and from thence they were dispersed into other partes of the worlde. Certaine it is also, that the Deuill set vp his Throne in Asia, and there reigned in men through Idolatrie, murder, ambition, auarice, uncleanes, and filthie pleasures. For the proverbe is knowen, the laughter Iouical. It is knowen what the apostle wrote to the Ephesiā in the iiii. and v. chapter. Therfore wold our Saviour Christ ouerthrowe that Throne of the deuill, and set vp that his Throne of rightuousnesse and holinesse. Therefore goeth he firste and chiefly to them of Asia, that by their example the whole worlde might be corrected and amended.

Ephesus. And amonges other cities of Asia and Iouia, Ephesus was most famous, called in the olde time the lighte of Asia. And amonges the xii. cities of Iouia accompted the principall. Neyther was there any other richer or more beautifull Church sene any where in Asia, than the temple of Diana at Ephesus. It stode in the middes of the citie, a great wonder of the Greke magnificence, as writeth Plinie. This temple is sayed to haue ben two hundred and twentie piers in making

king of al Asia: And set in a senup ground, that it should fele of no earth quakes nor opening of the earthe. The length of it was: cccxxv. foote, the breadth. cccc. It had pillars an hō: d: eth twentie and seven, dedicated of so many kinges. Sels the reste oute of the epitome of the famousse D. Iohān Vā diane. The apostle S. Paul firste illumined this citie with the beame of the Gospel. Whose epistle to the same citie remaineth, and a plentifull stoyp in the actes of the Apostles. After Paul was executed, John went to Ephesus, and from thence preached to al Asia: from thence also was he brought to Rome to the emperour Domitian: To Ephesus he returned after his exile: and there at length as the ecclesiasticall stoics do testifie, he slepte in the Lord.

And before euery epistle, muche more to that of the Ephesiāns, is set a commaundement, write. This commaundement giveth authoritie to the writinge, so that we maye not are, whether this writinge, ought to be credited: and whie it shuld be beleued? For here is the expresse commaundement of God, and the diuine authoritie, whereof curiously to inquire is thought not without cause vnlawfull. Moses wrote by the commaundement of God. And by the same commaundement of God wrote also the prophetes and Apostles. Whie than are not they writinges beleued to be Authentical? Certes John sayed truely and wittely: he that knoweth God, heareth vs: he that is not of God, heareth vs not. 1. Iohn. 5. Curious questions cease, where the minde of the godly, or of any poore shepe knoweth the voice of his Lorde and Sheperde.

And let no man thinke, that this epistle being written to one Angell, that is to a Bishop or pastour, apperteineth nothing to the Church. For to the ende of the epistle is added an acclamation. He that hath an eare let him heare what the spirite sayeth to the congregations. Therefore the pastour is named, but the Shepe are not excluded. All degrees & states in the church know, what is sayd vnto them. Ignorance saith: That which is writte to the Romanes, concerneth me nothing. Yet neuertheles it is intituled to the Angell, to the intēt they pastours may be admonished, what the state of the Church is.

The argument of the firste epistle is thus. Christ declareth that he ruleth ouer his church, that he taketh charge and

This scri-
pture is
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ment of the
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Ephes.

gouernement of the same. Some thinge therein he prayseth, and somewhat he blameth: In the meane time he exhorteth to repentance, threatening greivous things, and promising most ioyfull. And also he applyeth this epistle to all churches and communicateth it to all congregations in the whole world. But the epistle is exhortative, for it instructeth the churches, exhorteth and directeth.

And first in dede he sheweth, who he is, from whome the epistle proceedeth, that he may geue authoritie therunto: and maye declare also that he is the head of his church, the Bishop, Duke and gouernour. That part is take of the image, set forth in the firste chapter. And followeth the propheticall manner of speaking: This saith he whiche holdeth the seven Starres in his righthande. For the Prophetes saie likewise: Thus saith the lord God of Israel, thus saith the lord of hostes. Thus saith the Lord, whiche brought thee out of Egypte, &c. And two especiall thinges he repeateth of the former description, wherby he wil be knowne and do vs to vnderstande, howe he being Lord and Bishop ruleth and worketh in his church. First he affirmeth that he holdeth in his hand the seven starres. The hande is a token of working, of protection, or deliuerance. The starres we haue heard to be the ministers, & the ministerie of the worde, or the church. Therfore Christ holdeth the ministerie in the church, and by ministers worketh the saluation of the faithfull. After he affirmeth that he walketh, not slepyng, or doyng nothing, in the middes of seven golden candelstiches. In the middes, he sayed, to the ende we should vnderstand, that he geueth himselfe indifferently to al men, and ruleth ouer al with like care and gouernement. Fulwel wrote herof D. Fraunces Lambert. What, saith he is to walke or to be in the middes of congregations, but to assiste them, kepe, instructe, helpe them, and by al meanes to wathe ouer them. For the whiche cause he saith also in the last of S. Matthe. Beholde I am with you alwaies vnto the worldes ende. Whereof you haue a most apt figure in the lawe: wherin amonges other thinges whiche appertained to the ministerie of the highe priest, he had the charge of oyle and of seven candelis for those must he poure and snafte, and poure in oyle, when it wanted. So Christe

Seven
starres in
the righte
hande of
Christ.

To walke
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Candel-
stiches.

the highe and true Bishop hath the charge of the seven candelis, that is to saie, of al congregations: and is careful that they wante not that oyle, whiche is mentioned in the 44. Psalm. He watcheth, that they wante not the fire and light of the veritie. Finally he snafeth and poureth by faith, what thinge so euer hath nede to be poured in them. Thus saith he. Whiche thinges when they heare, whiche make the Bishop of some head of the church, it is maruell if by and by they vnderstande not theyr folly and madnes. Here the lord addeth also, that he knoweth the workes to wiete all bothe good and euil, aswell of the Bishop as of his Church. For the Lord knoweth al thinges, and is head Bishop of the Catholike or vniuersall Church whiche also remembreth the thoughtes of al men in the world at one instant: who seeth what is donne, and what is not donne, and what thinges are nedefull, nothing escapeth him. And suche in dede ought he to be that is head vniuersall of his Church. And this sentece is repeated, I knowe thy workes, in the beginninge of euery epistle. And verely it is full of comfote, when we heare that Christ knoweth all our doynges. For we beleue also that he hath a faithfull care of all our matters.

Now this great Bishop commendeth some thinges in this congregation of Ephesus. For good workes in dede are allowed of Christ, and he prayseth the same, to thende he might geue a spurre vnto suche as runne in his waye. For firste he alloweth the labour and patience bothe of the Bishop and Church. Labour compriseth thought and care in the waie of God, mortifying of flesh, study of good workes, but chiefly the crosse & persecution, whiche the story testifieth to haue ben extreme and cruell in the time of Domitian. And excepte the persecuted haue patience, they can not indure the labour. Holy patience kepeth vs in worke and holy labour.

Labour &
patience.

But lest that patience shuld be stretched to those thinges wherein to be impatient is accompted prayse worthy, he addeth the seconde pointe that he prayseth in them, that thou canst not beare euill men. And by these euill he meaneth not weaklings, or such as erre without malicioussnes: But prophet Dauid saith also, Psalm. 119. I haue hated & wicked, thy law haue I loued. What we shuld do with the weakie in the

Not to
beare euill.

faith, or with them that erre of ignorance, rather than of obstinate stubbernes, the Apostle hath taught vs in the 14. to the Romanes. The example of our Saviour. hath taught us also, bringing againe that strayed Shepe vpon his shoulders into the shepfold. Therefore the lord speaketh here of the obstinate, of the disceauers which delight to erre the selues, and to drawe others with them into errors, no Christs patience biddeth to beare with such men.

And in the wordes following he declareth of what sorte those euill men were. And thou haste examined them which saye they be Apostles, and be not, and haste founde them liars. To he speaketh of the false apostles, of whom in s. Johns time there was exceeding great plentie. For they were Iudeans mixing the lawe with grace, and attributing Iustification to the lawe and to our owne rightuousnes. Whome the holy and great counsell at Jerusalem condemned, as appereth in the 20. chapter of the actes of the Apostles. Suche a false Apostle was *Hebion*. *Eusebius* mentioneth in the third booke of the Ecclesiasticall story the xxii. chapter. Here unto was added *Cerintus* that hereticke not Apostle. There were more also, whereof some denied the humanitie of Christ, some his deitie. Against whome wrote John in his Gospel, and in his Epistle: And *Ireny* in the firste booke against hereticks. These the Lord denieth to be Apostles, or Apostolicall: which the Apostles haue also denied *Actes. 15.* And likewise the Apostle S. John in his epistle canonical: who is a liar, sayeth he, but he that denieth Iesus to be Christ: acc. But if such trouble were in Churches whilest the Apostles were yet liuinge, if there were than so manie disceauers, what maruell is it, thoughe in the dayes of the worlde, to witte in this our laste time, there be not a fewe founde where be they now that waste dissensions and troubles to the defence of the true error? The Gospellers them selues, saye they are at dissention. God is God of conoord, howe than shoulde I beleue that God is amonge those that dissent? So might the Sophisters also haue reasoned in the apostles time.

And here haue we a pefitte wape, in what sorte the churches shoulde worke, whilest troublesome persons like false Apostles

Apostles attempte to diuide the Church a sonder. For such ringeleaders muste be tried and examined: And tried muste they be after the christen belefe, and doctrine of the Apostles; and inquisition muste be made, whether they be Apostles and true men, or false Apostles and liars. When we shall haue founde them to be false Apostles and liars, and that they go forwarde obstinately in theyr wickednes, they be not to be suffered: as in dede the Ephesians did not vouchsafe to beare with such trompers. And we muste know that the Pastor ought one wape, and the Christen Magistrate another wape, and the people the thirde wape not to abide open hereticks. For the Pastor not only beareth not with them, in dissembling and takinge hede to him selfe of those wolues, but assaileth them with wholesome doctrine, and repulseth them from the shepfoldes of Christ: But the Magistrate, because he is a christen Magistrate, and by his duty also, not only as a priuate person but also as a Magistrate, ought to serue Christ, he ought also with the sword of Justice to drue awaye popson from the church, and to punish manifest blasphemies. And the people are commaunded, neyther to heare them, nor receiue them, nor to haue any thinge to do with hereticks, and so not to abide them. They maye therefore be ashamed of their naughtinesse, and pretence of their peruerse patience, which thinke it no shame to mainteyne hereticks, and to flatter the manifest enemies of Christ and the Church. *Psalms. 15.* He is praysed, whiche maketh not muche of the wicked: that is to witte, in whose sighte the wicked manne is vile. Therefore is he rightly blamed, who so euer flattereth the vngodly. And such hatred in dede is rather agaynst wickednes, than agaynst the person of the wicked, whiche of it selfe is commaunded to be loued. The Deuil at this daye repleth vp the olde heresies of *Hebion*, *Cerintus*, and of others in *Termeto* a Spaniarde, and in the Anabaptistes, Libertines, and other Monsters, so that the thinge it selfe, and the daunger thereof commaundeth vs to wathe, and to drue away the moste cruell wolues from the holy Church of Christ, whiche nevertheless do set forth nothing more than patience and charitie, so: this intente verely that they might be spared, and

Howe we
shuld deale
with hereticks.

Howe
pastor

maye fast

The ha-
red that
godly bear
to the wic-
ked.

might unpunished teache what they liste against Christ, and worke against his church, yea teare it in pieces with their wicked teethe.

Patience & constancie in battell. But when these evil men are not suffered, but impugned, whiche seduce and are seduced, a greate conflict ariseth: wherof againe are labours, thoughtes, carefulnes, watchinges, iniuries to be suffered for the name of Christ, and defence of the veritie. For unlesse we be here diligent and patient, the disceauers ouer come. But herin did the church of the Ephesians behaue them notably wel, in so muche that the Lord nowe commendeth exceedingly the magnanimitie, patience and constancie of the pastour and of his church. For neptner ought these thinges to be expounded, that we shoulde referre them vnto that patience, wherby evil menne are suffered, and permitted to procede in theyr malice and discipitfulnesse. For so should this place strue agaynst those thinges whiche went a little before. Whiche thinges the common interpretour minded as it semeth to haue eschewed. For thus he readeth, and thou hast patience, and hast suffered, where it is in the Greke, and hast suffered and hast patience. He altered the order, and would not set, hast suffered before: but hast patience: lest any manne shoulde vnderstande that they had suffered the false Apostles. But set before patience and put after sufferance: That we might vnderstande that they suffered not euill menne, but euilles wrought by euill men. So they with patience trauailed for Christes name, to witte, to be mainteyned against naughtie heresies. And he addeth, thou hast not fainted, beyng worried and broken with labours. For we are taught to ouercome though patient constancie, whiche is rightly called in dede the accomplishment of euery good worke.

All and euery of these thinges we muste applie vnto vs, and vnderstande with what thinges we maye nowe also at this daye please Christ our redemer, king and Bishoppe, yf truly we walke in the same steppes, wherein we see the congregation of the Ephesians to haue walked.

It followeth what thing he blamed in the same church: that they haue lest their firste loue. What time they firste receyued the Gospell by S. Paul, and after by Iohn, and other

other godly menne, there was sene a great seruientnes in the wordes and dedes of the faithfull: whiche thinge maye be gathered bothe by the actes of the Apostles, and also by the epistle of S. Paul to the Ephesians. They loued God and their neighbours with a moste feruent zeale. They burned in reforming of maners. But in proesse of time this heate was well couled, and they waxed colder in trewe godlines. This greate mischiffe he rebuketh in them, and as followeth desireth to haue it redressed. And here let vs note howe not only reuolting Idolatrie, and other great crimes are imputed to the church, but also if we slacke any thinge in holpe zeale: so that herof we maye learne, how holy and blameles we ought to be before God. Doubtles we can not here excuse our selues before the diuine maiestie, whiche were xxx. yeres paste more feruenter in this cōgregatiō, than we be at this daye. &c. Our lord God lighten our mindes, that we may please him. To whome be glory:

The seconde parte of the Epistle to the Ephesians where is spoken of Penauice and of the Nicolaites.

The Eight Sermon.

Remembze therefore from whence thou arte fallen, and repent, and do the firste workes. Or els I will come vnto thee shortly, and will remoue thy Candelstick out of his place, except thou repēt. But this thou hast, because thou hatest the dedes of the Nicolaitanes, which dedes I hate also. Let him that hath eares, heare what the spirite sayeth to the congregations. To him that ouercometh will I geue to eate of the tree of life, which is in the middes of the Paradise of God.

The ende
of 8 lordes
scholles.

The accusations of our Sauour Christ, which he vseth against his seruantes that be sinners, tende not to this ende doubles, that men ouerwhelmed with reproches might be ashamed, dispaire, & perith: but rather that thei shuld amede, be restored & liue. Therefore the Lorde Iesus to his blampnge by and by annexeth an exhortation to repentance, that they may be saued: And also describeth the trew & lawfull penance.

For we hearde what thing he rebuked in the congregation of the Ephesians: let vs heare now what the lord requireth of the same, and how he seeketh to haue the error reformed, verely by repentance, to the whiche he exhorteth. For we haue sayed that the Lord striketh and healeth: chiefly in this case. Whiche doctrine surely is proper and perpetuall to the church of Christ.

The exhortation
to re-
pentance.

He mentioneth chiefly of three thinges in this matter, & in his counsel or exhortation to amendement. Firste he counselleth or exhorteth to remembre, *ποθεν ἐκπετρούκατε* from whence they are fallen: that is to saie, with how great loue they haue burned hitherto, and now howe coulde they be waxed: In how fortunate and blessed a state they haue stande hitherto, and now in howe vnforsunate and shamefull they lie in.

The know-
ledge of
sinne.

For the acknoweledging of the trespass is the beginning of repentance, if being illumined by faith we consider well, what benefites we haue losse, and in what miserie we now are in. He that weneth he hath losse nothinge, will neuer be moued to make any searche or inquisition, he that thinketh him selfe to haue fallen from no felicitie, he will thinke of nothing how he may be restored. Therefore in amendement of lyfe it behoueth that acknoweledging and confession of sinnes go before, by the whiche we may lament before God our powertie and miserie. And in dede they falle not from felicitie, whiche were neuer in any felicitie. Therefore saie we, that holy menne maye fall, and also be restored by repentance. Than after the acknoweledging of our miserie followeth repentance: that is the compunge agayne to our minde, that we goe not forth on alwayes like madde menne and fooles, walkinge in the wape of vanitie and vneighteousnesse. For repentance is a retourning a conuersion and chaunge, whereby we are tourned awaye from euill,

Sainctes
fall.

Repentance

euill, and are conuerted to good, in retourning to our witte, and working rightuousnes.

For last of all followeth that, whiche expoundeth this repentance. Do the fourmer workes: To witte be hote again in loue, worke the workes of faith, which are fructes worthy of repentance. Beholde there nedeth no new lawes, or long disputations concerning amendement. Briefly, do the fourmer workes, not of the flesh, but those whiche thou beganst when thou first receiuedst the Gospel, and wast borne again in Christ. Finally this is the true reformation, to do the fourmer workes of God. Not the latter, whiche the error of the worlde hath deuised. This is verely, and shalbe the true repentance, to witte, the acknowledging of the sinne, the conuersion vnto God and to good, and a tournung away from the Deuill and from euill, and working of the first good, or Godly rightuousnes of the faith in Christ. There be many & sondy disputations of repentance and partes of the same, of the contrition of the harte, confession of the mouth, & satisfaction of 7 workes: But lyke as there is none briefer than this of Iesus Christ, so verely is ther none better or more certain.

These be
the satisfaction.

To these his exhortations and Godly councelles he addeth threatenings most greuous, if haply perill might pearse, that loue could not styre or moue. And he speaketh but fewe wordes in dede. But he vnderstandeth a great euill that can not be spoken nor declared. Except thou repent, I will remoue thy candelstick out of his place. The candelstick, as the Lord him selfe hath expounded it, is the church. Whiche standeth in her place, whylest she leaneth to Christ: and is of Christe preserved, so long as the preaching of the veritie is in 7 same maintained, and is in dede the church of Christ: She is remoued out of her place, when she is without the preaching of the truthe, and now leaneth no more vpon Christ, nether is of hym defended, but is forsaken, and is no longer in dede the church of Christ. This is done of Christ himselfe, by his iust iudgement, what tyme our vnythansulnes, and lyfe that can not repent, driueth God to depart from vs, to relinquish vs to our error & darkenes, & leaue vs to disceauable men, &c. This sense Kretas acknowlegeth, who: to remoue the church, saith he, is, when it is left bare and destitute of Gods

He thre-
neth.

f.v.

grace:

grace: by reaso of the which nakednes, it wauereth in double full perplexitie and in stormes that are cast to her by wicked men. And verely we se how at this day the churche of the Ephesians is remoued out of her place, and no longer inioyeth the holsome doctrine of Christ no; that it standeth upon the holsome rocke Iesus Christ: But is oppressed with the pestiferous doctrine o; rather madnes of Mahomet, and lieth in sorrowe vnder the fete of the Turkes. We see at this day in Germanp (more is the pittie) many candelstickes remoued out of their place, not without the great triumphe of Sathā, and losse of soules. Moreover that same is also to be obserued in this threatening, that without terrour he sayth, I wil come to thee shortly. For it is a Phraze of speache. For we say also, I will come to thee by and by: That is, I will cometh to come to reuenge and punish, and that peradventure soner thā vs shortly. thou lokest for. Moste certainly, when so euer I chaunce to come, I will take punishment of thee. Let no man therefore thinke to escape unpunished in a life that can not repent.

The Lord
cometh to
vs shortly.
Repentance
is thonly a
true amen:
Dement.

Again where y Lord repeteth, except thou repent, he plainly testifieth, that the bosome of Gods mercy & clemency, is ready open, if we do penitance, how soeuer we haue offended him before, in the meane time we learne here openly & moste certainly that we can by no counsellor o; consultations, by no armies no; policies preuaile one whit on our perils, vnles we repēt. Therefore vnles we wil haue our churches to be subuerted, & geuen ouer to be seduced & destroyed of y deuill & his seducers, let vs repēt in time, & receiue again y first loue.

Thou hast
hated the
dedes of y
Nicolait.

Again he comendeth the singuler vertu in this congregatio especially for; that thei haue hated the doings of y Nicolaites, dedes of y which God him selfe also hateth. Let vs here marke euery word. He saith not thou didst flie, o; eschewe and continur: but thou hast hated. The force of hatred is great, mouing euē to persecute, that thou hatest.

God hateth
the dedes
of the Ni-
colaitans.

Moreover he saith not, thou hast hated the Nicolaitans: but the workes of the Nicolaitans. For we ought to hate the persone of no man for it self, but the vice in the man: so y whē we shal so; sake it, we shuld loue the mā with al our hart. And that must nedes be a great euil, which God him self cōfesseth that he hateth. There al congregations shal vnderstand, y thei ought

ought also to hate by al meanes the heresie & abomination of the Nicolaitans. Albeit y at this day y name be extingwished yet the heresie & abomination of the Nicolaitans remaineth.

This Nicolas was of Antioche, one of the seuen deacons, of whom mention is made in the 6. chap. of the Actes. He is said to haue reuolted from the puritie of faith, as Judas did: And where he was before a Gentile (for it is said howe he was a Proselyte) he returned in certain thinges to gentilitie as a dog to his vomite. The Nicolaitas be also Gnostici, and consortes of Carpocrates, filthie & most wicked people. Clemēs excuseth this Nicolas somewhat in Eusebius in the 3. booke. 29 chap. of the Ecclesiastical history. But that excuse semeth not sufficient o; iust, since all the auncientes with one mouth accuse the same, and namely the very iudgemēt of God in this present and in the Epistles following. Ireneus condemneth him of this same place, in the first booke against the Valentiniāns chap. 27. &c. Tertulian in the end of Heret. prescrip. toucheth here wittely the factes of the Nicolaitans, and detesteth the same. Neuertheles he expoundeth them not, but passeth them ouer. And I know not how wittely Epiphanius hath vttered and declared in order the wicked and abhominable actes, neither to be thought no; told, and most beastly filthines, such as hath not bene heard of the heresie. 25. 26. 27. & 31. &c. Philastrius also and S. Austen haue touched the Nicolaitans, either of them in their register of heresies. Shamefastnes wil not suffer me to recite. It is enough, if we know that same which in the epistle to Pergamum the Lord de him selfe hath expounded, calling the doctrine of Nicolaitans, the doctrine of Salaa the southsayer. But who knoweth not, what counsel he gaue to Salaa king of Moab & of Madian, and how he prostituted faire wenches to the yong men of Israel, by whose acquaintance intised, they both defiled the selues with fornicatio, & did eat also of meates offered vp to Idols, being made partakers of Saalpeor. Let him y wil reade Iosephus in the. iiii. booke of Antiquities. cap. 6. And doubtles the sacrifices of the Nicolaitans seme to differ nothing from the secrettes of Priapus, o; Serecynthia, o; the mother of Goddes, and the nightly seruice of Bacchus. Ireneus signifieth openly y the Carpocratites, who ar called also Gnostici, did not ab-

misolaitans

not abhorre images, but painted and facioned to the selues the Images of Iesus and Paule, with the Images of certen Philosophers: And that the Image of Iesu, as they talke, was made exp:ressly of Pilate, who comaunded the face of Iesus to be painted liuely. &c. But howsoeuer that was, this is certain, that thactes of the Nicolaitans were euill reported of for their fornications and adulteries: And that the Nicolaitans abstained not from images, nor from meates offered to idolles. Against the which errour S. Paul wrote also many thynges.

1 Cor. 8. 9.
10.

Fornication Whereof let vs learne to abhorre and flie fornication, and neuer to thinke of restoring the Stewes or other places of whoredom. For shame. Let vs learne hereby to kepe holp virginite, spngle lyfe, and lawfull mariages, flie those dogs the Nicolaitans, Let vs learne hereby, to kepe wel our selues from Idols, idolatry, and from all straunge kyndes of woppings. All those God hateth.

He that hath eares to heare let him heare. And with an acclamation he pearseth the eares of al men, mouing al to attentiuenes and holp obedience. And applyeth also this doctrine to all tymes and to all congregations in the world. He used his wonted speache, repeted so ofte in the Gospel: He that hath eares to heare, let him heare. For that it is in our strength to heare and obey God. For God prepareth our eares, and with his grace frameth and draweth our hartes. And let them to whom the grace of God is graited, beware least through their negligence, vanitie, and lightnes they lose it not. Let them shewe such diligence, as God in his worde requireth and prescribeth. They that do this, haue eares to heare. He sayth therfore, take ye hede to whom God now speaketh, and whose hartes now he styppeth and moueth, that you lose not this grace through your negligēce be diligent, attentife, and circumspect, styppng up in your selues the gift of God.

The spirit speaketh Now also he prouoketh to diligence by authoritie diuine. The spirite of God speaketh and reuealeth these thynges, not the spirite of men or of errour, for God speaketh by his spirite, whiche is red to be the spirite both of the father and of sonne. Moreover he applyeth all and euery thing to all congregations, where he sayth, what the spirite saith to the congregations,

gregations, not to the congregation. It is now than manifest, and out of all controuersie, that those seuen churches do represent a figure of al churches throughout the whole world, and that all they be instructed in those seuen.

These things appere to all churches.

Furthermoze least any thyng shoulde wante to the iuste exhortation vnto repentance, to faith and diligence, last he annexeth a moste ample promyse, and vseth an allegoricall speache, that it might haue the moze grace with it. To them that ouercome he promyseth to geue the fruite of the tree of lyfe, planted in the paradise of God. And alludeth to the. 2. Chap. of Genesis. And he translateth the sense from earthly thynges to celestia. The paradise of God (by the which some vnderstande the church) is that euylasting blesse and felicitie, wherof the Lorde spake to the thief, saying: This day shalt thou be with me in paradise. Herein is the tree of lyfe Christ, communicating to vs his eternal life: Whiche we inioy and haue the fruition of, whilest being conueied into heauen by hym and with hym we liue. Finally this is that Ambrosia or Godly drinke, which the heauenly father geueth vs to drinke. But this great and wonderfull good chaunceth not to euery one, but only to him that ouercometh. For Adam had not ouercome, but vanquished had died. If we therfore shall ouercome the flesh, the Deuil and the world, and that through Christ, we shal liue also in the world to come with Christ.

Most ample promys

Paradise.

The complutention booke hath, whiche is in the middes of the Paradise of my God. And Kretas expoundeth it, and sayth: Let no man herewith be offended. Al humble thynges agree to the dispensation of the incarnation, whiche was made for our cause, since that he him self in the Gospel saith: I ascende vnto my father, and your father, to my God, and to your God. &c.

Of my God.

And thus sarre hether to concerning the Epistle of Iesus Christ by John to the Ephesians, and what profit our churches also, and euery of us may receiue therof. The Lorde lyghten the eyes of our mynde.

The

The second Epistle of Iesu Christ by John to them of Smyrna is expounded. And is an exhortation to patience, and consolation in afflictions.

The. ix. Sermon.



And vnto the Aungell of the congregation of Smyrna wryte. These thinges sayth he that is first and the last, whiche was dead and is alīue. I know thy workes, and tribulations and pouertie, but thou arte riche. And I know the blasphemie of them whiche call them selues Jewes, and are not: but are the congregation of Sathan. Feare none of those thinges which thou shalt suffer. Behold the Deuil shall cast some of you into prison, to tempte you, and you shall haue tribulation ten daies. Be faithfull vnto the death, and I will geue thee a crowne of lyfe. Let him that hath eares, heare, what the spirite saith to the congregations, he that overcometh shall not be hurt of the second death.

The argument of the seconde Epistle.

Iesu Christ from the right hand of the father, through the ministerie of an aungell by the Apostle and Euangeliste S. John, exhorteth the congregations of Smyrna, than afflicted with all kinde of euils for the worde of God, vnto sufferance, and comforteth the same sighing nowe under the crosse, promising great thinges to them that overcome. And verely ther can not of this maner and in this matter a better or briesfe exhortation and consolation be found. For in such wyse it is couched of the eternal wisdom of the father, that vnto all times, and to all that mourne under the crosse it may right well agree. For like as Christ at the right hande of the father is the catholique or vniuersal Bishop: so verely is his doctrine generall, which he him selfe also applyeth to all con-

gregations in the ende of this Epistle, and in others. And so he declareth that he loueth his church, and is present in the same by his power and ayde.

And verely it is to be marueled, that nothing is blamed in his church, since that some faulte is founde in maner with all others. Therfore was the church of Smyrna right excellent, howbeit not without any spirite. For the Lorde of his goodnes doth not impute vnto vs smal faultes (of the which he Prophet speaketh, who shall say, my heart is cleane: And com my hidde sinnes cleanse me) so that there be a seruent desire or zeale of Godlines in vs, & that we be voyde of great enormities.

First is shewed, vnto whom this heauenty letter is sent, to the Pastour of the church of Smyrna, and to the whole flocke. For the captayne is sayd to haue soughten or fled, or to haue taken peace, when the whole armie together with him hath done this. And the stories beare witnes that Policarpus was that same messenger or pastour of the church of Smyrna, ordeined of the Apostles the selues, namely of S. John, Bishop there, and that he liued in the misterie of this congregation. lxxvi. yeares. For so many he accompteth hym selfe before the Lieftenaunt Herode, what tyme he was brought to execution. For in the fourth persecution of the church, Aurelius Antoninus, and Aurelius Commodus, being Emperoures, he was taken and brought to the gouernour: And at length for the open and sincere confessinge of Christ he was burnt. He had this very muche in his mouth: That nothing ought to be receiued for true, unlesse it were knowne to be set forth by the Apostles. Ireneus affirmeth that when he was a childe he sawe this olde father a man of great yeares and reuerence, in the thirde booke and third chapt. against heresies, where he telleth many thinges of him besides. As also doth Eusebius in the. iiii. booke of the ecclesiastical history the. xiiii. and. xv. chapters. And S. Hierom in the register of the famous wryters of the Church. Eusebius in his Chronickis, noteth that he suffered Martyrdom in the yeare of our Lorde a. C. lxx. Whereby it appeareth that he was made Bishop of Smyrna in the yeare of our Lorde. lxxviii. or there about. For we sayd euen nowe, that he had bene in

The congregations of Smyrna excellent.

The epistle is written to the flock to the flock

Policarpe.

that

that ministerie. Ierroi. peares. And therfore had he bene Syn-
thop of Smyrna many peares before the setting forth of the
Apocalypse whiche was written in the. xviij. peare, woulde
God all Passours would set before their eyes this good Po-
licarpus to be followed, of whome there remaineth a nota-
ble Epistle to the Philippians.

Author
of the epi-
stle.

After againe is the authour of the Epistle declared, which
is set forth with two titles, taken out of the fourme vision
of Iohn and descriptio of Christ. Thus saith the first and the
last. &c. Wherby is signified the eternall diuinitie of Christe,
which wanteth beginning and ending. And of him selfe is e-
uerlasting. There is added, that he was dead, & liueth againe,
that is to witte, hath risen from the dead. And this begin-
ning accordeth right well to the matter. For they perceiue,
that whosoever are afflicted for Christ & his Gospell of most
mightie kinges and princes, haue a Worde and patronage more
mightie and more faithfull, whiche in no wyse can be over-
comen. Who can also in death kepe his, lyke as he reyled up
Christ from the dead, to the intent we myght haue an open
testimony, that we shal liue with Christ, euen in death it self.

Christ kno-
weth the
workes of
his.

And now cometh he to the matter it selfe, and the whiche
thing he repeteth in al Epistles, he sayth here also: I knowe
thy workes, to witte both good and euill. Thinke not that I
neither know nor care for thy matters. Thou art verely wri-
ten out in my handes, I know, see and care for thee and all
thyne. And these thinges borth prouoke vs maruelously to
vertue, when we knowe that we haue God a looker on, and
hath a care of vs: And also comforte vs greatly, which vnder-
stande, how he that loueth vs, and in no matter neglecteth,
hath vs alwayes as it were before his eyes.

Admonitions

And here particularly he declareth what he knewe: And
first in dede the afflictions, which verely they suffered in that
present persecution of the Emperour Domitian. And afflic-
tion is as it were a generall worde, to the foure kindes follo-
wying. For he rehearseth, touching their substance the spoi-
ling of their goodes, and their pouertie: In their name and
estimation, contumelies, reproches, or blasphemies: In body,
imprisonment, and bondes, yea and death also. For with
these afflictions Godly men are exercised, for the truth sake,
of the

of the wicked. And in these may be cōpyssed al other kindes
of tribulation. The whiche the Epistle of Iesus Christ recti-
feth in a Godly order. There is nothinge therfore of these
matters whiche the Lord Christ knoweth not.

Pouertie hath the first place. Neither ought we to take it
here spiritually for the modestie and humblenes of mynde: The power
of the
although it be certaine, that the church of Smyrna wanted faithfull.
not the same vertue: But there was pouertie and lacke of all
things by reason of the spoiling of their goodes. For in time
of persecution, by vertue of kings proclamatiōs, the goodes
of the faithful professors of Christ are confiscated to the kings
use, or permitted to fouldiours, nobles, or promoters to take
at their pleasure: The faithful thrust out of their houses, ar-
righer driuen into exile, or go a begging: would God we wan-
ted examples thereof at this day. Let vs herof learne to beare &
suffer patiently the like chaunces also, being perswaded that
God knoweth our necessitie. And because it is an hard thing
for an honest man to hunger and want with his familie, for a
comfort and consolation he addeth, but thou art riche.

This to the world semeth a paradoxe, or incredible. What
wyl they say, is he ryche that hath nothing, and is brought
to the state of beggars? There be doubtles goodes and ry-
ches of the mynde muche better than corporall substaunce.
For this may be had, without the true felicitie, of ryche men
of this worlde, that liue a moste miserable lyfe. Agayne you
shall see a pooze man, concerning worldly goodes, but fur-
nished with the rychesse of the mynde, for this cause only to
be happy and moste blessed. He couereth nothing, he is con-
tent with his vocation: Neither would he chaunge his state
with moste welchic and ryche kynges. Contrariwise you
shall see ryche men but of an euill conscience, and therfore
thoughtfull and burthened with cares, and neuer mery. You
shall see pooze men, but with mery hartes to leade a ioyfull
lyfe. Why than shoulde it seme maruell, yf he that is spoy-
led of his worldly goodes for Christe, and enriched with the
giftes of the minde, is glad and reioysseth in God, and taketh
in good parte al chaunces, and for the same cause is iudged
to be verely ryche? Doubtles the wyse men of this worlde
sawe also, that the only wyse man is trewly ryche. Which is
gallantly

Spiritual
ryches.

gallantly discoursed of Cicero. Arcas sayth, in spirituall matters hauing a treasure hidde in the fildes of thy harte, which is Christ, by reason of whō thou art ryche also: Since thou hast him thy protectour, who also when he was ryche, for vs became poore. &c.

Blasphemye against the faithful
In the second place is recited blasphemie, by the whiche we vnderstande all maner of raplynges and sciaunders, wherby the name and estimation of the faithfull is hurte. Of the whiche sorte are these: They be heretickes and Schismaticks so many as be fauourers of this religion: They be wicked people, dispisers of God and his saintes, the enemies of all Gods seruice, and therfore the plagues of the common wealch, which if they be suffered, the common wealch must nedes be destroyed. And these thinges in dede many times were good men more greuouly, than the losse of their goodes. For who wyl not set more by a good name, than by great ryches? Therfore the Lorde in Gospell of S. Math. the. 10. Chapter. With many wordes healeth this disease: And exhorteeth his that for the auoyding of that infamie, they should comit nothing vnworthy the name of christians.

What their persecutors be.
In the meane tyme he declareth also, what moued the authors of this mischief, whome he blameth also exceedingly to thintent that godly shuld vnderstand, how greatly these enemies of all Godlines are of God misliked: And therfor might also care the lesse for their hatred and persecutiō. They saye in dede, that they be Jewes, where they be nothing les. Thus also S. Paul handled the Jewes in the. 11. to the Romans. The Jewes are called confessours, honours, and the faithful seruantes of God. But these blaspheme Gods name, they impugne the true faith, and oppresse them that professe and worshippe God. Therfore be they not Jewes. What than? The Synagoge, congregation or assemblée of Sathā. Thus the very sonne of God plucketh of the viscerne from these variettes, to the comfōrte of all those that suffer persecution, of them that set forth them selues with stoure titles, to the ende it shuld neuer greue them, that they are condemned of suche harlottes, the children of the Deuill. Christ attributeth to them the true title, and calleth them not the olde, holy, and catholike Churche of God, but the conspiracie and

and schoule of Sathan, as in whome, not the spirite of God, but of Sathan, inspireth lyes, iuggelinges, disceptes, blasphemies, spyes and deathes. Therfore let it not greue thee at this daye, in case it be thy fortune to be condemned for the Gospell, of those that call them selues moste holy, moste shining, moste reuerent, and most irreprehensible Prelates and Pastores of the olde churche, religion, and catholique faith, whiche haue on their syde, counsellors, fathers, so many successions of Bishoppes, the prescript of so long tyme, and consent of so many Realmes. They be nothyng lesse than that they desyre to be called: But rather the champions of Antichriste, and the professed enemies, and treaders vnder fete of all christen pietie. For whome is prepared euerlasting destruction.

After this he putterh an exhortation and a consolation **fear not**, moste euident, before the whiche setting also the sonne, he sayth, feare nothyng of all that thou shalt suffer. The sonne of God hym selfe feared the crosse and death, and it is a naturall thyng to feare euilles, and death. Therfore we are not commaunded, that we shoulde now be men, and that lyke stoickes we shoulde saye howe the same thynges greue vs not, whiche neuerthelesse tourment vs exceedingly: but the faithfull are encouraged, that they should stande strong in the faith, neyther that they should doe any thyng vnworthy the same for feare of punishment. We be therfore commaunded boldly and cherey to contemne or suppressse feare, and to take strength by the spirite of God, and to exercise it in temptations.

There followe reasons, wherby he may obtaine that he hath perswaded, may confirme, comfōrte and exhorte them to patience and constancie. He prophetieth therfore to the Godly, what thing they shall suffer: And toucheth also the third kinde of affliction, imprisonment and bondes, vnder whiche we vnderstande all punishmentes wherby our bodies are tourmented. But to be warned before of the euill, is a great benefite. We are more easely overcome of vnprovidded perilles. And therfore the Lorde in the Gospell after S. Math. the. x. Chapt. and after Iohn in the xv. and. xvi. Chapters telleth his disciples of many euilles that should come vnto them,

them, and addeth thereto: These things haue I spoken to you, that when the tyme shall come, ye myght remembre them, that I haue tolde you before. So now also faithfully warneth the faithfull in this Epistle.

The deuill
afflicted &
faithfull.

And he toucheth the authour of these euilles, saying: The Deuill wyll cast some of you into pryson. Therfore we perceiue that those euilles arise of the commo enemy of mankynde, and of the saluation of the faithfull: Wherof we may coniecture, that he goeth about to intercept our saluation, and that we ought therfore to stande more earnestly agaynst hym. The souldiours when they heare that their olde enemy is at hande, waxe not sluggyshe, but cherefull. But the Deuill inspireth euill men, corrupteth Princes and Magistrates, whiche attempte persecution agaynst the churche. So we reade that Sathan afflicted Job, that is to haue prouoked the Chaldeis and Sabeis to kill his seruantes and dyne away his cattell. Here therfore they may see, with what spirit they are incouraged, whiche at this dape persecute the churche of Christ, for the profession of the veritie. The Godly haue that whiche may comfort them: For they heare that the same filthie beast is set agaynst them, whiche so oft being vanquished of Christ the Prince of the faithfull, and of the faithfull through Christes ayde, may without any difficultie be ouercome. And verely the Lorde permitteth to the Deuill and deuylshemen power ouer his seruantes. If thou mayest uell whp, heare: That you may be tempted. God permitteth not his to Sathan, that they should perishe, but that they should be tempted and tried. Therfore to a good ende are we deliuered to the fyre, that we might be purged from our filthines, that the vertu of our faith mought shine, and God might be glorified, and we made the purer. Who therfore wyll hereafter be impatient, when we heare that we for our great good are put to euill? We reade in the. iii. of *Wisdom*: Als golde is tried in the fyre, so are the faithfull proued. This parable hath S. Peter expounded at large in the. iiii. Chapter of the first Epistle. Where he that wyll may haue it more abundantly.

The tyme
of afflictions
of the
faithfull.

Moreouer the tyme also of tribulation is assigned and that for ten dayes. The tenth nombre signifieth a multitude.

For

For Jacob sayeth to his father in Lawe: Ten tymes haste thou chaunged my wages. *Genesis. xxxi. and Numeri. xiiii.* He sayth he was tempted ten tymes, that is often, and many tymes. Job also affirmeth hym selfe in the. xxix. chapter. To haue bene iniured ten tymes. The Lorde therfore sayth at this present. You shalbe diuersly and muche molested with euilles. Notwithstanding soasmuche as he putteth not monethes, yeares, nor ages, but dayes, he prophecieth that the euilles shall not be continuall, but that there shall alwayes be spaces he twirte to breathe in, verely for the shortnes of persecution, firste *Esay the. 26. Chapter.* Secondly S. Peter in the first. *Petri. 1.* Do comforte the faithfull. It is the parte of the faithfull not to prescribe God: But whether we be put to payne a long tyme or shorthe, to take it patiently. Let vs thinke rather, that in the long continuance of euilles, there is some ende also for sene of the Lorde: And that in the same tyme of breathing, we muste repaire the euilles, and retourne vnto battell.

Laste, are the Godly incouraged by a moste ample and large promyse, in the whiche is also included the fourth and moste greuous kind of affliction, also the bitter deathe it selfe, through fyre, halter, sword, water. &c. But in case thou be not affraide of deathe, but vanquishing it also, shall offer vp thy selfe vnto God, than wil I geue thee, saith the Lorde, a crowne of life. Hereunto is annexed the state of the Epistle, and some of all. Therfore be thou faithfull, cherefull, constant, euen to the very deathe, For the Lorde saith also in the Gospel: Who so perseuereth to the end, he shalbe saued. And we reade that the Apostel hath sayd, if we die with Christ, we shal liue with hym. And truely the crowne of lyfe is none other thyng, than eternall lyfe, and that euermoring, celestially and unspeakable ioye. And the Lorde alluded to conflict, after the whiche luckely finished, the victours are crowned. Blessed is the man, sayth the Apostile S. James, that suffereth temptation: because that when he shall be tried, he shall receiue a crowne of lyfe, whiche the Lorde hath promysed to those of whome he is loued. The thynges hath the Apostile S. Paul wrytten also in the first to the *Corinthians the. ix.* and in the seconde to *Timothee the. iii. Chapter.* Therfore let it be heard

Gall.

heard

harde hereafter for no man to lose this temporal life. Where as the same being lost for Christ, we shall receiue eternal life, and otherwys we will we must die. Let vs therfore be content rather to die blessedly, than to lyue miserably, so that we see we may so please God.

All these
things ap-
pertain to
all churches

Finally lyke as in the ende of the first Epistle, he communicated and applied the same wholy to all tymes and churches, least any should suppose that these things concerned him nothing: So in the end of this Epistle also, he both preacheth the spirite to be authour of all these things, and exhorteth all men to heare and obey diligently, and affirmeth the to be wyrtten vnto all congregations in the world for edifying. Moreover the promysse of lyfe he communicateth to all saying: He that ouercometh shall not be hurte of the seconde death. This is spoken to all men & women, if thou ouercome. Therfore must we ouercome the world, the Deuill, the flesh, and all temptation. And we must ouercome by him, whiche saith, by his spirite, dwelling in vs: And that we shold walke that way, wherein he hath commaunded vs to walke. If thou

ouercome, thou shalt not be hurt in the second death. The second death mas of Aquine saith. That the first death is of sinne, the second of paine. We vnderstand plainly by the first death the naturall separation of the soule from the body, whiche also cometh to vs for sinne, as appeareth in the .iii. of Genesis. That same is comen to good and euyl. For we be all earth, and into earth we shall retourne. And by and by followeth the second death and the second lyfe: They that beleue in Christ, & ouercome, sele nothyng of the second death, but lyue, as the Forde hym self assureth vs in the .iii. and .v. Chapter of Iohn. He shall not come into iudgement, but hath passed fro death to lyfe. But the wicked or vnbeleuers are conuyned straight wayes from the corporall death to death euerclasting: Not that their soules can die, for is cease to be, or that their bodies ryle not agayne: But that being depriued of that celestially and diuine life of Christ, they sele euerclasting tourmentes, whiche state verely is rightly called death. These thynges are vnkownen to worldly men, which know no other life or death but this temporal: But Gods veritie teacheth vs, that ther is both an other life and death after this, to witte the life celestially

celestially, and death infernall, or full of perpetuall sorowes. That same doubtes is full of consolation, that we heare how the faithfull after the debt of this temporal lyfe payed once, they shall no more sele any tourmentes. What than doe the Monkies and sterres prate of purgatory: bables. &c. Let vs prayse our sauour Christe, whiche hath deliuered vs from death, and geuen vs the hope of lyfe euerclasting, to whome be glory, prayse. &c.

The first part of the third Epistle of the constancie and confession of Christ in the tyme of persecutiō.

The. x. Sermon.



And to the messenger of the Congregation in Pergamos wyte: This sayth he whiche hath the sharpe sword with two edges. I knowe thy workes and where thou dwellest, even where Sathans seate is, and thou kepest my name, and hast not denied my faith: And that in the daies, in the which Antipas was my faithfull witnes, whiche was slayne among you where Sathan dwelleth.

The third Epistle amongst those seuen celestially proceeding from the right hand of God, is wyrtten to the Pastour and congregation of Pergamos: Whereof the argument is thus. First he commendeth the constancie of their faith in cruel persecutions: And by he rebuketh those which cleaue to the secte of the Nicolaitans: After he exhorteth them to repentance. And this doctrine he applyeth afterwarde to all congregations throughout the world. Last he promyseth mooste ample rewardes to the faithfull. Whereof we vnderstande that the congregation of Pergamos, is set forth of Pergamos as a type or glasse to all churches, howe it behoueth them to walke before the Forde: First so ofte as persecution

The argu-
ment of
the
Epistle.

the church
of Perga-
mos a type

shall arise: Secondly, when heresies breake out. For by the example thereof he teacheth all to suffer aduersitie patiently, and openly to professe the true faith: And also by the scripture to reprove heresies, & in flying from them to dispise the same.

Things
common to
all these se-
ne epistles

Of the au-
thoritie of
holy scrip-
ture.

God know-
eth all thin-
gs.

Howbeit all the Epistles in maner haue certain thinges co-
mon: And that especially three. For it expresse plainly, to
whome the Epistle is sent, as in this present, to the messen-
ger of the congregatio of Pergamos, to witte vnto the Pa-
stour whosoever he was, (peraventure Antipas) and to the
whole congregation, as is sayd before. It is shewed moreo-
uer, who he is that speaketh here, or who is the authour of
this Epistle: Euen the Lord him selfe. Which getteth autho-
ritie to the writing. For it is not thus to be thought that the
worde of God is not as it is spoken, because it is wrytten of
man, indited of man, or wrytten with inke, either in paper or
parchemyn. For these make no more that the word of God
should not be the worde of God, than that water should not
be water, if it runne out of a conduite of wood, lead, brasse or
stone. For water euer more remayneth water. The diuersitie
of the Conduite pypes maketh it not that it shoulde be no
water, as his substance is in dede. So sayeth S. Paul, that
he verely is bounden, but the worde of God is not bounde.
A man may be stoned, hanged or burnt, being a preacher of
Gods worde: The worde of God that was put in the mouth
of the Preacher is not burnt. The Lord putteth it in the
mouth of an other, that the veritie shuld not be extinguished,
but continually might sounde in the churche. Finally not
without cause, in the beginning of euery Epistle, Christ doth
intimate, that he knoweth all thinges of the churche. I sayd
before that this is as it were the foundation of the feare of
God, and of his true seruice. For imagin a man that is per-
swaded with him selfe, that God neither seeth what men do,
nor knoweth what they thinke in their hartes. Shal not this
man, thinke pou, fall into all vngodlines? He will cepe, let vs
do what we list, spnce God knoweth not what we doe. A-
gaine who wyl not cast of the hope of rewarde, and the loue
of good workes, after he be once perswaded that God know-
eth not our workes? But if he knewe them not, howe shall
he iudge the worlde?

Reuertho

Neuerthelesse in euery epistle be certain especial and pecu-
liar thinges. Of the which sorte in the epistle of Pergamos is,
that out of the first vision and description of Christ, in the be-
ginning of the epistle he taketh to him the swearde, and that
sharpe and two edged, whiche we heard to come out of the
mouthe of Christ. By this is signified the iudiciall power ful
of equitie and iustice, and also the deliuerance of the good,
and punishment of the euill, for the sworde is geuen to the
magistrate, as an authoritie to punish the euill, and defende
the good. Christ him self defendeth his, and his aduersaries
he heweth in pieces. The sworde is the very worde of God
most sharpe, two edged and pearcing the very hartes, for it
animateth the godly, and discourageth the wicked. Christe
therefore gouerneth his Churche, as a Iudge and defendour
moste rightfull and iuste, whiche hath his sworde not in his
handes, but in his mouthe, and with his spirite and worde
comförteth and pserueth the faithfull: but feareth and wou-
deth the unbeleuers. Full rightly therefore is this beginning
applied to the cause that followeth touching the crosse of the
faithfull: And expulsiing and flying the Nicolaitans. For it
is Christe, by the vertue of whose worde these thinges are
luckely brought to passe.

Moreouer the particuler workes of this congregation
followe. He prayseth in this Churche the singular constancie
in faith, and profession of the same, in moste daungerous pe-
rilles, temptations and persecutions. And it seemeth to be a
playne rehersall and narration, that the Lord knoweth what
they suffer, and howe greuouly they be afflicted: but prayse
is mixed with al. And this comendation belongeth to an ex-
hortation, that the thing they did thei should perseuer to do.

He sayeth howe he is not ignoraunt, where the church of
Pergamos dwelleth: euen there verely where Sathan hath
fired his seate or throne. That is to saye I knowe in what
case thou arte, in what daungers, and with whome thou arte
matched. He saith not, I know that thou sittest in the seate
of Sathan: but, I know that thou dwellest there, where Sa-
than hath his seate. Christe therefore is not ignoraunt of the
labours, sorowes and temptations of the faithfull. And the
knowledge of Christe hath a certain peculiar thinge. For is,

S. v.

Christ

In this
church are
some thinges
comended,
and some
dispraised.

the church
dwelleth
where Sa-
than hath
his seate

Christ so knoweth the matters of the faithful that he is both touched with the same, and hath also a consideration of respect of his seruantes. And we see howe Christ also placeth his throne there, where the Deuill hath his seate lust by. At the length he thrusteth him out of his seate.

Pergamos the seate of Sathā. And for two causes Pergamos semeth to be called þ seate, th: one, and kingdome of the deuill. For first as Aretas hath admonished, in superstition and worshippinge of Idollies it excelled all Asia, whiche neuerthelesse was moste corrupte. Pergamos was the most auncient and famous citie of Asia of Mysia and Phrygia, renowned by king Attalus & Eumenus. For the same was the Princelye palace of king Attalus, whiche came into the handes of the Romans by the legacie of kings, who were most addicte to idolatrie. Strabo speaketh muche herof in the 13. boke. Moreover this place was also, as Plinie scrieth to signifie in the 5. boke, the 30. Chapt. moste noble and frequented, by reason the listenant of gouernour there inhabited, who at the commaundement of the emperour. Domitian, persecuted the true faith of Christ, imprisoning, scourging and afflictung al that professed Christ. By good reason therfore is Pergamos called the seate of Throne of the Deuill. For he is a liar, and the father of lying, and a murtherer from the beginning: whiche the Lord also testifieth in the 8. of Iohn. For because therfore at Pergamos reigned heathennes, lyinge, Idolatrie, superstition, the oppression and murther of good men, it is rightly called the seate of th: one of the deuill. This appereth to be a slander not to be dissembled, or suffered. For some semed to her selfe established for euer, and the whiche the Goddes fauoured, who had sent them victorie ouer moste greate nations, and geuen the Empire of the whole worlde: In the whiche citie iustice and religion mighte seme to be obserued. And therfore that this seate of iustice and religion should be called the seate of Sathan, mighte be thought bothe blasphemie, and treason. But this doeth the oulpe begotten sonne of God from the right hande of his father pronounce against Rome, agaynst Pergamos, and agaynst all the confores of Rome. Who shall accuse him of temeritie, of rashnes, or of bitter speaking: light persons are doubtlesse angry, and

Rome the seate of Sathan.

ye ströpettes will be offended, in case they be called by their true names, and be called as they are in dede. For suche is the glory of vertue, that all men coueth the same euen the open enemies of vertue, so that no man will seme to be void of vertue: and such is the corruption and darkenes of mans minde, that he would be that he is not, and wold not be that he is. Therof cometh al this impience in the whole worlde: when a mattocke is called a mattocke, and a figge a figge as the prouerbe is. Is an harlot therfore no harlot, because she will not be called an harlot: yes verely is she an harlot, and a shameful harlot, and though she denye neuer so ofte that she is a whoze, yet is she an whoze neuerthelesse, and remaneth a whoze. So the seate of Throne of Sathan is at this daye Rome it selfe, whiche will seme to be the seate of Christe and the seate Apostolical. For the worlde and instruction of the deuill therein aboundeth. Finally al Cities, Townes, & places, wherin veritie, godlines, religion and vertue are exiled, wherin the preaching of Gods trueth, and correctio of most corrupte maners haue no place, wherein filthines and uncleanes, bawdy songes and not spirituall Psalmes, wherin craft and disceipte, sursetting, murther, aduoutrie, oppressio of good people and of godly religiō triumpheth, be the seates of Sathan, how so euer they be called the moste christen and catholike cities, and worshippinges of the righte and christen faith. This thing Iesus Christ the very sonne of God saith, crieth, affirmeth, repeteth, and euen with a maiestie pronounceth. For by and by after the murther of Anelpas, he addeth: where sathan dwelleth. And these thinges are doubtles true, whiche Christ sayeth and pronounceth in the Church: and most false be the thinges whiche this most sinful worlde here alledgeth against the wordes of Christ.

But this same the Lord highly comendeth, that in so slippery & unfortunate a place they haue stande uprightly hitherto, and coude not be subdued in the verpe seate of Sathan. Here we learne, that it is lawefull, as occasion shall serue, to dwell in the middes of a frowarde nation: yet so þ we be not made conformable to the in any wise either in maners or superstitiō. And for as much as it is dangerous to dwell among the vngodly, and as it were to touche pitch with our handes:

To dwell in the middes of a frowarde nation.

Ephes. 5.

Thou shalt nothing offende against the Lord, if thou get thee to a safer place, wherein is lesse daunger and moze occasion of al godlines. Be a rather when thou mayest cōueniently passe vnto suche places, thou stickest daungerously vpon the stony rockes, wherupon thou mayest chaunce at the lasie to suffer Shipwreake.

Religion
muste be
holde fast.

And two thinges he alloweth chiefly in this church, first that they holde the name of Christ. For the Greeke woorde *κράτειν* is not to touche lightly, but to holde fast, so that it can not with force be plucked awaye that thou holdest. And so they helde Christe moste depely fixed in their mindes. The name of Christ is the holsome working of our redemption and sanctification, besides the which there is no other name, as *S. Peter* sayeth, wherby we maye be saued. They cleaued therfore vnto Christ, as we reade of thapostles in *6. of Iohn*. And necessary it is that euery one of vs holde faste the misterie of saluation rooted in our hartes. Secondly, it is not pnowgh to retaine the misterie of saluation in our harte, vntill we profess it also with full and open mouth. Wherupon he addeth streight waies, and haste not denied my saythe. Beholde how he calleth it faith now, which of late he called the name of Christ. And he calleth it properly his sayth, that is, not diuised or inuented by men, but set forth of Christe him selfe by the woorde of his veritie. This crowe, right, and catholike faith must we confesse and not denye: and profess it expressely aswel in wordes as in workes.

The ma-
ners of de-
nyng the
Lorde.

Christ and his Gospel are denied by mo wayes than one. They are denied by silence, when we holde our peace, what time we shoulde speake chiefly for the glory of God. Christ agayne is denied through dissimulatio, as wher *Peter* sa-
eth, I wote not what thou sayest. For he knewe right well what he mayde sayed: but feare caused him to dissemble. He is denied what time plainly & with expresse wordes Christ and his veritie is denied. He is denied with a figuratiue confession, what time in dede we confesse some what, but yet so darkely and so diffusely, that it is vnknewen what it is that thou professest. He is denied, when we sayne in our harte, that we kepe the true doctrine, and denie it in our workes, in hōppinge our selues before Idolles, goynge to prophane churches,

churches, communicating with the ceremonies of Antichrist: kneeling on the ground and worshipping that thing which our conscience gaue vs, and the faith set forth by the apostles taught vs to be no God. And verely all this deniall arriseth of feare, and of our corrupte affections. If there were so assuredly a rewarde propounded of men for the confessing of him, as thou arte sore affraide to be put to paine in case thou do confesse, there wolde seme no difficultie at all to profess Christ sincerely. Where therfore thou deniest or dissemblest, thou doest it for feare. But suche timorous and fearefull deniers the Lord shutteth out of his kingdome. The world therfore beyng dispised, the name of the Lorde muste be confessed boldly & without feare, accordyng to the doctrine of Christ *Matth. 10. Marke. 8.*

And this confession of the congregation of Pergamos is amplified and highly comended by reason of the time. For it is a great matter to profess Christ in no quiet but in most troublesome times. But it is manifest that the church of Pergamos confessed Christ in the middes of the persecutio, in the which was executed the holy martir of Christe Antipas: Wherof it followeth that the profession was noble. It is comonly saied, but these men sawe Antipas slaine, and yet could not be feared from the true faith, and these thinges in dede are set forth in fewe wordes, but in sense most ample to be followed of all churches. Some others reade here in my dapes. But the complutensian copie is better, which hath, in the dapes wherin Antipas, &c. As though he should saye, And thou hast confessed my name in those dapes, wherin Antipas was my faithfull witnes, which for the same cause was slaine also.

Antipas is comended, and as it were canonised of the very sonne of God. And he is praysed that he was a witnes, that is a martir: And that in dede a faithfull witnes, by testifying, teaching, confessing, and keeping his faith to the Lord, euen to the ende. *Actes. 13.* Peraventure he was pastour of this Church, or some other man of singular constancie amonges the faithfull. Certes sayth and not to ment maketh martires. And because this martir is praysed of Christe, we vnderstand that the agonies and conflicts of martires should be

We muste
than pro-
fesse wher
persecutio
is hote.

The praise
of Antipas
a of mar-
tires.

be preached in the church of Christ, and many be excited and exhorted to followe their steppes. Therefore we affirme that the holy martirs of God are honoured, but not to be worshipped or called upon. We condemne al those that speake against holy martirs, and associate them with those that slew them. But touching the worshippinge of Saintes I haue spoken els where more at large; we learne hereof also, that they die not for euer, that die in this worlde for the name of Christ: neither that the martirs be polluted with worldly reproche, considering how they be commended by the mouth of God. To christ therefore king of martirs be honour, praise and glory worlde without ende. Amen.

The latter parte of the third Epistle is expounded, wherein is spoken of the Nicolaitans, whiche are damned. And exhortation is made to repentaunce.

The. xi. Sermon.

Rome. 14

But I haue a fewe thinges against thee: that thou hast the there, that mainteine the doctrine of Balaam which taught in Balacke, to put occasion of sinne before the children of Israel, that they should eate of meate dedicate vnto Idolles, & committe fornication. Euen so haue thou them that mainteine the doctrine of the Nicolaitans, whiche thing I hate. But be conuerted, or els I wil come to thee shortly, & will fight against them with the sword of my mouth. Let him that hath eares, heare what the spirite sayeth to congregations. To him that ouercometh wil I geue to eate of the tree of life that is hidde, & geue him a white stone, & in the stone a new name writen, which no man knoweth sauing he that receiueth it.

In

In the first parte of this epistle the Lord commendeth many thinges in the church of Pergamos, in the seconde parte he will rephende a fewe. And he sayeth a fewe thinges, not that the errour, of the Nicolaitans is a light offence, but that the sinne is in others rather, than in the true Church it self: to witte in them, whiche notwithstandinge that they were not of the bodye of the church in dede, yet did they ioyne with the church outwardly, and would be taken for members of the same. After he speaketh modestly, least by exasperatinge ouer muche the sinne and errour in the faithfull, he should trouble theyr mindes and discourage them utterly. There is a measure in all thinges, as the common saynge is. And if in a Church so commendable, there is founde of Christ that is thought worthy rephension, what shall we saye of those that be lesse commendable? yea whie should we not see in all churches alwaies some thing to be founde, that maye be blamed: not so muche for that the Saintes are alwaies troubled with the infirmities of the flesh, as that curiously hypocrites and corrupte persons ioyne them selues to the church of God: such as were here the Nicolaitans, and as Judas the thiefe and traitour was in the nombre of Apostles. In Christ the church is without any spotte or wrinkle. In the Lord he sayeth in the 13. of Iohn. And in the countrie to come shall moste fully be made perfect: whiche S. Austen also affirmeth.

And the Lord Iesus rephendeth in the church of Pergamos, not that they mainteyne the Nicolaitan or Balaitanical doctrine, but that they haue suche as maintayne that doctrine. They offended therefore, for that they did not hate so muche the Nicolaitans as the Ephesians did: of whome we hearde in the first epistle, that they coulde not abide the wicked. Wherefore lesse the sowyness of the leuen should reape further throught out of the whole lumpe of dowe, the idle leuen muste be purged. It muste be tried, whether you honour or cleaue to heresies: And furthermore the Lord requireth that we should not murther them, but that we should persecute them with an holy hatred. Whereof is spoken in the first epistle.

Moreover he describeth the heresie of the Nicolaitans to the

The lord
rephendeth a fewe
things in the
church of
Pergamos
howe

the church
hath al-
waies that
may be re-
phended.

They of-
fende that
haue them
whiche
mainteyne
wicked do-
ctrine.

What is
error of
nicolaites.

the intent we maye see, wherefoze he blameth it, wherefoze he
condemneth it, & wherefoze it ought to be hated. And he descri-
beth it trimly by the example of the Scripture, that chaste
eares oꝝ shamefastenes mighte not be hurte oꝝ offended. I
tolde you befoze how they were moste filthie thinges, which
the auncient wꝝtters repozte of the nicolaitans. But all
things are most aptely and chastely declared of Christ. They
are taken out of the 22. 23. 24. 25. chapter of the fourth booke
of Moses called *Numeri*. He calleth the nicolaitan doctrine,
the doctrine of Balaam, and that by a similitude. In Balaam
the southsayer these wicked actes are manifeste: whereof it
maye easely appere, of what sorte his doctrine was. First he
toke the rewarde oꝝ price of iniquitie as s. Peter termeth it.
And woulde curse them whome God hath blessed, doyng
cleane contrary to his owne minde. Secondly he geueth the
king moste pestilent counsell: whiche the Scripture therfoze
calleth a sleaunders oꝝ offence. For he taught the king a waie
oꝝ meane, wherby he mighte intise the people of God into
certaine destruction, into the moste vncleane feeding of meates
offered to Idolles, and into moste filthie whozedom. All this
than shall be compted the doctrine of Balaam, whiche in hope
of filthie lucre beyng vttered agaynst Gods woꝝde and his
owne consciẽce, teacheth Idolatrie, vncleane eating, and for-
nication: oꝝ reproveth not, but counselleth rather, when he
knoweth the thing to be filthie. Euen so did the nicolaitans,
in speaking euill of the trueth and of christen purenes, gaue
naughtie counsell to many, that they should be partakers of
meates offered up to Idolles, and couple with harlots, as in
the first epistle I declared moze at large.

Wote here:
thes must
be confuted.

Were we perceiue by the example of our Sauour Christ,
howe heresies shoulde be confuted, not with bꝛaueing na-
rapling woꝝdes, but rather by the places and examples of
holye Scripture: like as here at this present moste fittely is
condemned the heresie of the nicolaitans. And beyng one
of the woꝝde condemned, it abideth condemned for euer: ne-
ther neede we any newe counselles, wherewith to condemn
impuritie. Againe in case all the counselles in the woꝝlde do
erree the contrary, yet remaineth this trewe and sure, which
the Lord Christ here pronounceth: accursed be he that deter-

mineth

mineth otherwise.

And here it semeth good now to consider, whether the
Balaamiticall and nicolaitane doctrine in the church be
cleane extinguished. The name verely of Balaam and ni-
colaitans we abhorre all, but the thinge it selfe aswell in the
states of menne spiritual as temporal, is most openly foude.
For there be men in highe authoritie, in sondrie kindes of
learnynge right excellent, moste expert in the lawes bothe of
God and men, who neuerthelesse blinded with the rewarde
of iniquitie, curse bothe the persones and thinges, whiche
they knowe that God blessed. Of these s. Peter also made
mention in the 2. Chapt. of the 2. Epistle. The same doe sug-
geste euill counselles to kynges and Princes, tending to
the destruction bothe of the preachynge of the Gospell and
safegarde of the Church. The same beyng geuen to Idola-
trie, and drowned in fleshly pleasures, eate of the sacrifices
of the dead, and euen fede of Idoll offeringes, and in forni-
cations runne at riot. Consider I praye you what be the
moste parte of popes priests, whereof they liue and be fed,
what opinion they haue of holy matrimony, and how much
they abhorre aduourtie and whozedom. They dare be bold
to condemn matrimony, and to iudge whozedom better: so
that they maye in ioye the sacrifices of the dead, and many
waies take they pleasure. If any for auoyding of whoze-
dome be ioynd in lawfull matrimony, he is though unwor-
thy to sacrifice oꝝ to come at the altar: but whoze mongers
are admitted thicke and thre fold. And all they for the most
parte are the most beastly bondslaues of the bealy, of whom
you maye beleue that the holy Apostle of Christ s. Paul hath
poken: whose God is the bealy, & glory in reproche of them,
that seke earthy thinges. And who will not acknowledge
these. And affirme them to be very nicolaitans, mainteyning
the doctrine of Balaam the inchaunter: amongs the tempoꝝaltie
you shall find men of al sortes which set moze by the doctrine
of Balaam, & wantonnes of zambꝛe, than they do by modestie,
grauitie & christen sinceritie. They loue the libertie and wan-
tonnes of the flesh. They wil not haue yowth & free people to
be restrained by vertuose lawes. They wil euen at this day
banket & maske with the maidens of Badian, & follow their

h. i.

fleshly

Of the ni-
colaites of
our time.

155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Num. 25.

fleshly lust. For thei mainteine sursetting, dytynes, & whores dome. And these be also verie Nicolaitans. And haue nother fewe nor abiectes to sauiour thei secte. And wante not thei worldly reasons bothe many & great to mainteine the same.

God ha-
reth all vn-
cleanes.

But let vs heare what Christ him self, sitting on the right hande of his father, iudgeth of the. Those o; that same which these men thinke, teache and doe I hate, saith the Lord. What thinge can be spoken moze greuouly, than that God hateth the doctrine of the Nicolaitans? For the whole scripture of bothe Testaments condemneth this Nicolaitisme.

He exhorts
eeth to a
medeinet.

After this description & reprehension of the Nicolaitas, he proceedeth like as in the fourmer epistles to exhorte them to amendeinent, o; repentance. For where he saith, repent, he understandeth o; cōprehendeth all penance, o; repentance. That we sayed to be a conuersion vnto God, whereby we amende euil thynges for good, relinquishing that is euill, & in stead thereof placing that is good: & that of faith in the sincere loue & feare of God. Thou shalt amende therefore in case thou doest abstaine frō meates offered vp to Idollies & from fornication, & receiuest the true religiō of Christ instituted, & dost possesse thy body in honour, not in the lust of cōcupiscence: as S. Paul sayeth 1. Thessalon. 4. The church of Pergamos repented, in case they dissembled not nor winked at y filthines of the Nicolaitas, but stoutely with stode the same. The Nicolaitas repented, if laipng their filthines a side, they receiued againe the puritie of faith & life. And to al & singular is saied, repent.

Threaten-
inges a-
gains the
impenitent.

The Lord dyueth them now also to repentance with greuouse threatnings: except thou amende saith he, I wil come to thee shortly of the whiche maner of speakinge, hath ben treated before. He addeth, and I will fight with the with the sworde of my mouth. With whom? with the impenitent, and especially with the Nicolaitans. He threatened not utter destruction o; desolatiō to the church, wherof there was great hope y they should purge the olde leuen: but he threatneth the people impenitent. And like as a iudge, o; magistrate of soldiour vseth the sworde, so doeth Christ his worde. And the worde in dede woundeth o; slepeth no man but in y meane time it sheweth Gods worde so doeth the executiō of Gods power in fewe. Therefore Christ, euen as he sheweth with his worde, he sheweth y he wil iudge idolaters, be- gods, hogs,

dogs, & whoresmongers, & not only iudge, but punish the: And as he ch:eatneth, he doeth. Thus fighteth he w the sworde of his mouth. We haue an example in the Israelites, of whom were destroyed, for that they had followed the doctrine of Salaam. 25000. men. After were destroyed also the Moabites and Madianites, neither were the corrupte women spared. Whiche Moses in the 31. of Numeri discourseth at length. We see also at this day the sworde of God to go through out the world, and to ouerthrow now these, now them, for none other causes, than for the which the Lord serue and destroyed Salaam with his adherentes. Therefore let vs feare the lord, and walke in his cōmandements. For he will strike a farre of moze greuouly with his sworde, when he shal pronouce in iudgement, go ye cursed into fire euerlasting. &c. Math. 25. And he saith not expressely, I wil cutte you with the sworde of my mouth. For we are many times and ofte seuered and cut with the word of God, to our great profit and discipline, & for our amendeinent. At this present he saith he wil fight: beholde he wil fight, namely agaynst his enemies. Therefore he threatneth destruction. And we doubt nothing but that the impenitents of those & of al times shal be destroyed. For (as I saied euen nowe) at this daye we want not examples.

Agayne lest that notable & holosome doctrine should seme to apperteyne to a fewe men of Pergamos, and not to all in the whole worlde, he applyeth this profitable doctrine to all churches. Of the whiche application we haue spoken ones o; twice in the former epistles.

This do-
ctrine is
comon o;
generall.

Finally after his maner to thentent we should al be moze strongly moued to repentance: & obedience, he p:opouderly & promesse most ample: and y to them that situe & ouercome the flesh, the world & the deuil: not to sluggardes, nor to such as lie in the mire of mischiese. We are incouraged therefore with y promise, whiche is of three forces. First he promisseth to them that fight manfully & ouercome, and do their duety, Manna, & that secret o; hidde. That externall Manna to all men knowen, is not the trewe Manna. For the vnthankful Israclites do lothe it, as a meat most light, & had rather haue the fleshly porters of Egypte full of meate, onions, leekes and garliche, that they might eate thei fill. They see not the Manna celestial figured by this outwarde Manna, geuyng

Manna
hidde.

al sweetnes and spirituall pleasure. The faithful see, that this hidde Maunna is Christ, as he him self expoundeth it in the 6. of Iohn. Christ therefore geueth him self to them that overcome, geueth him to them in meate, which filleth in dede. He that shal ouer with trewe faith haue tasted Christ, wil wille to haue none other meate geuen him. For in Christ he hath al thinges, in Christ he is complete, & with all good thinges fully satisfised. So that our subtil disputers vnderstoode these thinges, they would reason nothing at all of the merites & intercession of Saintes & suche other thinges, wherof whilst they reason after theyr woorted maner, they declare themselves not to haue tasted as yet howe good and swete is the Lord.

I white stone.

After he promisseth to geue vnto the victours a white stone, to wit absolucio[n] & remission of al sinnes, & that ful vndoubtedly. For Christ doeth verely absolue vs from our sinnes & from the paines dewe for the same, and from cōdemnation. And he alluded to the custome of the auncient men in iudgements, in the whiche they condemned with blacke stones, & quitte men with white. For these verses of Ouide are well knowne in the 15. booke of Metamorphos. The maner was in old time to go agone to cast with blacke, & quitte with a white stone, and here we geue warning, that the remissio[n] of sinnes is not graunted to men liuing for theyr worke or merite: but that faith is the victorie, that ouercometh the worlde. The which S. Iohn him self testifieth: And he saith in dede sightly floutely in our hartes, but in he meane time it acknowledgeth in all thinges the grace of God, neither maketh it void the merite of Christ. For as it is not flouthful, so is it againe fearful.

I new name.

Last of all he promisseth, that he will write in the stone a new name, & that such as no mā knoweth, sauing he that inioyeth the same. Christ wil not geue vs only remissio[n] of our sinnes, but he gloriouly mooueth & cōmunion of his heauily ioye unspeakable. Of this new name bothe Esaye & other Prophets haue made mētion. Cōquerours had famous names. If we overcome we inioy he gloriouly celestial. That is so vniuersally that it may only be perceiued by feling, not by speaking. For what so euer thou shalt say be it neuer so great, famous, or excellent, that is greater than shall be geuen to the overcomers. For the Apostle S. Paul citeth out of Esaye

That whiche the eye hath not sene, nor the eare hearde, God hath prepared for those that loue him. And in this present worlde also is geuen vs a quiet cōscience and ioye unspeakable: which they in dede fele, that do in ioye the same. They he haue not tasted thereof, can neuer beleue that it is so much, as it is in dede. Wherupon S. Paul saied, and the peace of God whiche passeth all vnderstanding, &c. suche munes so affected our Sauour Christ graunte vs. Amen.

The Epistle of Thyatirena is expounded,
wherin are sondry vertues commended, and the vice of Jezabell reprehended.

The. xii. Sermon.



And vnto the Messenger of the cōgregatio[n] of Thyatira write. This saiyeth the sonne of God, whiche hath his eyes like vnto a flame of fire, and his fete are like brasse: I knowe thy workes & thy loue, seruice & faith, and thy paciēce, and thy dedes which are mo at the last, then at the first. Notwithstanding I haue a fewe things against thee, that thou sufferest that woman Jezabell, whiche called her self a prophetesse, to teache & disceauie my seruants, to make them cōmit fornication, and to eate meates offered by vnto Idolles.

The fourth epistle written to the Thyatireniens, is more plentiful then the residue, and with manifolde seruites replenished. For it cōmendeth and praiseth in that church excellent vertues, and singular giftes not a fewe. Streight wayes he reprooueth in them, that they suffer ouer getly the Jezabelisme, whiche he describeth what, and howe filthie it is. He threatneth them soze, vlesse with perfit repentance, they amende theyr sinnes and wickednes. Further more he warneth, that they loke for no newe reuelations: but that they

The argu-
ment of the
fourth e-
pistle.

perseuer & abide in those which they had learned hitherto, & in the which they nowe are. Hither also with most large promisses he allureth them, & finally comunicateth & commendeth this doctrine to al churches. And there is a wonderful likeness and correspondaunce in al epistles: As the same may be sene also in al the booke of the prophetes, in the story of the euangelistes, & in Pauls epistles. Wherof it maye easily be gathered, that the doctrine of the veritie is most absolute perfect and plaine, and agreeable to it selfe in al thinges. In so much that if al the writings of all other Apostles and Prophets did remaine, we should haue had no more in those many and most plētuous booke, then we now haue in the holy Bible. God prouided wel for vs and for our infirmities by this bryefe waye. Here be seuen Epistles set in the 2. Chapter: but it is maruell to see howe like they be all, teachinge in a maner all one thinge.

The scrip-
ture is in
al thinges
like & agree-
able to it
selfe.

The vse of this epistle This fourth is chiefly profitable for those congregations which are sounde in the purities of doctrine, and are pure moreouer in holines of life, but doe not with a seuerent zeale enough persecute open heresies. There be other fruites and comodities, which we shall speake of in order. But like as in al other epistles that goe before, first is set forth, to whom the epistle is sent, and from whom it cometh: So also in this epistle Thyatirene both the superscription as they terme it, & the subscriptio is expressely set. It is sent to the Messenger of the church of Thyatira, & so to the whole church, as I haue tolde you before oftentimes. And Thyatira is a noble and famous citie of Lydia, in Asia, on the riuer of Hermus: where we reade of the woman was borne, that solde purple, which was conuerted to Christ by s. Paul in the 16. of the Actes, it was a populous citie, & much frequented, so that it is no maruell though many diuersly geuz, vncleane, curiouse, & heretikes did associate & ioyne them selues to the church of God. The Geographers write many thinges of this famous citie of Asia.

The super-
scriptio of
this epistle

Thyatira.

Chautour
of this epistle

And the author of the epistle is the Lord Christ him self, the high king & Bishop, which vseth thapostle his pen, or blessed s. John for his Scribe or Secretarie, by whome he will haue those things published through out the whole world. And he getteth the epistle authoritie, whilest repeting certen meynes

of

of the former image & descriptio, he sheweth him self in such sorte to be sene of the church, to be vlewed in faith, that they help & matter wonderfully. He seeth here heresies & the secrets of hartes, and treadeth vnder his moste pure and cleane fete, what so euer auanceth it selfe against Gods glory & veritie.

He calleth him selfe therfore the sonne of God, whome before we hearde to be the sonne of man. He is therfore and remaineth both, euen in glory, aswel the sonne of God as mā. In the diuine nature of the same substance with the father, in the humane nature communicating with vs in al thinges, except sinne, the other nature is not swallowed vp in glory but two distinct & seuerall natures without any permixtio, abide in one persone vndiuided: which in dede be one Christ, very God & very mā, to be worshipped world without end. Herof we haue testimonies in the 1. of Luke, in the 1. of Iohn, & the 1. chapt. to the Romanes. And whiche of the heretikes or persecutours wil make warre with the liuing sonne of God?

Christe the
sonne of
God and
man.

After he attributeth to him selfe eyes, casting out fire and flamme. For nothing escapeth the knowledge & iudgement of Christe our Iudge, he beholdeth the rapnes and hartes. Moreouer he lighteth some, and some he committeth to euerslasting fire, therein to burne for euer. Nowe then if anye doe imagine with them selues, that they can hide heresies and malice in their hartes, they are disceined. For in the eyes of Christ, the darkenes it selfe is light also. The same Lord also hath fete moste purged and cleane, he treadeth downe all vngodlines: And where so euer he walketh with his shining fete of brasse, he consumeth immediatly all heresies and corrupte life. Therfore this prelate moste pure, and moste fitte and apte to pouge, finally beset furnished to boulte out the secrettes of hartes, sheweth to the congregations these thinges that followe: he him selfe walketh and is conuersant in the middes of the church, bothe thinge and Priest.

His eyes a
flamme of
fire.

And like as he hath in all epistles testified, that he knewe the workes of the same church, euen so he repeteth here also, to the intent we shoulde neuer admitte wicked securitie, as though the almightie and alwitting God knewe not vs and al ours, of the which matter I haue spoken sufficiētly before.

Now doeth he set forth gallantly euery worke of this congregation,

v.iii.

gregation,

Charitie. 1

gregation, and comendeth five most notable giftes or brightest vertues. Firste Charitie, whiche compriseth the loue of God and our neighbour: wherby is broughte to passe, that we preferre nothing in the world before God, neither hurt our neighbour, but rather heape vpon him all duties & benefites. This we owe to God and all our bretherne in the congregation. Of Charitie is spokē els where most aboundantly, as in the gospel and epistle of S. Iohn. Secondly he praiseth Diaconian, that is, the Ministerie. The whiche may be expounded two wayes. For either he vnderstandeth, as Aretas supposeth, ministeries towardes the pooze and neddy, that is to wit, ducties and paynes taken about the pooze, by lēding, relieuing, succouringe, speaking faythfully in theyr cause, in geuing them meate, drinke, clothing, and visiting them. For so this worde *Diaconia* is used in the 2. epistle to the Corinth. &c. Or els he meaneth the ministerie of the worde, by the whiche in teachyng, exhorting, comfortyng and rebukinge, we auance verie muche gods glory, and the helth of soules. The Thypatirians were doubtles diligent in either of both. And accuse vs greuously, whiche addicte to our owne affaires, do neglect our pooze bretherne: who finally make the ministerie of Gods worde odious, by our raplyng and sclaundering, especially with them that be ignorant as yet, and haue hearde nothing of gods worde.

Fayth. 3.

He comendeth also faith in the Thypatirians. Thomas of Aquine in his comentary vpon this booke admonisheth that faith cometh not of Charitie, because it is founde set here in first place: but that Charitie & good workes spring of faith. And y^e Iohn hath recited charitie before faith, for that faith hath her estimation of Charitie & workes. Howbeit, how so euer it is, faith semeth here not so much to be take for trust in God, as for fidelitie & trueth & promisse kepte. For faithfulness beautifieth all other giftes. Admitte that thou hast men seruantes & maide seruantes that are lucky enough in doing of their things, but imagine that the selfe same be in y^e meane time vntrustie, slipper and disceiptefull: what shall auayle I praye thee, y^e they be furnished with sondry giftes? Imagine againe that a preacher or Senatour be not so furnished with wisdom & experience of matters, but yet to be neuertheless

faythfull,

faithfull, and with all his harte to doe all thinges vprightly, and to fauoure y^e iust cause: shall not fidelitie here supplie his want? Great therfore is faith, that is, fidelitie, and veritie: That not with out cause the Apoclypse required this of the ministers in the 14. chap. of the first Epistle to the Corinthians, saying: That same is chiefly required of Stewardes, that a man be found trusty. This faith is also required of vs at this daie, this faith, good byeth: is rare: And therfore haue euils ouerflowed euery whers. Let vs hartely praie to the Lorde, that he wyll graunte vs the same, and that we maye expulse out of our brestes unfaithfulness, and disceiptfulness.

Herunto is added patience, whiche is praysed also in the former churches. Which is a necessary vertue. For impatience causeth vs to murmur and grudge against God, that we stande not strong in the confession of faith, whilest we refuse to suffer patiently suche thinges as the enemies of faith threaten to put vs to. But why desilest thou thy selfe with these? Why runnest thou into the warres of a forein prince? Why dost thou practise vsurie and bawdrye? For because thou lackest patience in thy pouertie, which thou wilt releue with wicked doynges.

To be short, y^e Lorde now reciteth al maner of good works: To abound wherein he chiefly commendeth, that many tymes they excelled them selues, in doing moze and greater thinges. And this is a worthy praise. For the husbandman, that is to saye, the heauy sather pourgeth and cutteth the vines, that they may bying moze plentiful fruite. It becometh not the Godly to stande still at a stay, and not to procede in Godlines. And moste shame of all it is, to be euer the longer the worse. As the finger, the longer the lesse: Whiche is objected to children in scholes that learne nothing. Let vs be ashamed of our slouthfulness. &c. Let vs I say way these thinges diligently in our myndes: and thinke oft, that God alloweth them, requereth them, and that they be the true scales of the faithfull walking in the veritie, and of suche as boaste of faith only a vaine name without the thing. If thou sele thy selfe not to be utterly vopde of these giftes, prayse God: and knowe that none of all these thinges is of thy selfe, but of grace: And pray for the increase of these giftes. If thou be destitute of these ver-

th. v.

tues,

tues, mourne and lament before the Lord, humbly are humbled forgiuenes, and require the aboundance of Gods gifts.

What things
are repre-
hended in
the same
churche.

Permissio
and consent

In the second place he reproveth some things in the same congregation, namely that they permitted Jezabel to teach &c. That same he calleth small, not that the doctrine of Jezabel of it selfe is litle, but forasmuch as though it be founde in others, rather then in the churche, yet did the church suffer it more gently, that is to say, did not persecute it with greater severitie. But of this phrase of speache I have spoken also before. We allowe not the shameful actes of Jezabel nor consent not to the same: But when we might let the by more severe punishment, we permit the to abound & increase. Albeit therefore there be many goodly gifts in vs: Yet hath the Lord & same against vs, that we suffer vngodlines to reigne.

But in case the Lord blameth that same permission, howe muche more blame woorthy suppose we the wickednes it selfe to be, I meane, the Jezabelisme: Whiche how vile and filthy it is, I will briefly declare.

Cataphry-
gians or
Montanist.

In like case as before by the example of Balaam alledged out of the scripture, he refuted the Nicolaitas, euen so at this present he bringeth forth the example of Jezabel, therewith to confute the Cataphrygians, or Montanistes. Iretas understandeth the whole place of the Nicolaitas, which I dare not agree to by reason of the whole composition of the epistle. I graunt that the Montanistes were partakers in filthines with the Nicolaitans. But Jezabel hath a peculiar thing by her selfe.

The story
of Jezabel.

Jezabel, as the sacred Historie testifieth in the .iii. and .iiii. booke of Kings, the .xvi. and .xvii. Chap. &c. Was the daughter of Iethubahal king of Sidon, whiche married to Achab, brought in the worshipping of Baal into the kingdom of Israel, building a goodly temple in Samaria, & founding a great college of Baal his priests. For Iethias is red to haue slain of Baalites. 450. euen of the kinges chaplains, & as it were Canons or prebendaries, and 400. ministers or countie chaplains that serueth in hills, woodes, & groues. The same woman therefore founded this religion & seeketh to gouerne the prophesying at her pleasure. For perswading soze after Ithias, she slewe very many of the Prophetes: Whereby so that they would not teache after the womans appetite. Forcoun- through

through Baal his religion was augmented whoredome & all uncleannes. King Jehu objecteth to king Jooram her sonne & whoredoms of his mother. So Jezabel also augmented the eating of meates offered vnto idols, & all idolatrie throughout the whole kingdom: Euen than also, what time the lord in a solemne sacrifice by miracle in mount Carmel through the ministry of Elias, had declared to the whole Realme that the religion of Baal was moste vaine & false, & that the religion of thonly God of Israel was moste sincere & true: For Jezabel neuertheless persecuted the truth, and established falshod. Be a moreouer she toke vpon her gouernement in ciuile matters. For she vsurped the kinges seale, & countrefetted letters & sent them in the kinges name to put Naboth to death, a right good and innocent man. Such in dede was filthy Jezabel.

Now after the example of this defiled woman, were women in the church of Thyatira which chalged to the selues a prerogative in the religion & teaching in the congregation, taking vpon the the spirite of prophetic: wherof they taught in dede but corrupt doctrine seducing the, who God by his doctrine had prepared to be his seruants. But these false prophetesses, corrupted their mindes, & brought forth a new doctrine & prophetic & many things not set forth in the scriptures, but fetched out of their own deuillish dreames & discription. And amongs other things they communicated to the Nicolaitans, in whoredome, & participating of meates offered to idols. Wherof hath ben spokē before. And the lord semeth plainly to speake of the Cataphrygians or Montanistes, whose foundation being laid in the time of S. John, after in processe of time, & especially in the empire of Antoninus. It. yeares after the Apocalypse set forth, brake out more strongly & plentifully. They say howe Montanus had prophetesses Priscilla & Marimilla, whiche had visions, & brought in wonderful revelations into the church. Of whom Eusebius treateth at large in the first booke of heretikes. story, Chap. 16. And Epiphanius in the .48. heresie. in Panario. Certes John, or Christ him self by Thyon, going about at the first beginning to pluck up & destroy the rootes of this heresie, by the example of that wicked woman Jezabel, hath condemned that same heresie. The scripture also elsewhere prohibeth a woman to rule, teache or minister in the congregation.

Women
Prophetesses
that is, her-
etikes.

It is noted, that
the word Jezabel
is used in the
scriptures to
signifie a
whore, & a
fornicator.
The word Jezabel
is also used
in the
scriptures to
signifie a
woman that
is a whore, &
a fornicator.
The word Jezabel
is also used
in the
scriptures to
signifie a
woman that
is a whore, &
a fornicator.

By and

By and by the Worde hym selfe wyl confute the new prophesies, when he shall admonishe vs, that he will reueale none other new kinde of doctrine, besides that whiche he hath committed or deliuered to his church. Nowe also fornication, & the eating of meates offered to Idoles, are condemned elswhere in the scripture moſte ſeuereſy, as beſore is ſayd.

But ſince that thoſe thinges ſo afflicted and troubled the church of God in the time of the Apoſtles, it is not hard to gether how vndiſcrete they be, whiche at this daye (as I ſhewed you beſore) for the hatred of the true religion reſtored, accuſe it of ſectes, whiche boyle vp in ſuche plentie, as though that filthines did p;oue, that the Goſpel y^e we preach were not the Goſpell. For the Goſpell that was preached of Iohn and the reſte of the Apoſtles, was the moſte true and moſte pure Goſpel, how ſo euer of the falſe Goſpellers crept vp the Nicolaitans, Cataphrygians, and other ſectes innumerable. Where neuertheleſſe the Goſpell impugneſh and condemneſh all ſuche maner of ſectes, and mainteineſh the Chriſtian veritie and vnitie of the catholique church. Praise be to the Worde our God. Amen.

The Worde threatneſh ſore the impenitent, as he p;end;eth to euery man after his woꝝkes.

The. xiiij. Sermon.



And I gaue her ſpace to repent of her fornication, and ſhe repented not. Behold I will caſte her into a bed, and them that commit fornication with her, into great aduerſitie, except they tourne from their dedes. And I will kill her children with death. And all congregations ſhall knowe, that I am he whiche ſearcheth the reins and hartes, and I will geue vnto euery one of you according to your woꝝkes.

To the ſouerner errors and ſinnes of Iezabell he addeth an other ſinne nothing light, to witte, the abuſe and euen the contempt of God his long ſuffering. God doeth not by and by and out of hande deſtroy ſuch as be in error and ſinnes alſo moſte greuous. But ſinners are wonte, for the moſt part to abuſe that long animittie of God vnto the occaſion and preſence of ſinning moze impudently, ſaying: If god did ſo much abhorre theſe offences, he had diſtroyed vs long o; this: But now he noꝝiſheth vs benignly, therfore doth he not ſo greatly miſlike it. But this is an abuſe of Gods long ſuffering. For the Worde ſaith at this preſent, I haue geuen Iezabell a tyme to repent her, and to leaue her fornication, and tourne to the Worde: howbeit ſhe hath not conuerted. Which thing the Worde taketh in moſte euill parte, that his grace ſhoulde be verely diſpiſed and ſet at naught. Wherefore S. Paul to the Romans. Whether doeſt thou contemne the riches of God his goodnes, long ſuffering and lenitie, knowing not that the goodnes of God prouoketh thee to repentance. &c. If than the Worde hath not ſodenly in our ſinnes oppreſſed vs, let vs not therof take vnto vs a libertie to ſinne, but let vs rather amende. S. Peter ſaith, the Lord is patient towardes vs, whileſt he wil deſtroy none, but receiue all to repentance. ii. Petri. iii. Certes Iezabel her ſelf, when after the death of her husband Achab, and the mortal ſal of her ſonne Ocoſias ſhe did not amende, no; within the. xii. yeares of her ſonne Ioram, wherein he is red to haue reigned, did repēt her: felt the wrath of God ſo muche moze greuous, for that it was long o; it came.

And in the text ſollowyng the Lord Ieſus in dede threatneſh moſte greuously the Iezabelines, that is to witte, the Cataphrygians o; Montaniſtes, vnlēſſe they wyl pet repēt in tyme. For he openeth againe the gates of his grace to the penitent, reciting, how he will plage the impenitent. Whereby verely he aſſayeth to dꝛiue them into repentance by threateninges. For in reciting the kindes o; degrees of puniſhmentes, he ſheweth alſo diuerſe kindes of them that be in errors, and declareth to euery one his iudgement, which they may by repentance eſchewe. And he is thought to haue reherſed thoſe kindes for this coſideration, leaſt any man hapely

The abuſe
o; contempt
of Gods
longanimi-
tie.

Doethrea-
teninges.

pely should thinke him selfe giltye and free, in case he beneuer so litle partaker with Jezabel.

Jezabel
shal be cast
into a bed.

First the Lord threatneth Jezabel her selfe, that he will cast her into a bed. He speaketh of the first authours of the euil and of the heresie, vpon whom he menaceth to send a sickness. For the bed in many times in the scripture taken for the very diseases wherewith they be vexed that lie in bed. And the Sermaines say, that he is taken with a moste greuous and deadly disease. And the Lord plageth the archheretikes with sickness of body & soul. In the meane season also he weatneth the force of therrou, to thintent it might by litle & litle vanishe away.

They that
meddle w
Jezabel
shal be affli
cted.

Secondly he threatneth great affliction to such as haue to do with Jezabel: that is to say, to such as cleaue vnto false doctrine, receiue erreours, delight in heresies, and go about to set forth the same. To these, I say, he threatneth most greuous afflictions, to witte of body and soul, of this present and of the life to come. He seemeth to haue said somewhat more, than if he had recited certen kindes of punishment.

The child
dren of Je
zabel shal be
slayne.

Finally he menaceth death to the children borne of this corruption and fornication, to witte whose sonnes, & bastards. And those are chiefly the children of heretikes, which stirre up a frethe, and restore newly again, heresies already condemed, weakened, and wearing away. These the Lord destroyed with temporal and eternal death. And the ecclesiasticall story doth testifie, that the Lord hath in dede punished most greuously not only the heresie of the Cataphrygiā, but all heresies in general. And certen thinges concerning the Cataphrygiā or Manichees, are touched of Euseb. lib. 5. of the 4. story, Cap. 16.

The destru
ction of Je
chab and
Jezabel is
at their po
nitie.

The Lord seemeth here to me to haue alluded to the olde story of Jezabel & Achab for them, as it were cast in a bed, so day to day, euer since they began to worship Baal, he vexed with sickness, and brought them lowe: And the people that receiued the religion of Baal, he put to much sorrow, cruell and afflictions. Finally their children he brought to a shameful death. Their partakers also were slaine, that would haue had Baal his religion, safe and sounde, and euen to haue bene restored again. For after the death of Achab his father, not many daies after, Ochoshias the sonne of Achab and Jezabel, was

bruised with an unhappie fall and cast in bed, died. iiii. Reg. Cap. 1. And Jooram an other sonne of Achab and Jezabel, stricken through with an arrowe of Iehu was slaine. Athalia the daughter of Achab and Jezabel, the wife of Jooram king of Iuda, the sonne of Josaphat, being diuided with the sword of Joiasas, fell down before the gates of the temple. And Ochoshias king of Iuda, the sonne of Athalia and Jooram, was slaine also by the power of Iehu. And after were put to death by the same Iehu, the lxx. sonnes of Achab: And all the priests of Baal were slaine together in the temple, and before the Altar of Baal, and not one of so great a nombre escaped. Bea the temple, the idol, and the seruice of Baal were quite and cleane ouerthrowen. This olde maruelouse, and wonderfull history the Lord calleth to memory, signifying that he lyueth yet a reuenger, and a punisher: Who will neither ouerpasse the iust limite, nor touche the same out of time. For he adueth and all congregations shal know. &c.

Notwithstanding this thing is notable and moste worthy to be remembred, and no lesse full of comforte, that in this rehercall of punishments, he putteth in as it were in the middes a mention of repentance, as though he should say, let no man thinke him selfe that he must be destroyed and perishe through a certen fatall necessitie. For if any will repent, the gates of the grace of God are set open, his synnes shal be forgiven, and he shal be taken in to fauour, and shal be deliuered from all those euilles. And after this sorte haue taught also the Prophetes, Jeremy in the. xviii. Chapter, and Ezech. in the. xviii. Chapter.

But where as the punishment is not by and by executed vpon the impenitent persones, you shal haue them that will exclaim that God is a slepe, that he seeth or heareth nothing. Therefore the Lord hym selfe answereth them, and sayth: And all congregations shal knowe. &c. When I shall doubleles at the laste execute my vengeance in dewe season. For then shall all men learne, that I neyther slepe, nor neglecte my seruauntes at any tyme, or will suffer those that deserue euill of me and of my Church to escape unpunished. Furthermore Christe testifieth that he searcheth the kynges and heartes of all men.

Hope is set
open for the
penitent.

The Lord
declareth
he is ready
to geue of the
church.

And

உதாரணம்
கூடு.

And he meaneth, that he knoweth all thoughtes and deuises of the harte, finally the appetite it selfe and all the desires of man, so that he can iudge truly therof, for nothing be it neuer so secret is hidde from Christ. Therefore is he very God. For it is the proprietie of God, & belongeth to him alone to know the hartes of tho children of men: As Salomon testifieth in the *iii. booke of kinges. Chap. viii.* Christ therefore seeth the priue & filthie workes both of the Nicolaitans, and all other beastly men. Whiche S. Paul saith are unworthy, to come to light, or to be expressely declared to men. *Ephes. v.*

Christ goes
nearly to eve
ry man af
fect his wor
kings.

Neither doth Christ know only all the thoughtes of men whatsoeuer they be, but geueth mozeouer to euery man after his owne workes. And so the Apostle S. Paul teacheth saying: The iust iudgement of God shall be opened, whiche will rewarde euery man according to his dedes, that is to saie: Payse, honoꝝ, and immortallitie, to them whiche continue in well doing, and seke eternall life: But vnto them that are rebellious and disobey the truth, and followe iniquitie, shall come indignation, & wrath, tribulatio, and anguish. &c. In the. ii. to the Roma. For workes be the touchstones of faith and infidelitie: And workes whether they be good or euill, be iudged of God and the Godly men, according as they procede of faith, or of infidelitie. Therefore what so euer any of vs shall sowe, the same shall he reape also. For God is the moste iust rewarder of good, and reuenger of euill. The same sentence as it is moste true, so is it the foundation of the true and Godly Religion. Glorie be to God.

That the doctrine of pitie is so fully
set forth to the church, that there needeth no newe
Revelations. And of the moste large promises of
Christ made unto the church.

The. xiiij. Sermon.



And to you I say, and to others that
be of Thiatira: who so ever haue not
this doctrine, and whiche haue not
knowen the depenes of Sathan, as
they

they say, I will put vpon you none other bur then, but that whiche ye haue already: Holde fast till I come. And whosoever overcometh and kepeth my workes vnto the ende, to him wil I geue power ouer nations, and he shall rule them with a rod of Iron: And as the vessels of a potter shall he breake the to shewers. Euen as I receiued of my father, so wyl I geue hym the morning starre. Let hym that hath eares, heare what the spirite saith to the congregations.

He speaketh here now to the Cataphrygians, and also to the faithfull of the church of Thyatira that beleued rightly in Christ, and healeth their diseases. Wherin appeareth the unspeakable mercy of God, which ceaseth not to speake vnto suche as are yet intangled with heresie, and to heale their pestiferous diseases. And he admonisheth all men, that they looke for no new reuelations, but know rather that God hath through Christ and his Apostles set forth a moste perfect doctrine, wherunto he will adde nothing: And therefore that they keepe faste in memorye suche thynges as they had learned already, and wherin they were nowe exercised. For the Cataphrygians, called also Montanistes, bragged of a newe comforter, and a newe reuelation: As though all things had not ben fully set forth by the Apostles, but that many thynges were left as yet to be reuealed of them. As also at this day the mapurriers of the Popes church most stryde do affirme. And like as the Cataphrygians covered their trifies vnder the presence of the holy ghost: So do the Papistes likewise cloake the vayne constitutions of men, and set the forth vnder a false colour of the holy ghost. As though the Lorde spake of their decrees, when he said: I haue yet many thynges to say vnto you, which now ye cannot heare. I neuerthelesse the faithfull people of Thyatira, which had not the doctrine of Iezabell, but rather detested it, notwithstanding as doubtfull said, that the Devil was a certain deperuer,

and had a thousand craftes, which could also transfigure him into an angel of light: And that they were but simple men, who being ignorant of these his wonderful craftes and subtilties, knew not what they might thereby follow, whilst the false Prophetes also make their boast of the holy ghost, and shine in miracles, and with great confidence avouch their doctrine to be true. We shall finde at this day which will say, I am a plaine simple man, & know not whether part I should cleave to, since the doctours of both partes affirme with great confidence that they have the truth on their side, & therefore will some say, they shall agree better or euer I will beleue any of the al. &c.

What this
in & diuer-
sities of opi-
nions the
godly should
followe.

The Lord therefore answering to both, sheweth what they should do: To you, saith he, I say that follow the doctrine of Jezabel, I say also to the rest of the Thyatirens, that follow not the Jezabeline, yet nevertheless complaine in such dissensions, and wonderful craftes of the deuill, that they see not what is best: To you all I say, if ye be simple in dede, as you pretende, if ye will with all your harte embrace the truth, your schewes to simplicity Apostolical, cleaving fast to such things as you haue once learned of the Apostles, neither adding nor receiuing any new religions, or additions, constitutions or any other thing moreouer, than that you haue learned of the Apostles. For these things which you haue receiued are sufficient to obtaine saluation.

The Lord
sayeth none
other bur-
then vpon
the church

And these wordes of the Lord must be waped more diligently, to the ende we may perceiue the great leuitie that is in the *ὁ βαλὼν ὑμᾶς ἀλλοδαπὸς πλὴν ὁ ἔχων*: that is I will lay vpon you none other weight or burthen, besides this that you haue. The Lord affirmeth that he will adde nothing more to his doctrine euangelical set forth by his Apostles, as to that which is most perfect. Certes if the doctrine of Moyses were so perfect, that the Lord him self did prohibite, that no man should adde or take away any thing from the same, but only should doe that which was commanded, as we read in *Deut. 4. and 12. Chap. of Deut.* Who would doubt that there should want any thing in the doctrine of Christ the sonne of God? We therefore now affirmeth, that he will lay nothing vpon them, more than he had laid, and the which they beare at that time.

What bur-
then is

A burthen in the sermons of the Prophetes is take for doctrine of graue & weightie matters. The Apostles also call the

same

same a yoke & burthen. Where therefore the Lord saith he will not lay vpon the church any other burthen, he saith howe he will not reueale any other doctrine, nor further charge the, wth other rites or ceremonies, than such as he had ordeined & imposed already. And with these wordes of Christ accord those things veru wel, which are red in the apostles epistle *Sinodical Act. xv.* For by the common consent of the congregation, & after the minde of the holy ghost, they say they will impose nothing moreouer vpon the church, than such things as they had receiued already of S. Paul, & a few things which they added for a declaration of the same. Whereupon S. Paul said to the *Galath.* If an angel from heauen preach vnto you an other Gospel, besides that which is preached, let him be accursed.

What this
in & diuer-
sities of opi-
nions the
godly should
followe.

What that *κρατῆσαι ἀγνῆς ὁ ἀνδρῶν* holde fast, namelie which you haue receiued, suffering it not to be plucked out of your handes: Hold fast I say, with touch & naple, til I come: is to say vnto the last iudgement. Therefore he testifieth expressly, that this doctrine shall be perpetual, & vntouchable, & therefore to be kept most strictly of all men, & not to be shaken from, though at the world reie out, & perswade the contrary. *Nicetas Bishop of Cesaria* he requied of the nothing else, saith he, but that they would keepe safely the godly pledge of faith vntil his coming. This if we shall do, we may easily eschew the craftes of the deuill, & disceivable cloudes. For whatsoever they shall bringe forth, whatsoever they shall forge & faigne, or die with the counterfeit colour of the holy ghost, we shall haue alwayes recourse to the simple doctrine of Christ set forth by the apostles, wherein alone we shall rest, reiecting althighs which shall not accord wth the same.

The doctri-
ne of Christ
is perpet-
uall.

What this
in & diuer-
sities of opi-
nions the
godly should
followe.

And this holisome doctrine of Christ confoundeth all traditions, & subuerteth all constitutions made since the time of the Apostles. The godly may alwayes object this saying of Christ to the traditioners. I will lay none other burthen vpon you, besides which you haue: That same hold fast vntill the last iudgement. They shall alledge that same also, that the Apostles deny that they will adde nothing more. *Act. 15.* Christ spaketh this in the time of S. Iohn, in the yeare of our Lord *lxxxvii.* Therefore what so euer lawes, traditions, decrees haue bene made since that time, we know they were not imposed of Christ, which saith so expressly that he will lay none other burthen on the

Against the
traditions,
of men.

What this
in & diuer-
sities of opi-
nions the
godly should
followe.

I. ii. saith full,

faithfull. Where then become the decrees and constitutions of worshipping Images in the churche, for the consecration and celebrating of masses. What shall we say to the decretalles of the Bishop of Rome? They are all overthrowen and stricken downe as it were with a thunderbolte, by this only sentence of Christ. I wot impose none other burthen, than that you haue, keepe that vntill the iudgement. Beholde, he sayth, vnto the iudgement least any shoulde imagine in the meane season, that another thing had pleased the holy ghost. Let vs therefore perseuer in the same.

Most large
promesses.

Hereunto he annexeth after his wonted maner most ample promises, & through hope of so great rewardes he might pluck them from erreours, & loine them to the true religion. And like as in the fourtieth epistle he hath said, he that overcometh, so here he repeateth the same, admonishing vs not to slepe but to wathe, & fight manfully. And he overcometh that keepeth the workes of Christ vnto the ende. The workes of Christ by a priuie opposition are set against the inuentions & workes of men. The workes of Christ signifie both doctrine and faith, and whatsoeuer good workes in seru vpon the same the seruice of worshipping of God, & the obseruation of Gods word. For in the. 28. chap. of S. Math. The Lord saith to his disciples, teace you them to keepe those thinges which I haue commaunded you. He speaketh with an emphasic, which I haue commaunded you, not such as you shall haue inuented of your own braine. For the Lord alledgeth out of the Prophecy in the. 20. of the same S. Math. saying: In uaine do they worship me, teaching the doctrines of men. Therefore these workes haue no promise: But the workes of Christ, which he him selfe hath ordeined, & the which are done of his spirit, and of true faith, whylest we forsake our erreours & cleaue to the truth, they haue a promise most ample.

The victo-
ry of the
head Christ
and his me-
mbers.

And promisetw two notable thinges. The first: lyke as my father hath promysed me victory, and persoumed it, that I overcome all my ennemies, and triumphed ouer them, the same being broke in pieces lyke vessels of clay or earth with out any difficultie, so wyl I geue vnto you also power and victory against all vngodly. And that same promise at y last shalbe fully accomplished in the last iudgement, in the which

all the

all the ennemies of Godlines shalbe caste vnder the seete of Christ: As it is declared in the Psalmes, especially in the. 118. and. Cx. Psalme. And in this world also Christ affirmeth that his seruantes shal spiritually rule ouer his ennemies: Like as Christ, although he were tormented and died, yet neuer thelesse he overcame his ennemies. The holy and ecclesiasticall stories beare witnes of these thinges sufficiently.

The latter: I wyl geue him the morning starre. And he vnderstode the knowledge of Christ increasing dayly more and more, and so euen Christ him selfe, in lyke case as the day in the rising of the morning starre wareth brighter and brighter: In the which sense the Apostle S. Peter is red to haue vsed this allegory in the. ii. Epistle first Chapter, or at the least he promised a clerenes most bright. For Daniel sayth, howe the faithfull in the resurrection shal shine like the firmament. The which thing also the Lord Christ alledgeth the. xiii. of Math. And the Apostle alluding hereunto sayd, that one star was brighter then an other: So lyke wyse in the resurrection one shalbe made brighter then an other. These promises be most great, neither can I thinke that any greater can be geuen vs. God graunte vs grace, that we may be made partakers of so great thinges.

The morn-
ing star.

Finally he applyeth this epistle to al churches and ages of the world. Wherof since we haue spoken oftener than once, there is no cause that by oft repeating I should be tediousse to any man. To the Lord our God be praise and glory.

He blameth certen thinges in the congregation of Sardis: notwithstanding he sheweth streight wayes a remedy, wherby they may be healed, & be safe.

The. xv. Sermon.



And write to the messenger of the congregatiō of Sardis, this saith he that hath the spirites of God, and the. vii. starres. I knowe thy workes: Thou hast a name that

A. iii. thou

thou liuest and thou art dead. Be awake, and strength the thinges which remaine, that are redy to die. For I haue not founde thy workes perfit before God. Remember therfore howe thou hast receiued and heard, and holde fast & repent. If thou shalt not watche, I will come on thee as a thefe, and thou shalt not knowe what houre I will come vpon thee.

Two kindes of men in one church.

In one congregation of Sardis were two sortes of people, professing on either side the name of Christ. But some indeede answered but litle to the holy profession, liuing more licenciously, than became them: And the others in holines of lyfe set forth the doctrine of our sauour that they professed. The first sort the Lord Iesus accuseth in this Epistle by S. Iohn: And sheweth also a medicine for the disease. And the latter he exhorteth to perseuerance, commending their integritie. Therfore this Epistle is deuided in two partes, verie fit and profitable for our time.

Sardis.

The first part of the Epistle cōteineth those things which we haue now recited: Nether doth he procede herein in other order, than we haue sene him to haue proceeded hitherto. For first he sheweth to whom it is dedicated, and sent: Namely to the Pastour of the congregation of Sardis, and therfore also to the whole church. Sardis is said to haue bene the head citie of Lydia or of Maonia, the metropolitane citie of Cressus the most riche king of Lydia, whom Hierodotus writeth that king Cyrus ouercame, a towne most famous, and pricked and painted with pride, that it was a woder: And addicte to voluptuousnes. For Strabo in the. xiii. booke of Geographie testifieth that al the maidens therof were harlots, who mentioneth more of the same citie. Certes it semeth to haue kept his oldewonte, even at suche time also as it had receiued the name of the Lord: And therfore to haue bene more geuen to fornication, and al maner of filthy lusi. The which thing the Lord semeth to haue blamed in them, as S. Paul likewise persecuted the self same vice in the Corinthians. The which can hardly beleue that simple fornication is summe wherupon in that great counsel of the Apostles, both they and the elders

Sdes. 15.

And the whole assemblie with one minde decreed, that the gentiles should abstaine from fornication. The deuill at this day goeth about many times to defile the church again with fornication, to set up stewes, and that by authoritie and openly who:dom might be practised. For so being cast out, he taketh seven worse spirites, enterprising to possesse that place again out of the which he was exiled by the preaching of the Gospel. We must therfore resist him, least the Lord Iesus himself do accuse vs, as he doth here accuse them of Sardis most greuously. Then is the Lord Iesus declared to be authour of the Epistle, not without praise. For he is said to haue the seven spirites of God, that is to haue the seven fourmed spirit, whom he also powreth out vpon the faithful, or els he is one only spirit, and not seven: but seven, that is to witte, his graces be many and diuerse, as I declared in the first chapter, for the same hath also in his right hand seven starres, to witte, the whole multitude of all preachers and ministers, keeping and instructing the. And this beginning agreeth not amisse with this argument, which he treateth in this Epistle. For of the spirit of Christ is life: Of the want of the spirit, death. Christ preserueth the ministers, how angrie so euer men are in the church, with the for accusing their wickednes. Priuely therfore he warneth them, to craue the spirit, to nozise the lyfe spirituall: And to trust in Christ, which will defende the ministers, and auance them.

Christ hath and sedeth the spirit.

After, the same that he testifieth in all other Epistles, he repeateth here also. I knowe thy workes. Wherof I haue spoken before. The Lord is ignorant of nothyng that is done in the church, which is also the searcher of hartes. And especially he blameeth this in this Church, that she thought her selfe a lyue, where she was dead. He speaketh not of the cozpozall; but of the spirituall lyfe and death. For Christe lyueth by his spirit in his saintes, and saythfull, and sheweth lyuely workes by them: Lyke as the Lord teacheth in the. vi. of Iohn, and in many other places of the Gospel of S. Iohn. The Apostle said also, that he liued not now, but that Christ liued in him: The same Apostle said, I wyddo: was liuing in watones, being aloue were dead. They be dead therfore which haue not Christ liuing in the by faith a spirit.

The sicknes of this church.

Galat. 2
1 Tim. 5

I. iii.

Which

Apch. 8

Which haue not the vertue of Christ working in the, that is which bringeth not forth liuely workes. For the Lord is red to haue said also in the Gospel: Suffer the dead to bury their dead. The Sardensians therfore had the name of men liuing that is to say, they were called Christians, spirituall, regenerated and holy worshippers of God: but they were dead, to witte, hypocrites, in whome no spirite nor Christen life appeared. The flethe, the world and corruption, as yet liued in the. But such churches displease Christ: There be many suche at this day. But whether doth Christ reiect them? Verely he blameth such, but not to confounde them, (for so the worlde blameth) but that they should repent. For he willet not the death of a sinner, but rather that he should conuert and liue. And therfore consequently he prepareth a medicine for the disease.

A medicine
prepared
for the sick
nes.

And first he prescribeth to the starres or Bishops, what they should do in this case: Then telleth he also the whole congregation their dutie. Wherof we learne howe like diseases of churches are to be holpen. That belongeth to the Pastours that he commaunded them to marche, verely ouer the flock: And to confirme that remained of the flock, not yet in dede lost, but next vnto perdition, vntill it be holpe in time with sound and hollesome doctrine. He alluded doubtes to that cure and charge pastorall, whiche the Lord describeth in the xxxiii. chapt. of *Ezechiel*. The flock is confirmed by the word of God: by the same it is retyred from death, and preserued in lyfe. &c.

The wor-
kes of that
church not
ful before
God.

Now also he addeth the reason, why he commaundeth to confirme the flocke lest they slide in to death. For I haue not found thy workes full or perfite before God. The Greke copie Complutensian and Vretas haue, my God. By workes he vnderstandeth all things that are done, wordes workes, and the whole conuersation of men. The workes doubles euen of Saintes be euermore vnperfite, if we haue respecte to humane imbecillitie. For alwayes so long as we lyue here, flesh sighteth against the spirite: In so muche that Job sayd, how he feared all his workes, and therfore fled to the clemencie of the iudge: Notwithstanding they be perfite and full in respect of Christ. For he is our fulnes, and in hym we are complete,

plete, *Iohn. 1. Ephes. 1. Coloss. the 2.* And he maketh vs partakers of his fulnes by saythe. They of Sardis were destitute of trewe saythe, wherfore euery worke of theirs muste nedes be vnperfite before God: whiche alloweth nothinge but that is of the sonne and moste pure. Therfore the Lord commaundeth to teache faith diligently, and beate it in, that they maye be made perfite in Christe. This is the beste medicine for the deadly disease of Christes church.

Here followeth the dutie of the people, how they may be healed, by the apostolicall repentaunce. Wherof the chiefe point is: to remember the Lordes wordes, in what we haue hearde and receiued the same. We are not commaunded to diuise newe formes of religion and repentaunce: but we are sent to the olde tradition, not of men, but the which we haue in the Scriptures of Euangelistes and Apostles. These, I saye, we oughte to remembre. For throughe custome of sinning, we forget Gods worde. And truely the beginning of Peters repentaunce was, to haue remembred the wordes of the Lord. Therfore such as will not be reproued and instructed by gods worde, shall neuer come to, or attayne the trewe repentaunce. Furthermore it is necessarie, that we hepe and receyue the wordes of God, that is, the trewe doctrine of Christ, lest we forget it streight wayes, or that we sette it in wayne contemplation, and not in effectuall worke. The doctrine of Christ must be kept, and perfourmed in worke. For in the laste place it followeth: and repente. Trewe repentaunce consisteth in worke: that in minde & body we should tourne awaie from euil, and tourne vnto God, and do good, beinge soze for our wicked dedes paste, this is the trewe Apostolicall repentaunce.

Vnto the whiche repentaunce now, after the diuine propheticall & apostolicall maner, he draweth the by threathings. Whiche are in dede to be referred aswell to ministers, as to the people, in the congregation. Againe the Lord useth paraboles, whiche we reade that he used in *S. Matth. 24.* Where with the same he exhorteth to watchyng & sobrietie. Whiche place sins it is there expounded at large, I neede not to vse many wordes aboute it here. To the Lord be prayse and thankes geuyng for euermore.

The true
apostolike
repentaunce

By threath-
ings he
exhorteth
to repen-
taunce.

We alloweth and commendeth those that
couet to liue godly in the Church of Sardis, exhorting
them that they would so holde on and procede.

The. xvi. Sermon.

But thou haste a fewe names in
Sardis, whiche haue not defiled
their garmentes: And they shall
walke with me in white, for they
are worthe. He that ouercometh
shall be clothed in white araye, and I will
not put out his name out of the booke of life:
And I will confesse his name before my fa-
ther, and before his Angelles. He that hath
eares let him heare what the spirite sayeth
to the congregations.

The argu-
ment of this
part.

The seconde parte of this heauenly epistle is contained in
these pointes, in the whiche is praised and comended the in-
nocencie, holines and integritie of the faithful in the congre-
gation of Sardis, in true religion. He exhorteth them by a
promesse moste large vnto perseuerance. Last he propoun-
deth agayne vnto them moste ample rewardes: euen to the
corrupte sorte, in case they amende: and to the faithful, if they
continue as they be.

The complutensia booke hath thus ἀλλὰ ὀλίγα ἔχεις ὀνόματα
ἐν σάρδι. But thou haste a fewe names in Sardis. Whiche
is as much as if he had saied, they be not al corrupt and dead
with thee, although in dede those be very fewe. And so Ac-
tas readeth it in Greeke, and the comon translation in Latin
other copies haue, whiche Erasmus followeth, thou haste a
fewe names also at Sardis: that is, euen in Sardis hast thou
names, but fewe. And he put names for notable men. Which
maner of speaking is also in our langage. For we saie, there
is no man of name, for no excellent or noble personage, he
signifieth therefore, that there be in the same Church noble
person

Raines.

personages, and that noble in soundenes of faith and holp-
nes of life: but very fewe, if they shoulde be referred or com-
pared to the numbre of hypocrites or dead, whiche in dede
are a greate deale more. Noether oughte we here at to mar-
uel. For the Lorde sayeth also in the Gospell, that many be
called, fewe chosen: And that the greater parte of this world
walketh in that broad and wide waye of perdition, Matth.
20. and 7. The whiche also S. Peter repeted in the 2. chapter
of his latter epistle. That they are rather to be hissed at, than
confuted, whiche seke to defende theyr errour, by a multi-
tude. You shall heare very ofte at this daie. You are but a
fewe in numbre, we are innumerable, and therfore our mat-
ter is the better.

But that same excellent thinge is chiesly to be obserued, What is
that although they were but fewe good, yet neuertheles the
Lorde comendeth and extollet those fewe, doubtles for the
example and imitation of al other churches. The wordes in
dede are shorte, but the praise moste ample and large. That
they had not defiled their garmentes: whiche is as muche as
if he had sayed, you haue not polluted your soules with
straunge opinions or spottes of heresie. For you haue re-
mained sincere in the true saythe: your bodies also, and the
whole conuersation of your life, you haue not defiled with
filthie lustes, with fleshly pleasures and voluptuousenes.
Doubtles this is the greatest prayse and most certaine signe
of perfit godlines: wherewith I would wishe that mo of vs
were marked. But the maner of speache here requirerth also
an exposition. The allegoric of garmentes is often and much
used in holy scripture. The use of apparell inuented of God
him selfe, and shewed to our foresaithers, hath this chiefe pro-
prie, to hide the priue partes of our body, to beautife and
set forth the body, and kepe of heate and colde. And therfore
Christ him self is called the garment of Christiā, and in the
gospel in dede the wedding garment. Wherupon the apostle
aduiseth vs to put on the new mā, which is made after God
euen Christ him selfe. Roman. 13. Ephes. 4. Coloss. 3. For Christ
couereth not only our priue partes, but all the filthines also
of the soule, he adorneth and beautifieth vs, and driueth fro
vs all iniurie, and all euil. And we defile this garment,
when

few good

comended
the church
of Sardis.

The alle-
gorie of ap-
parell in
scripture.

when neither in faith nor in holines of life we do answer to our professiō. For Christe is our garment, and Christianitie, sincere faith, and holines of life are our apparell: And euen faith and our conuersation is our garmente. For as muche therfore as the Sardensians were of a sincere faith, and vncorrupte maners, they are saied to haue kepte their garmente cleane and undefiled. The lord also geueth now a reward to them that walke vnto vertue. And they that walke with me, saith he, in white with christ arape. These excellent things verely doeth he rehearse to re-
 teyne the Sardensians in theyr dutie, to nourrishe them to greater things and to moue other also to sinceritie and integritie. Sainctes walke with Christ in white arape, that is to saie, haue fruitiō of the same glori, wherein we beleue Christ to shine. For he desireth his father, that he will graunt to the faithfull, that where so euer he is, they may be with him, and see his glori, &c. in the 17. of Iohn. And with S. Matthe. in the transformatiō of clarifying, the face of Christ appered bright like the sunne, his apparell and rest of his body as light. So appered Christ vnto Iohn in the first chapt. of this booke, clothed in white arape. Nowe therfore saith he, the godly that haue not defiled their garmente, shal accompany me, hauing put on light also. We addeth an other thing, for they be worthy. This is the greatest prayse, when the Captaine saith, that the soldiour is worthy of honour and glori. The greatest shame or ignomie is, when it is sayed with vs, thou arte unworthy. The first kind of speache sheweth him to be most excellent in al kinde of vertue, whiche is sayed to be worthy of eternal light, by the later is signified, that he whiche is accounted unworthy of a good and excellent thing, is maruelouse negligent and vngacious. But here we nede not to reason of the merite and deserte of worthines. God pronounceth his to be worthy of glori, the godly referrē al the goodnes that is in them vnto grace, and still complaine of theyr unworthines. Not to reprove God of liying, but to prayse and cōmende the excellent goodnes that is in him: acknowledging in dede that he rewardeth good workes, and dignifieth the worthines of sainctes: but they are nothing proude hereof, but acknowledge al this to come of grace. This appeereth in the doctrine of the Gospell, Luke. 17. Matthe. 25. where

To walke
with christ
in white
arape.

Sainctes
be worthy
of glori.

Sainctes

Sainctes cōmended of God, so: the workes of mercy, seme the acknowledge nothing thereof.

Howbeit he declareth more at large the most ample promesses of God, whereby he maye not onely receyue in their wardes of duty the Sainctes and vndefiled Sardensians, but mighte also reduce al others that go astray at al times into the waye of repentaunce, integritie, and holines. And three thinges he promisseth: first in dede, white apparell, that is to saie, glorifying, and light euerlastinge, and the gloriouse company of Christ, wherof I haue spoken already. Secondly, and I wil not, saith he, put out his name out of the booke of life. For like as Cities haue booke, wherin the names of theyr Citizens are written: righte so is God in the scriptures sayed after the maner of men to haue a booke of life, or of his electe. What that booke is, and whose name is red in the same, none of vs can tell, sins none hath looked therein. We must learne of the scriptures, who be the citizes of the kingdom of God. For that they names be written in the booke of life no man nede doubt. And S. Iohn saith: so many as haue beleued, he hath geuen them power, that they maye be made the children of God. S. Pauli saith: he that hath not the spirite of Christe, he is none of his. And the spirite crieth in the mindes of the godly, Abba father. The same Apōstle saith: God hath predestinated vs, that he might adopte vs for his children, through Iesus Christe. Moreouer: he hath chosen vs in Christ, before the foundations of the world were layde. Therefore are al beleuers written in that numbre celestiall. Who so euer therfore beleue not, or perseuer not in the faith, eyther they are not written in the booke of life, or els they be put out againe of the booke of lyfe. Finally the sonne acknowledgeth the beleuers and such as perseuer in the true faith, before his heauenly father, and his Angelles. And here he repeteth the euangelicall doctrine out of the 10. chapt. of S. Matthe. and 8. of S. Marke. And doubteles it is a greates matter in that vniuersall iudgement, to be knowen of the sonne of God, of the highe iudge, to be saluted and frendely spōke to of him, and that to our greates prayse. If any Prince would in a great assemble of people knowe thee, yea imbrace and cōmende thee, howe happie and fortunate wouldest thou thinke

Great re-
medes of
God, wherby
he maye not
onely receyue
in their wardes
of duty the
Sainctes and
vndefiled
Sardensians,
but mighte
also reduce
al others that
go astray at
al times into
the waye of
repentaunce,
integritie, and
holines.

The booke
of life.

thinke thy selfe: But then shall imbrace thee the very sonne of God, king of kings, and lord of lords. Let vs thinke of these things in time, and amende our manners.

For that all these things apperteyne to vs, that laste and wounded acclamation of S. Iohn proueth: let him that hath eares, heare, &c. Wherof we haue spoken els where. To the Lord be prayse and glory.

The Lord commendeth the vertues, namely the constancie of the congregation of Philadelphia, &c.

The. xvij. Sermon.



And write vnto the Angel of the congregation of Philadelphia: this sayeth he that is holpe and true, which hath the keye of Dauid, whiche openeth and no man shutteth: And shutteth and no man openeth. I knowe thy workes. Beholde I haue sette before thee an open doore, and no manne can shutte it: for thou hast a little strength: And haste, kepte my worde, and haste not denied my name. Beholde I shall geue some of the congregation of Sathan, whiche call them Jewes, and are not, but do lie: Behold, I will make them, that they shall come and worship before thy seete.

The church is not blamed, but yet is it not there-fore perfect. 2. Iohn. 1. Rom. 3.

In al other congregations the Lord at the leest found some faulte, in the only church of Philadelphia he blameth nothing: not that any man is founde in this flesh so perfect, that he hath not neede of the grace of God. For Dauid crieth out: enter not Lord, into iudgement with thy seruante, for no manne living shall be iustificed in thy sighte. But S. Iohn and S. Paul also make all men subiect to sinne: which thing also S. Iustine discourseth learnedly agaynst the Pelagians. Therefore that

blameth nothing in this congregation, it is not to be understood, as though it were not defiled with dayly faultes: but therefore he imputeth nothing, for because the sinceritie and integritie of faith couereth & hideth what vice so euer there be. For there is no condemnation to them that are grafted in Christe Iesu. And albeit that other churches haue also the right faith, yet this excelleth especially, &c. It might be referred chiefly to the Bishop of the same Church.

In this sixte epistle he commendeth the sincere faith, and constancie of faith, and admonisheth to perseuer, propounding ample rewardes. And it hath muche learning and diuerse: whiche shall appere in the treatise therof.

And the lord herin followeth the same order, which we see he hath followed in others. For it is one & the same kinde of doctrine with all churches and in al times. Firste therefore is shewed, vnto whom the epistle is written or dedicated: to the pastour and whole cōgregation of Philadelphia. Philadelphia was a citie of Lydia, neither very famous, nor yet obscure. We reade how it hath bene oft shaken with earthquakes, and repared againe. Strabo mentioneth therof in the 12. booke of Geographie, and so haue other authours also. Yet it made it self famous by vertues. After is the Lord Christ signified to be Authour of this epistle, who at other times also hath tolde S. Iohn what he should write.

And to Christ are attributed three things or rather Christ attributeth three things to himselfe, & he is holy, true, & hath the keye of Dauid: The which he hath borrowed of the first Chapt. Christ is holy, because he is pure & cleane from al filthines, & from al vnihtiousnes, very God, a consuming fire, doing no man any wrong, hauing nothing at all that may be blamed. For to him Seraphin sayng rightly, holy, holy, holy, Lord God of Sabaoth: E/eye. 7. Christ is also the holy one of the Sainctes, a sanctification I saue that sanctifieth all, that be sanctified. The same loueth holines in sainctes. Christ therefore is moste truly called. Antichrist the Pope hath taken vpon him this title, and so filthily sitteth on this beast, as if you should call a priuie or a lake a Gosier. Spitte vpon that vile and filthie beast, whiche suffereth himself to be called the most holy father, and worship Christ the

Christe
holy.

Christe the
Saincte of
Sainctes.

holy

Christe is
true.

holy one of all holy, unlesse you had rather vnderstande by that holines not euery holines, but pope holines that is to witte, stinking & swimming full of al abominations. Christe is like wise called trewe, because he is eternall and faithfull, euermore constant and incorrupte. He can neyther disceine nor be disceiued. The same moste constantly kepeth his promesses. All his wordes be vndoubted and trewe: Albeit that flesh, that can abide no delaye, begin many times to doubt, yet no one pointe or iote of them falleth awaye. The tructh of the worde indureth for euer. Thou standest vpon a moste sure foundation, if thou leane vnto Christe, whiche in the 14. of Iohn also calleth him selfe the veritie.

The keye
of Dauid.

Aske he addeth, whiche hath the keye of Dauid. I spake of the keye in the firste chapter. He alludeth to the 22. Chap. of Esaye. Wherby is signified the diuine & almightie power of Christ, by the which he byingeth vs purified into the kingdome of heauen: whiche worke verely nother deuilles, nor any power can let. The same casteth downe the vncleane into hel, nother is there that can deliuer or differ the same. He sauyeth therfore aptely and expressely, he hath, not had or shal haue, but he hath now. For he alone hath this power, which he comunicateth with no man els. The Pope of Rome lieth, whiche sauyeth that he hath this power. The only sonne of

Keyes ge-
uen to the
Apostles.

God excelleth in this prerogative. Thapostles as ministers and preachers, haue receiued the keyes of knoweledge and of utteraunce, of learning, instruction and introduction, by the whiche also in threatening they exclude infidels out of the kingdome of God, binde them in their sinnes: almightie God whiche hath the highe power ratifying the iudgement of the minister, whiche he pronounced not of him self, but of Christes wordes. But these thinges agree righte well with those that follow of the opened doze, which no man can shut, and so to the whole matter.

For now the worde proceedeth to tell, what he would: And as he hath sayed in all epistles, he repeateth in this also, that he knoweth al things of this and of al other congregations.

Thou hast
no power.

And he commendeth for the perseuerance in faith in this congregation, that he signifieth with all, that the same also did procede of the grace of Christ. Thou hast, sayeth he, no power,

power, and as it were no force and strength, which this worlde regardeth, as power, riches, worldly wisdom, lucky successe, plentie of frendes, and such other like things. Therfore thou canst attribute nothing to thy selfe, nothinge to thine owne strength, not so much as this that thou arte a church, & that the veritie of the gospel is freely preached with thee. For I have set open this doze. And by my strength I kepe open the same, before thee that no man can shut the same doze: to witte the preachinge and grace ones graunted, by any meanes to prohibite, let, or take away. To open the doze, is a comon phrase of speaking, used of thapostle, in the 1. to the Corinth. 16. and the 2. Corinth. the 2. He openeth the doze, whiche geueth an occasion, and preparerth the waye to enter in. By the worde therfore was opened the doze of life. The faithful might enter in: the infidels coulde not stoppe this waye. For the hande of Christe helde the doze open. And these thinges in dede do declare, wherof it is that in cities, townes, and villages not greatly furnished with any force or power, & course of the gospel proceedeth with so lucky successe: And where many go about by laying waite, craftes and policies, threatenings and persecutions to shut the doze, they can not. These thinges are not done through our cunning & wisdom, but of the grace of God.

Whobeyt if any man list to vnderstand those thinges and such as follow hereafter peculiarly of the pastour or bishop of the church, I wil not be against it. For where he was humble, and instructed with no worldly wisdom, yet furnished with God his grace, he opened the waye of saluation, which now they coulde not shut vp, as many as soughte to abrogate the preaching of the gospel. The vertue of Christ kept him.

And nowe more expressely he preacheth or comendeth the faithful constancie in faith of the pastour & congregation: Thou hast kept, sayeth he, my worde, and hast not denied my name. When the worde opened the doze, lighted the candle, & gaue heauenly giftes, the pastour with the congregation receiued them, and receiued kepeth the, and so kept denied them not, nother trode the vnder foote. This is an excellent praise. Would God there were many such churches founde at this daie. Here mayest thou learne also, O thou church of Christ, here maye you learne all and singular, what is the duty of

I have set
before thee
an open
doze.

No man
shut
the doze.

The com-
mendation
of perseue-
rance in
faith.

pastours, of the churche, and of all and singular godly men and women. Thy merite was none at all, God of his grace shone vnto thee. Thy worthines was none, thy desert, power no; authoritie: Christe of his mercy hath reuealed him selfe vnto thee. Embrace him therefore that offereth him selfe to thee, holde fast and neuer at any time let him go. &c.

The word
of Christ
is to be
kepte.

And note that the Lord sayeth, my worde, not euery mans worde, but mine. What the worde of Christ is, it is knowne to al men. For that which is writen in the Gospel, and first in dede by the Prophetes, and after by the Apostles was set forth in holy writte, is the worde of christ. It is not Christes worde that striueth with the same, although it be set forth by Counsels and holy fathers. Christe doeth not acknowledge that worde: he acknowledgeth his for his owne. And this must be obserued and kept. The word of Christ is obserued, what time it is not corrupted with additions, detractions, and wastings, but in case it be kepte sincere in his naturall sense. It is not kepte, when it is corrupted or depraued with mens inuentions, and peruerse interpretations. The worde of Christ is kepte, when it is comended not with the mouth alone, but is also expressed with godly workes in the whole life, & beautified with holines. It is not obserued, when with out repentaunce men liue most filthily. Finally the word of Christ is obserued & kept, when it is not with any lothesomenesse of ours or impatiēce cast awaye, denied & forsaken. And therfore he annexeth incōtinently, and thou hast not denied my name. I haue spoken els where largely of confessing and denyng of Christes name. These things verely did the Philadelphians, & with these vertues through faith pleased the Lord. By these also maye we comende our selues to our Sauour.

The Lord
conuerterh
the enemies
vnto the
churche.

Furthermore the Lord sheweth, with how great a reward he would honour that constancie of the godly in faith. We haue now, sayeth he, many enemies by reason of your pure religion: but in case ye thus holde one, I will cause that those same enemies shal become your frendes, and finally fellowes of your religion: In so much that they that haue hitherto condemned you for wicked doers and heretikes, shal come vnto you with great humilitie, to axe you for geuences, ready to receiue your religion, & to worship him whome they haue blasphem

blasphemed. And they shall come in mosse humble wise, and with the greatest humilitie that maye be. For so sayd Esaye before that it shoulde so come to passe in 49. chap. wherunto the Lord alluded at this present.

In the meane season he toucheth the Jewes the singular enemies of the sath, whom he calleth the Synagoge of Satan. For their teacher was none other but the Deuill, as in dede they haue no better at this dape. He calleth them false Jewes and liars. For neyther they confessed the Lord, nor glorified god, nor beleued in Christ their Messias. But they that are Jewes in dede, be not suche as the Apostle S. Paul said in the 2. Chapter to the Romans. The power of God cōstreyned many of them, forsaking their Jewishenesse, to goe to the Christen religion.

False
Jewes.

Therefore if we couet so; goe about to reteyne also in our Churches the pure worde of God, & to receiue our enemies humble, we shall not atteyne to these thinges by warres or wronges, by rayling and approbious wordes, but by constaunte faith. But if cyther we professe our faith not purely, or beautifie not the same with vertues, what matuell is it, though enemies abide enemies still, and continewe to hate vs euery daie more haynously than other, and at length oppress vs, and extinguishe the lighte of God his worde with many: let vs learne dere brethren, by godlynes, constancie and holines to winne our brethren. The Lord Iesus graunt vs his grace to perfourme the same.

Some con-
gratulations
maye be
kepte.

He exhorteth them to perseuer in the true sath propounding most ample rewardes.

The. xviij. Sermon.



And they shall knowe, that I haue loued thee: because thou hast kept the wordes of my patience: therefore will I kepe thee from the houre of temptacion, whiche wil come vpon all the worlde, to tempte them

B.ii.

that

that dwell vpon the earthe beholde I come shortly. Holde fast that thou hast that nomā take awaye thy crowne.

To kepe þ
worde of
Christ.

An excellent vertue is commended in the congregation of Philadelphia, that they haue kepte the worde of Christ, not euery worde, but the worde of Christe, and haue not denied it. And he hath begonne to rehearse moste large rewardes, whiche bothe he hath geuen to this church, and is also ready to geue to any other like in the zeale of godly religion. For we are allured by rewardes.

Enemies
are made
frendes.

Firste I will conuerete, sayeth he, thine enemies, that they may be made thy frendes & brethren, that coming into the congregation, they may worship Christ, whome they haue blasphemed hitherto, & say they shal submit them selues humbly & lowely: As we reade of S. Paul, which in the 15. chapt. of the 1. epistle to the Corinthians sayeth that he is unworthy to be called an Apostle. &c. And this is a wonderfull benefite. For God is glorified by such as are conuerted, & the truth is set forth, lying and superstition are confounded. Wherof the Saintes can not but be exceedingly glad. The saythful also are deliuered out of the Devils clawes, and are saued.

The church
of God be-
loued.

Then followeth an other benefite of God. The enemies of God shal know & finde, that the church, and euery member of the same be the wel beloued child; en of God. The enemies of the church suppose, the saythful to be wicked, gods enemies, heretikes, churchrobbers, hated of god, & unworthy to liue. But they shal vnderstand that nothing is deere to God than the church, as for þ which he gaue his sonne, which he chose also for his spouse, and hath made partaker of his kingdome.

Of þ loue
of god cum
bernes.

But of this loue of God, wherby he, prouoked by no desertes of ours, but of his only grace & native goodnes hath ioyned him selfe to the church, all vertues doe procede: That chiefly which immediatly followeth, & the church hath kept the worde of patience. The same John in his canonical epistle: not that we, sayeth he, haue loued God, but þ he hath loued vs &c. Therefore where the obseruation of the worde of patience is annexed as the cause of loue, it must be religiously expounded, that the fauour of god, & al our giftes be verely of

grace.

Grace, but yet that he of the same grace doeth as it were requite and rewarde vs for our paynes. Wherof the Saintes are not proude, but humbly acknowledge and preache grace euery where and in al thinges.

Agayne he commendeth the perseuerance of the saythful in the true religion. Thou hast kept, sayeth he, the worde of my patience. The worde of patience is the Gospel of eternal salvation: whiche is otherwise called of S. Paul the worde of patience: the crosse, and that for two considerations. First for bicause he describeth the crosse and patience of Christe wherby we are saued. And again he perswadeth vs also to beare þ crosse, and patiently to suffer with Christe, *Matth. 16. 2. Timoth. 2.* Neether muste any man loke for any perseuerance of him that is impatient. The Lord sayeth in the 12. of Luke, in your patience you shal possesse your soules. Therefore hath ephre the pastour of the church of Philadelphia kept the worde of patience, to witte in reteyning in their hartes the patience of Christ through sayth, and in shewing patience in wordes of saynges, and susteyning muche trauel in body. Whiche in dede is the beste waye to kepe churches safe and sounde, and euery one of the saythful. Let them kepe, I saie, the worde of Christe his patience, and the rest commit to the Lord.

For it followeth: And I will kepe thee agayne from the houre of temptation, &c. The houre of temptation is expounded two wayes. For ephre he speaketh of heresies and of heretikes, by whose talke, and craftie iuggetyng, leudenes, and discipulnes is tempted the saythful, simplicitie, and integrity of the saythful. Wherof the Lord treateth muche in the 13. Chapter of Deuteronomie. Or els he speaketh verely of the persecutions, whiche the emperours of Rome haue inflicted, amonges whome Traiane a most mightie Prince set forth soze proclamations agaynst the Christians. Wherof Plinie also made mention in the 10. booke of *Epistles*, the hōdrecht and one. But Christ preserved the church of Philadelphia, and kepteth also at this daye the saythful by his worde and power in the perilles of heretikes and heresies, and finally of persecutions also: so that the saythful maye stande sure in all controuersies and receiue nothing of heretikes that is straunge from gods worde, and also geue no place in

The houre
of tempta-
tion.

li.iii.

persecu

persecutions. Christ causeth many times that the burthen of persecution presseth not so heauily. Therefore let vs alwayes be constaunt in gods worde, and permitte the defence to our Lorde God. He wil not neglecte vs, &c.

The Lord
helpeth in
time.

But for as muche as in temptations and afflictions the Lord semeth many times to our flesh to tary ouerlong, and in maner to neglect his: for we saue the Lord preuenteth, and addeth, beholde I come shortly. Shortly, I say, that is to say in time: not to late nor to hastily. The which we saie, neither to soone nor to late, but in due time and season. If the Lord therefore shal seme to be ouer slowe, dispaire not: for he will come timely enough, when he shal see it good. Doe not thou prescribe vnto him the maner and meane of deliuerance, but abide the Lorders leasure. Reade what goodly and holysome thinges S. Paull hath written concerning this matter in the ende of the 10. chapter to the Hebrewes, where a place also out of the 2. Chapt. of Abuchuc is alledged.

Holde fast
that thou
hast.

And now he exhorteth in fewe but most euidēt wordes to perseuerance in pietie, wherein they had excelled hitherto. And he saveth two thinges holde *κραται* holde faste that thou hast. They had the gospell of Christe, and the worde of eternal life, the true sayth and godly religion. These thinges he commaundeth to holde faste, and to persist in the religion ones receyued. And whilest he commaunded them to keepe that they had, he signifieth by the waie, that no new or other doctrine is to be looked for: but that this ones receyued doth suffice. Let vs not thinke therefore in the gouernement of the church vpon other lawes, vpon other traditions, than of the Gospell of Iesu Christe. This is sufficient for the church. After reasonyng as it were of the losse, he saveth: Therefore must thou wathe diligently and holde strongly the gospell, for this beynge taken away thou arte spoyled of thy crowne. The crowne is a token of vertue and victorie. We saue.

Conquerours and worthy of the Empire, are crowned. The virgin loseth her crowne, that is defiled. Therefore heretikes, false prophetes, and seducers take awaye the crowne, what time they seduce and corrupte: therefore saveth the Lorde: Thou hast gotten honour and gloiy, see that no man take it from thee. So we reade that S. Paull spake in the 2. to

the

the Coloss. Let no man take from you the victorie. In the 18. of Ezechiel the Lorde testifieth, that he will not impute righteousness to the iuste, in case he forsake and leaue his righteousness let vs praye therefore, that we maye euermore perseuer in the worde of the Lorde.

He proceedeth in recityng mosse great
rewardes.

The. xix. Sermon.



I am that ouercometh wil I make a pillar in the temple of my God, and he shall goe no more out. And I will wyte vpon him the name of my God, and the name of the citie of my God, newe Ierusalē, which cometh downe out of Heauen from my God, and I will wyte vpon him my newe name. Lette him that hathe eares heare, what the spirite sayeth to the congregations.

Our Lorde proceedeth in raccomptynge muche more ample rewardes, whiche he woulde geue to them that ouercome: And so he tempereth his wordes, that we maye easely perceyue, this promysse not onely to apperteyne to the congregation of Philadelphia, but to all the Churches in the whole worlde, yea and to euerye of the saythesfull. And as we haue oftentimes repeted already (for I am not ashamed to repete, seynge that the Lorde him selfe so greatly vrgeth the victorie) agayne we saue, that those thynges are promysed not to suche as fighte lightly or negligently (for diuerse fighte, and by and by runne awaye) but to those that ouercome and perseuer to the ende. For our life is a warfare vpon earthe: whiche Job also hath confessed. The soldour hath a sure purpose to ouercome his enemies. Our enemies are, the deuyl, the world, and the fleche. Against

recounting

The war:
fare & vic:
torye of

Christians.

U.iii.

these

these we must earnestly fight: of none other intent, but that we may overcome. The Apostle in the 6. to the Ephes. described the armour of the faithful. In victory the Saintes consider sinceritie and integritie, that we lose nothing of the veritie known: but let vs retyne the pure worde of God, and sincere sayth, and let vs kepe our bodies & our soules cleane from all pollution, and that to our liues ende. He propoundeth most ample rewardes by promise. Wherby he alludeth to the maner of Grekes and Romanes, who decreed Images to suche as deserved wel of the common welthe, in the which also they wrote theyr vertues, for whose cause they were set vp epyther in the court or market place or els where. They seemed by this meane to deliuer to theyr posteritie as it were by hande the glory of their elders, which they made also as it were euerlastyng. Otherwise the use of this vocation. **Pillar in Scriptures.** ble Columne, or pillar is diuerse. *Jeremie* is called of God a pillar for his constancie. The Apostles are called of *S. Paul* in the 2. to the *Galath.* chiefe pillars, for their excellencie, and that the churches leaned upon them, for the preaching of the veritie. The church it self also is called the pillar & base of veritie, for asmuch as it is grounded upon the sure rocke *Christ*. In the Temple of *Salomō* stood two columnes or pillars, figures of the euerlastyng kingdome of *Christ*, and of the holy church. In this place a pillar is taken for a man, in glory and beautie excellent. For he sayeth not that he will erect a pillar for a godly man: but I wil, sayeth he, make him a pillar, that is to saye, I wil beautifie him with honours and glory euerlastyng.

But where shall this pillar be set: where shall the glory of Saintes be famous: not in Courte, or market place: but in the Temple of my God. And the Temple of God, is heauen it selfe, and in our worlde the holy Church. Glorious therefore shall he be in the church of Saintes, as wel militaunt, as triumphaunt. Albeit therefore that the very godly heare euill in this worlde: yet this worlde shall persue, *Christ* shall reigne for euer, and the Saintes shall reigne with him. Their glorye then shall remayne for euer and euer. And where he sayeth, of my God, *Aretas* expoundeth and saith: This saynge of my God, taketh not awaye the diuine nature,

nature, that is sene in *Christ*, but establissheth, as I may say, the consubstantialitie. For it declareth the vniō of two natures, which are in the person of our Lord *Iesu*, to witte of his deitie and humanitie, euen after vnderstanding, yet not confusely, to be indissoluble. For they answer mutually one another, because of the assumptiō of the humane nature, the diuine to the humane, and likewise the humane to the diuine proprieties, &c.

Moreover the perpetuities and stables of the glory of the saintes and faithful is signified, where it is added, and he shall go no more out. For many times pillars are broke and cast down, and renowned ones gotten perished and faded away. But *Christ* promyseth to them that overcome, that they shall neuer be cast out of the fellowship of Saintes, neyther that the glory of the faithful should be obscured at any time. And thus farre of the pillar it selfe.

Here followeth of the inscription of the pillar, of what sort it shall be. These things chiefly are written in the Saintes, to witte the name of God, the name also of the citie of God, and the new name of God or of *Christ*. Which we shall discuss in order. First the name of God is ascribed to the godly, that is, they them selues are called by the name of God, & be the children and heires of God. Which is discoursed at large in the first of *Iohn*, and the. viii. to the *Romans*. And what can you deuise to be more honorable, than to be, and be called the sonne, not of kyng nor Emperour, but of *living God*: But this same noble grace the *Lorde* graunteth to the that overcome. In the first of *Iohn* the. iii. and. v. Chap. Secondly to the ouercomers is inscribed the name of the citie of God: that is to say, the godly man is written in the number of the citizens of the citie of God, and is verely a citizen of the citie of God, I saye euen of the citie of God. It was a great matter in tymes past, to be a citizen of *Rome*: But it is farre greater to be a citizen of the citie of God. The citizens inioy all priuileges and commodities, finally the glory of the citie. But this is greater and more than that it can be declared at fewe wordes.

But the church, is the citie of God: And the citie of God, is the church. Which is here set forth with thre epithetes or

Stable glorie.
12.

The inscription of the pillar.

Overcomers be the children of God.

And ours be citizens of the citie of God.

the church is described what it is.

titles, of the whiche it is easie to iudge, what the church is, or what we should thinke thereof. The church is the citie of God. For as the citie, is the fellowship of citizens: Euen so is the church the communion of saintes. The Prince of the is Christ, the head of the church. The rounde worlde it selfe was a figure of this church, and the very setting up of the tentes, in the middes wherof was sene the Tabernacle, a token of the bestie present, as it were a cohabiter. &c. For the Worde is in the middes of the church. As we haue red in the xxvi. of *Leuit.* And in the. 2. to the *Corinth.* the. 6. Secondly the church is called new Hierusalem. For the olde was a figure of the newe. This corporall church is new Hierusalem, that is to say spirituall. Whiche S. Paul also affirmeth in *iii.* to the *Galath.* For in the thirde place is expounded that newnes. It is not builded of men, but cometh downe from heauen aboue. For unlesse we be boine from aboue of spirite and of sede immortall to witte the word of God, we can not be members of the church. And we are boine by a spirituall regeneration, the children of Christ & of the church. Wherof the Worde himselfe discourseth at large in the. *iii.* of *Iohn.* 1. *Petri.* 1. And S. Paul the first to the *Corinthians* the. *iii.* & *iiii.* There shall be moze sayd of the new Hierusalem in the end of this booke. But of these ye vnderstande, what is the church of Christ, the fellowship of the faithfull, regenerated by the worde of God. &c.

The vic-
tours get a
new name.

Finally in them that ouercome is wyrtten a new name, and that in dede y new name of Christe: Not only that they should be called Christians of Christ, but because the name is a besif description of euery thyng and nature, and a newe name is promysed: It followeth that we should vnderstande that men shall be renewed, chiefly by glorifying. He promyseth therfore a glorifying to the Godly. Wherof is spokē els where in the. xvii. of S. *Math.* 1. *Cor.* xv. *Phil.* iii. And the first of *Iohn* the. *iii.* These most ample rewardes the saintes may verely loke for, if they fight that they may ouercome.

Hereunto is annexed the wonted acclamation, by the whiche both this doctrine is applyed and communicated to all churches through out the worlde: And is declared that it

came not of men as wayne, but of the very spirite of God moste true. This spirite the Worde graunt vs.

The Worde blameth soze the church
of Laodicea.

The. xx. Sermon.



And vnto the Angell of the congregation, which is in Laodicea write: This saith Amen the faithfull and true witnes, the beginning of the creatures of God. I know thy workes, that thou art nother colde nor hoate: I would thou were colde or hoate. So then because thou art betwene both, and nother colde nor hoate, I wyll spew thee out of my mouth: Because thou sayst: I am riche and increased with goodes, and haue nede of nothig: And knowest not that thou art wretched, and miserable, pooze, blinde and naked.

The seuenth and last Epistle of our Sauour Christe, is written by the hand of S. Iohn, to the Bishopp of Laodicea. The same is a great reproche of that people, in nothing commendable: And neuerthelesse a faithfull admonition or exhortation to repentaunce. And after his accustomed maner, he signifieth to whome he wyrteth, and from whom the Epistle proceedeth. The Epistle is indited of Christ to the Bishopp of Laodicea, and to the whole congregation. Therefore something is to be said of the Laodiceans, wherby the rest may the better be vnderstande and considered.

Laodicea the chiefe citie of Caria, after Strabo & Plinie, standeth by the riuer of Lycus. Antiochus Theos, builded the citie, and named it after his wyse. It was the welchiest citie of Asia: Whiche Vadiane also hath noted in his Epitome. It had by makynge of wollen clothe a moste plentifull gayne, vnto whome S. Paule semeth also to haue preached the gospel. For he mentioneth of Laodicea, from whence also some men

The argu-
ment of the
epistle to the
Laodiceans

Laodiceans

The Sinne
of the Laodiceans.

men thinke he wrote the first Epistle unto Timothy. Euenly it appereth that the Laodiceans had receiued the gospel, euen by this Epistle, but corruptely. For they went about to matche the worlde and the churche together, and to ioyne together Christ and Mammon: And as it is sayd, at this daye.

Therefore they layd not aside their auarice, and their immoderate trafficke (to use moderatly the trade of marchaundise without discipline, no religion doeth forbid) and exceeding great riot and pride, neyther seemed they to want any thing, but to haue and seme to haue all thinges, for that they were riche. Against these men the Lord inueigheth greuously, declaring them to be very miserable, and more than needyn plaine beggars. For as in the churche of Philadelphia he blamed nothing, so in this he commendeth nothing at all.

Laodiceans a
figure of
many churches at
this daye.

You shall finde at this daie many lyke, to whome this is common and euer in their mouth: I haue learned both to be a gospeller, and to be a souldiour, to drinke, to play the whoré mouger, and liue at pleasure. You shall finde like churches, seruing both Christ and Mammon, or marchaundise, Bacchus, Venus and God of battell. Both they and all these here are confuted, and are called to repentance. Which argueth, that the mercy of God is greatest, not forsaking nor reiecting so corrupt churches, and men full of so great filthines. Wo be to them that cōtemne this vnumerable mercy and goodnes of God and long suffering, and continue in their mischief.

The description
of Christ.

Christ is here againe most plentifully described, who he is as in the former titles. Certes it may be gathered of all that this is the best and moste perfite description of Christ, that there is no neede to begge of any other, to witte of humane matters. He setteth forth him selfe with a new name, and calleth him, Iho amen, that Amen. That same is an hebrewe worde, and most commonly used in the Euangelistes, especially in John, S. Paul in the ii. to the Corinthians the first Chapt. Christ the sonne of God, saith he, which by vs is witnessed amonges you, by me & by Sylanis & Timothy was not yea and nay, but in him it was yea. For all the promises of God are in him yea, and in him are amen to the praise of God by vs. &c. But the Lord expoundeth him selfe, who

he called hym selfe that Amen. For I am, sayth he, that witnesseth, I meane that trusie or saythfull or constant and true. For Christ is geuen vs of the father, that he should testifie of the will of God the father. And his testimony, as he hym selfe repeteth oftener than once in the Gospell of S. John, is firme, constant, sure, certain & true, hauing no falsitie, doubtfulness, nor inconstancie. And these thinges accorde right wel to this argument, wherein he reproveth the Laodiceans of sinne, and exhorteth them to repentance. It is a greuous matter for the flesh to heare suche a doctrine: but where the certentie, assurednes, or veritie of the teacher is perceiued, it will commonly moue mens myndes if they be not altogether abiect and desperate.

He addeth moreover an other thing, whiche declareth his dignitis. For he calleth him selfe the beginning of the creatures of God. Nether ought the Hereticks to seke here any defence for them selues. For nether is it mete by any one place, muche lesse by a litle worde, to subuerthe the whole scripture, & to strue with the articles of the crede, the liuely tradition of the Apostles. Our sauour Christ is considered after his deitie and after his humanitie. After his deitie, he hath no beginning, but is rather the beginning (actiuelly as it is commonly sayd, not passiuely of all thinges and creatures. Nether is he a creature: For all thinges are made by him. Which thing both the Euangelicall & Apostolicall scriptures proue John. 1. Colos. 1. and the Hebr. 1. where thou hast places expositours of this same one. After his humanitie he is called the beginning of the creature of God (namely man, whiche is called a creature by reason of his excellencie, and for that he is the Lord of creatures, for whome all thinges were made) as he is called the first begotten of the dead. For in Christe mankinde is repared, that it hath not perished: God looked vpon the countenance of his Christ, when he first made man. For Christ is the beginning, that is to say, the preseruer of humane nature: As it hath els where bene told you at large. Hitherto we haue had the description of Christ, which is called Amen, & the beginning of the creature of God, by whom verely all thinges are made, which is very & true God, witnesseth of the diuine will of God. &c.

Now he telleth the church what opinion he hath of her, & what she is, that is to say blameth her. And as he hath becomen in to all the fourmer, that he knewe all their workings: so doth he to this also. And first he sheweth, that he knoweth this of the church of Laodicea, and especially of the Synagogue thereof that he is neither colde, nor hote. He addeth, *οὐδὲν*, I woulde it were better, if thou were altogether colde, or thoroughly hote: But now thou arte lewke warme, or bloud warme. In Allegorie taken of mens meate, or of colde, hote, or warme water, and it is in a maner applied prouerbi ally. He is colde, that openly followeth the worlde, being wrapped in heathenish errors and synnes of this worlde, he boasteth nothing, or will seme to haue any thing to doe with the true Religion. He is hote, whose breste inflameth with the holy ghost, contemneth the worlde, loueth the true Religion, tradingly, and lpueth an holy lyfe. He is warme or betwene both, whiche hath neyther forsaken the worlde, his errors, and synnes, nor hath fully receyued Christe, his veritie and rightuousnes, but serueth partly the worlde, partly Christe. In outward chynge he sheweth hym selfe to be a Christian, in resorting to holy assemblies, and receiuing the Sacramentes, but inwardly he is so beseged of the worlde, that he lpueth a worldly lyfe, rather than a Christian. Suche a mixture the Lorde alloweth not, whiche els where forbiddeth to plowe with an Ox and an Ass, and to make a garment of linnen and wollen: To poure newe wyne into olde bottles, & to patche an olde garment with newe cloth.

Colde.

Hote.

Warme or
betwene
both.

Mixture.

A mixture
and compo-
sition of cor-
rupt and
whole.

In Religions and rites that lightnes and mixture can be lesse allowed of God. For you shall haue, that will temper together sondry Religions, and of many compile some one. Mahomet composed his Religion of the Jewyshe and Christiana Religion. Many at this day make an hogepotche of papistrie and the Gospell, or bake a chuchurnullis as the Seruantes call a cake of sondry grapes. If a Papist see this kynde of seruice, he knoweth it not for his: And if the Gospeler see it, he knoweth it for none of his. For it is a mixture of whole and corrupte, where the sound part hath no more strengthe, the corrupte for the moste part hath the greater. Of suche sorte are the masses that are used at this day of man-
ny, neither

ny, neither altogether Papistcally, nor yet wholly Euangelicall. For the Lordes supper appereth not in them: The Popes masse also is cut of and altered in the same. If we beleue that Christ set forth the best rule of Religion and lpuinge, why followe we not that same only Maister? But we set more by the fauour of men, whiche in no wyse we will lose. For we set not so muche by the fauour of Christe, as to call that saying of the Apostle to memory, if I should please men I should not be Christes seruant.

But heare what the Lorde saith to these mungereles. It were better, saith he, thou were eyther colde or hote. It were better thou were a sinner or an heathen, than an hypocrite, and a mongerell. For so mightest thou be more easily holpe, according to that saying of the Lorde, If you were blinde, ye should haue no sinne. Nowe where ye seme to your selues iust and sufficiently taught and furnished with Godly rites and cultes that please God, you leaue no place to further instruction, but contemning the worde of God, and Christs institution, ye preferre your mixtures before all the iustifications of God. The Lorde also in the Gospell sayth vnto the Phariseis: Amen I saye vnto you, that Publicanes and common harlottes go before you into the kyngdome of God. The other membre is playne enough, that it were better they were hote, namely with the spirite of God, whiche thing the Apostle requireth in the, xii. Chapt. to the Romans.

Furthermore he threatneth to plague them, if they continue, as they haue begone to be newters: *μήτις σὲ ἐμίσση*. I will spewe thee out of my mouth. By the whiche maner of speaking two thinges are signified: Both the lothsomes whiche God conceaueth of this newtrallitie or warmnes: And the vomiting out, which punisheth the same. warme water prouoketh a vomite. Wherunto he appereth to haue alluded, as likewise to that olde phrase of speaking, the lande hath vomited the Chanaanites, and the same shall vomite vp you also. Therefore these composers or mongerelles with their temperature and mixture doe so displease God, that they ingender in hym a lothsomnes, be vnto hym an abomination, that finally he maketh them of the same we understande of them that ioine together Christ and Mammon. And the phrase of speache

Galat. 3.

John. 9.

Math. 23.

The Lorde
speweth
out the new-
ters.

is to

is to be noted, *ὁ δὲ τὸς ὅτι* now therefore, or so forasmuche as, or now seing it is so, &c. Moreover the longaminie, or longe suffering of God is here noted, whiche plageth not immediately, unlesse there appere nowher any hope of amēdemēt.

Unhappy
eyegs.

He expoundeth moze fully the sinne of the Laodiceans, & what is the cause of their tepiditie: Because they loue riches, wherein they truste, supposing them selues to want nothing: They thinke them selues to be wise, and to se all thinges, & to be sufficiently furnished with thinges spiritual and temporal. It is lesse, wher they say, we are riche. More that followeth, I am increased with goodes: That is to say, I haue gotten so muche riches, that I want nothing.

I grentre
Quke.

That same he now confuteth, and sheweth that they are utterly disceiued, and to be miserable people. For he rebuketh them greuously, and sayth, thou knowest not that thou arte suche, as thou art. That ignorance, is a great euill, and the beginning of desperate blindnes, when a man thinketh to haue, that he hath not. For such perseuer in their errour, and admit no counsellour. Therefore saith the Lord, thou knowest not that thou art *κακὰ καὶ πτωχός* miserable, wretched, wretched and woyme with euils. For they are toyled with many labours, that serue this worlde, *καὶ δεινός* miserable. Thou seest not thynne owne miserie: Others that se, are ful soj. Thou seest not in what case thou art. This kynd of speach signifieth a man very wretched and desperate, whose miserie others see, but he him selfe seeth nothing, *καὶ πτωχός* poore or a begget. Thou thinkest thy selfe very riche, but thou art a starke begget. Couetouse riche men, are poore: They are poore also in vertues. The people of Laodicea were blinde, as the Phariseis were called blinde in the ix. of Iohn. Well sighted in wordly matters, in heauely blinde as betels. Naked, or destitute of good workes. Boyde of thy wedding garment. They normally standing were rythely arrayed with garmentes of most fine wolfe. But before God they appered naked. Let the gal-

launtes of this worlde, or proude precookes rather, so well eyed, and gorgeously appareled, marke these thinges wel.

The Lorde geue them vnderstanding.

The Lorde geueth holosome counsell to the Laodiceans, admonishing them to repent.

The. xxj. Sermon.

I Counsell thee to bye of me golde tried in the fier, that thou maiest be ryche: And whyte rayment, that thou maiest be clothed, that the shame of thy nakednes do not appere: And annoynte thynne eyes with eye salue, that thou maiest see. As many as I loue, I rebuke and chasten. Be seruent therefore and repente.

Forasmuch as God willet not the death of a sinner, but rather that he should conuert and lyue: Therefore after a greuous blaming of the church of Laodicea, he geueth her holosome counsell, admonishing & exhorting the same to repentance, and signifieth with all what is true repentance.

Holosome
counsell.

The Lord useth the word of counselling, not of commaunding, to thynke to confound the madnes of them, which vnlesse they be violently drawen, thinke not them selues admonished, assured or called of the Lord. And whilest they loke for such a drawing, they neglect al gods counsell, & fall from the true saluation. God counselleth his elect such thinges as are holosome: The chosen obey good counsell. God toucheth their hartes inwardly, and outwardly by preaching of the worde, and by sondry admonitions he pooleth and diueryth man from euill to good. This counsel of God is not to be despised, and an other violent vocation to be imagined. God his word must be heard. To day, saith the Prophet, if ye heare his voice, do not harden your hartes. When the Lorde counselleth with his worde, & the hearers harden their mindes, they do that through their owne fault, and are made authors of their own destruction. But they that receiue Gods counsell, receiue it not by the force of free will, but of the grace of God, which worketh in vs to wille and to persourme.

I counsell
thee.

Therefore when the Lorde counselleth holisome thinges, the chosen pray that they may receiue the same: And they receiue them through grace, obeying the counselles of God.

The some
of the hol-
some coun-
sell.

And the some of the holisome counsell is this: Sic of me, saith the Lorde, golde tried in the fire, that thou may be riche, maifest bie apparel, and maifest get rie salue to annoint thine eyes. He setteth these thinges as a medicine against the diseases, which he discovered before, calling the church of the Laodiceans, poore, naked, and blinde. Now therefore he teacheth them how they may be riche, may be clothed, & may receiue their eyes of sight again, if they verely get them selues golde tried, or concoct or purified.

Golde tried

And golde tried in the fire, is golde moste purified & cleane, hauinge in it no grossenes or mettall, but pure and cleane golde. Whereby is shadowed the worde of God, wherof the Prophet sang: The worde of the Lorde, is a pure worde, sylvet tried in the fire, seuen tymes purged in a vessel of earth. Certenly the worde of God is light, comming of the eternal and moste pure lyght, hauing no parte of humane filthines or affections, sauouring of none errours, teachyng nothing that is corrupt. Howbeit of it selfe it shall profite a man nothing, unlesse it be receiued with a true & sincere faith. Therefore do I not separate faith from the worde, and say therefore that the pure and sincere faith is signified by golde. Wherof S. Peter said, that the faith of our hartes be purged. For although there be in vs spotted and infirmities, yet is faith, by reason of the subiect wherupon he resteth, moste pure.

The worde of promission, and euen Christe hym selfe is the object of faith, whiche is the very purenes it selfe. Wherfore the Lorde counselleth that the Congregation of Laodicea, should be golde tried, he counselleth that they should heare Gods worde, and beleue it in deede. For the Lorde vseth the worde of byeng, for receiuyng, hearyng, and obeying.

How the
word of by-
ing is vset

For no man shall imagine, that there is bargayning before God, as there is with men: As though the spiritual gifts of God mought be bought for money. This is repugnant to the whole scripture, and specially against the determination of S. Peter pronounced against Simon Magus. But this our exposition the Prophet Esay. Approueth in the 55.

Chapter.

Chapter. Where amongst other thinges come, sayth he, vnto without mony, and without price, or exchange. And by and by: In hearing heare me, incline your eare, &c. Therefore the Romische Chananite hath no hold hereof, I meane the Pope that great marchaunt, which sellet al thinges in the church, euen those thinges which he hath not, the greatest disceiuer in the worlde. Hereunto is added mozeouer, that lyke as it is in Esay plainly expessed, of whome suche graces or giftes are to be bought: So Christ also here saith expessely, I counsell thee to bie of me. Behold he saith of me: Not of the Pope, of Monkes, Friers, or priestes. For Christ alone hath the thinges, whiche we may require. He alone doth satisfie, he alone graunteth those giftes. And therefore he sayth in the Gospel of S. Iohn: Let hym that hath hunger or thirst, come vnto me: To me, I say, let him come. Iohn the. iiii. vi. and. vii. And S. Peter sayth, Lorde, to whom shall we go? Thou hast the wordes of eternall lyfe. As though he should say: If we wpll lyue, we can go to none other, but vnto thee. Thou arte the lyfe and fountaine of all goodnes.

Mozeouer the vse and profit of this pure golde, tried and moste purified, I meane, the word of Gods veritie and pure fruite of sayth, is three sortes. First, that thou mayst be ryche: Secondly, that thou mayest be thy apparel: Thirdly, that thou mayest be the eye salue, to heale the byndnes of thine eyes. For the worde of God and sayth in hym, is the foundation of true pietie. Without the worde and faith nothinge is founde.

The vse of
pure gold.

which
the word
might be
faith in
the
word

The first fruite, is welthe or riches, to witte spiritual. For the worde and faith is not a false imagination, and a wayne dreame of thinges most excellent. For he that belueth the worde selet hie in his harte, and inioyeth spirituall giftes: And possessing Christ, through faith possesseth all goodnes. Wherupon also the Apostle in the first chapt. of the first epistle to the Corinth. sayd: I geue thanks to my God alwayes for you, for the grace of God that is geue you in Christ Iesu because you are in al thinges enriched by him, in euery word, and in al knowledge (like as the testimony of Christ is confirmed in you.) In so muche that you are not destitute in any gift. &c. Let the marke wel these thinges, which thinke worldly

The true
riches of
faithfull,

I. ii.

goodes

goodes to be true riche. These soles shalbe iudged of the wil-
dom of God, as it is manifest in the. 12. cha. of S. Luke. And be-
sides this, they y are destitute of the light of God his worde,
and lack faith, can not use rightly nor wel these earthly riches.
Therefore heavenly riches, are the true riches.

The appa-
rell of the
faithfull.

The second fruite, is the clothing & comly apparel, wher-
with we are couered, that our shamefull nakednes should not
appere. Before their fal our parentes were naked, but with
out any shame or ignominie: After the fal they were ashamed.
Because sinne bringeth shame, and want of al good workes:
And an euill conuersation, is a moste shamefull nakednes.
With this were the Laodiceans infected. But Christ, whiche
is learned by the word of truth, and perceiued by true sapth,
is the white apparel of the faithfull, their rightuousnes & in-
nocencie. He couereth al our spottes, he aboliseth our sha-
mefull nakednes, decketh vs with all kinde of vertues, that
we may appere honest and comly before God in holy con-
uersation. For Christ is the wedding garment. The Apostle
counseleth vs to put on Christ, & that we be appareled with
rightuousnes, temperance, and all goodnes. The places be
in the. 13. to the Romaines. Ephes. 4. Colos. 3. chapt. Away here
with the cowle of our Lady, vnder the whiche gather for the
moste part wicked and impenitent persones. The most pure
virgin couereth not suche, she loueth rightuousnes and re-
pentance.

Our ladies
cowle.

Sight is
restored.

Finally with this gold is bought an eie salve, which is a
medicine for y eyes, which Whisitions are wont to lay to sore
and blere eyes, against blindnes. The comaundement of the
Lord, saith Dauid, is bright, geuing light to the eyes. Faith al-
so doth insourme rightly the iudgemēt of man, that we may
iudge holily of vertues & vices. The want of God his worde
and of true faith, bringeth in blindnes.

For all these thinges the Lord counseleth the Laodiceans,
to seke for Gods word, and beleue it verely. For so it should
come to passe, that being enriched with al spiritual giftes, they
might leade a pure conuersation in the church, might possesse
Christ, and iudge rightly of al matters of saluation. And in
these thinges also consisteth true repentance: In forgiuenes
of sinnes, and amendement of life. &c.

But

The Lord
rebuketh &
chasteneth
whome he
loueth.

But least they should say, we heare these thynges in vain,
as they which haue heard before that we shall be spewed out
of the Lordes mouth: yea and are so sharpely shaken up with
bitter wordes & sentences, that we are constrained to despair.
He preuenteth that same & saith: whom soeuer I loue, I re-
buke and chaste. The first word signifieth to
accuse and reprove openly, which is done with sharper wor-
des: The latter is referred to discipline, wherby children are
kept in awe with the Palmer, least they forget them selues
through wantonnes. The Lord therefore alluding to y wordes
of Salomon in the. iii. Chap. signifieth that a sharpe rebuke, or
seuerer chastening is not alwayes a signe that God is angry,
but oftener a token that he is pleased and loueth vs. Therefor
he saith, first I rebuked you sharpely of loue, and so sought
your saluation. Therefore it is now also an holsome signe if y
preachers rebuke the church with sharpe wordes: And again
it is an vnlucky signe, if a fore table be stroken ouer faultes
intollerable. It is a token of loue also, if a man suffer sondry
misshappes. Which thing the Apostle discourseth at large in
the. xii. Chapt. to the Hebre.

Upon these thinges he inferreth the some of the matter, & saith: Where thou seest God so earnestly seke thy saluation,
I pray thee continue not alwayes to be thus in a manner
neither hote nor cold. Zealous, be zelouse, take vnto thee a fer-
uent zeale to followe and apprehend thy saluation. For now
he setteth the feruentnes of faith conceaued of the word and
spirite of God, against this newtialtie or warmnes. After
he addeth, and repent, in so: saking thine euill conuersation,
and bying of Christ tried gold: That is purified & poured,
wherby thou maist be riche, be arayed in whyte, and mayst
haue a medicine wherewith to annointe thine eyes, that thou
maiest see. To God be glory.

scale & see
penitence,
be low and
temper

He draweth them also hereby vnto
repentance.

The. xxij. Sermon.

L.iii.

Behold

Behold I stande at the doze and knocke: If any man heare my voice and open the doze, I will come in vnto hym, and will suppe with him, and he with me: To him that ouercometh will I graunt to sitte with me on my seate euen as I ouercame, and haue sitten with my father on his seate. Let hym that hath eares, heare, what the spirite saith to the congregations.

Whereby also the Lorde allureth the Laodiceans to repentance, shewing that euery time is mete for conuersion, and that God is euermore ready to receiue sinners, and prouoketh them alwaies that they should amende and liue. And this matter he expoundeth in an allegoricall and goodly speache, taken out of the fift chapt. of the booke of Canticles. For he faineth the Lorde to stande at the doze and knock, yea and to promise to them that open the greatest familiaritie and ioyes unspeakable.

First therfore is declared his beneuolence of God towards sinners, and his most ready will alwaies to receiue the same, yea and his infinite study to moue men to repentance, that they might liue. For the Lord standeth at the doze, and knocketh. The worde of standing doth signifie, that God is alwaies prepared, alwaies watcheth ouer our saluation. For he sitteth not still, nor lieth not on the one syde lyke a sluggerde: He standeth busely to his worke. And I stand saith he, not I stode, or shall stande: But I stande euermore ready, euermore louing and gentle. What doeth he? He knocketh, that in dede at the doze, desiring to be let in. For like as he knocketh at the doze seriously, coueteth to be let in: so God desireth earnestly to be of vs receiued. And God useth sondry kindes of knocking. For he warneth, & exciteth w his worde by the Prophets, againe by signes & wonders, & also by sondry chaunces & mouings. These thinges may be sene in the cite of Ierusalem. He sendeth to them his Prophets & Apostles. He sheweth diuers wonders. He bringeth on the sorrowfull chaunces,

chaunces, that they might admonish the: Such as are reported, Luke. 13. of the Galileans, & of those whome the toure of Siloe had ouerwhelmed. We may se the like at this day, how the Lord knocketh. Therfore he said truly, Hierusalem, Hierusalem. *Mat. 23.* These are doubles & partes & doings of god which wil not by a sinner shuld die, but rather conuert & liue.

Then must we se, what is required of vs, verely & we shuld heare the knocking & noise of the knocker, & that also we open & receiue suche as desire to come in. Here are they confuted, which speake of man as though he were a blocke, & image & know not what manner of drawing, sayng: It is neither in my runner nor in the willer. *Ec.* Certen altogether abstaine from well doing, saying, if I be chosen, it is enough. But the scripture requireth euery where hearing & obedience. We knowe that the elect are only saued, & that the elect in Christ: In Christ is he they that beleue: That saith is of hearing, hearing by the word of god. Therfore saith the Prophet, this day if you heare his voice. *Ec.* This same is recited of the Apostle. *Heb. 4.* The Apostle also. *2. Tim. 2.* In a great house there be not only vessels of gold, but of earth also. If any pouerge him self. *Ec.* And therfore the Lord saith, I knocke: It shal be thy part, not to dispise him that knocketh, but to open vnto him. And he reciteth in dede two thinges, to heare, which both in the. *8. & 9. of Iohn* is required of the children of God, & of the true shepe: And to open, that is to receiue the Lord, or beleue, to obey, & to frame them selues after the wil of God, & to do penance. Notwith standing we must here beware, that we thinke not that man hath power of himself to receiue the Lord. The Lorde illumineth his elect, and by him we can do al thinges, without whome we can do nothing. Other places must be conferred with this as *Iohn. 15. 2. Corinth. 3. Philip. 2.* They therfore that open, do open by the grace of God: They that open not, being wrapped in their sinnes, through their owne faulte open not, and not through any faulte of God.

Let vs heare moreover what the Lord promisseth to the that open, & is to say, to suche as receiue Christ w true faith. The Lord promisseth to them two thinges chiefly. First, I wil go into him, saith he. The scripture signifieth, that Christ dwelleth euery wher through faith in the hartes of the faithful, & is a most

Our part
is to heare
and to open

What we
shal get by
opening.

Allegoricall
speche.

good will of
his infinite
study to moue
men to repentance
that they might
liue.

Howe the
Lord knocketh.

strapte knot to be ioyned vnto them. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. These thinges are spoken of the Lord in the. vi. of *Iohn*. And in the xliii. chapt. he saith. He that loueth me, will kepe my worde: And my father and I will come vnto hym, and will make a bode with him. S. Paul saith that he liueth not nowe, but that Christ liueth in hym. The same affirmeth that Christ through faith dwelleth in the hartes of the faithfull. And so the Lord cureth the hartes of them that let hym in. Not the least part of felicitie consisteth in this coniunction. For to be vni-
 ted with God, is blessednes, whiche beginneth here, and is made perfite in an other lyfe. And therfore in the second place the Lord saith: And I will suppe with him, and he with me. Wherby he noteth not only againe a moste dere frendship & familiaritie (for the table is consecrate to amitie) but rather the fruition of eternall glory. For by the supper are signified, the iopes celestiaall, greatest, and vnspeakable, which after their soules the Godly receiue immediatly after death: But more fully in the ende of tymes, when the bodies shal arise againe. Therfore is it not applied to a dinner, but to a supper, as it is also in the. 14. of *Luke*. The if we receiue Christ, we shal haue him dwelling wth vs continually, whilste we liue in this world. And in the world to come we shal haue the full fruition of al the iopes celestiaall. These thinges be certain and true. For otherwyse in the life to come there shall be no riotouse banquettes, suche as the Turkes do imagine.

The thron of God is prepared for the penitent.

He annexeth also an other generall promesse, wherby he exhorteth and moueth to the study of godly religion & to re-
 pentance. For to him that ouercometh is promised the king-
 dome of heauen. And he saith to him that ouercometh (where of I haue spoken in thother epistles) not to him that fleeth or to a coward. &c. He propoundeth also the example of the conquerour Christ. For we must ouercome, as he hath ouercome. He indeede ouercame most perfectly: we after our litle strength, fight, and ouercome. And verely the true victorie in vs, is by the vertu of Christ: that is to say, by him they ouercome, whoso-
 uer ouercome. And like as he hauing ouercome death, & vanquished the world & the deuill, ascended into heauen, & sate on the right hand of the father: so he promiseth vs also ouercom-
 ming,

ming, that he will geue vs the seat of his father: not by we sitting on the right hande of God, should iudge ouer al flesh, being made Christes: but that being made partakers of euerslast-
 ing glory, and deliuered from all iudgement, we maye ap-
 pere in glory, when he shal come to iudge the quicke and the dead. We reade of a like promise made to the disciples *Matth.* 19. and *Luke.* 22. And so assuredly shall this glory come vnto vs, as Christ him selfe did verely ascende into heauen, and sate in the glory celestiaall.

And here we must note a speciall thing, that Christ geueth here that thing, whiche in the 20. of *Matth.* he denieth that he can geue to *James* and *Iohn*, that is to sitte in the glory celestiaall. Therfore this place expoundeth that. For Christ after his deitie geueth that, whiche after his humanitie he denieth that he can geue. This place then proueth, that Christe is very God, geuer of eternall life, &c.

He addeth after his maner an acclamation, wherby he applyeth this epistle to al congregations, and affirmeth it to be inspired of the spirite of Christe. Whereof we haue spoken before.

And we haue treated hitherto of the seconde parte of this worke wherein are declared the moste excellent poyntes of our religion, who & of what sorte is Christ, sittynge in the glory of the father, howe he is presente in his church, and gouerneth the same as kyng and priest, by his spirite, by his worde and Sacraments. What also and of what sorte is the church of Christ: what is the true and righte doctrine of the church: what opinions are wicked. What is to be done with erroneous doctrines and seducers: howe the church fallen and afflicted maye be repared: what is true repentance, and what are the duties of the godly, and many other thinges of like sorte. To God the father be prayse, thanks geuinge, and glory, through Iesus Christe our Lord.

The seconde vision is shewed to S. John, wherein he seeth God in his Throne with Elders, whome he describeth gallauntly.



After this I looked, and beholde a doore was open in heauen, and the firste boice whiche I hearde was as it were a trompt talking with me, whiche saied: come vp hither, and I will shewe thee thinges whiche muste be fulfilled herafter. And immediatly I was in the spirite: and beholde a seate was set in heaue, and one sate on the seate. And he that sate, was to loke vpon like a Jasper stone, and a Sardine stone: and there was a rainebowe aboute the seate, in sighte like a Smaragde. And about the seate, were xiiii. seates. And vpon the seates, xiiii. Elders sittinge, clothed in white raymente, and had on theyr heades crownes of Golde.

The thirde parte of this worke reacheth from the beginning of the 4. chapter, vnto the beginning of the 12. chapter. And contepneeth a notable vision, moste holesome, and of muchefruite. The first vision, which we hearde expounded in the 3. chap. exhibiteth a figure of Christ, and of his church, and howe the Lord reigneth in the same; how also the church behaueth or oughte to demean her selfe. In the seconde vision S. Iohn declareth, howe by a most iuste and most holy gouernement God gouerneth all thynges by Christ, which chaunce and are done to the church in the worlde and of the worlde. In these are rehearsed the most sorrowful deskenies of the church, calamities, plagues, and destructions, famines, persecutions, reuoltinges, heresies, conflictcs, and other euilles moste greuouse of the same sorte. cc. Who also and what and howe iuste God is, rightiouse and holy in all his iudgementes, here is described: That he is Authour of all. That God throughe the moste wittie and excellent gouernement of Christe ruleth all thinge: that the holy Angelles also and al creatures do acknowledge him, and geue glory

vnto

vnto God. For so it teacheth vs also in al our doynges, and euen in the very greuouse calamities and persecutiōs, wher- of it shall prophetic moreouer, the acknowledge the prouidence and good wil of God towards vs, and his most iuste gouernement. This if we shal do with quiet mindes, we shal beare also moste heauy burthens patiently: we shal cease with curiouse questions to inquire, whye God permitteth Antichrist to spring vp, to increase and reigne, to oppresse the religion and Sainctes of God: Then shal cease also the blasphemouse mutinyng of those, which are not affraide to sape. God is in dede the Lorde, he is almightie, he doeth what he will, and as he will: we are bonde seruauntes, and rather worse than bondemen. We are forced to beare what so euer he wil lape vpon vs, &c. As though God were vniuste, and after a tyrannicall feare terrible, and ruled after a carnal lust. It is most shamefull to thinke thus, much more to speake it. This vision shal declare, that God by his prouidence gouerneth al thinges, and that the same is iust in al his wayes, and holy in al his workes.

And firste S. Iohn is prepared to receiue this vision, yea I prepare: and we also are prepared in him. For when he had sene the doore in heauen to be wyde open, he hearde withall, come vp hither, &c. It is surely a benefite not to be expressed with tongue, that the Lorde openeth heauen for vs miserable men mortall, and suffereth vs to see what is done therein, or what he him selfe doeth there, and what his workes or iudgments be towards men. Let no man sape herafter, that God doeth in heauen what thinges he list, not passinge vpon vs that creepe vpon earthe, and who also muste suffer that we wouide not. For now he maketh as it were an accompte of his workes and being assured admitteth thee as a looker on of the matter.

And here he declareth with a godly voice, what Iohn shuld do, and how he shuld behaue him self. Christ biddeth Iohn ascende into supercelestial places, not in body, but in minde. Therefore muste our minde be lifted vp into the contemplation of heauenly thinges, and be pouged as muche as maye be from earthely affections, that we maye beholde

heauenly

The argu-
ment of the
seconde vi-
sion.

The minde
muste be
lifted vp.

heauenly thinges with an heauenly contemplation. What will we saye that the example of John followeth immediatly. And incontinently I was in the spirite: that is, in a spirituall cōtemplation, or raiſhed with the spirite into the faithful consideration of those thinges which were shewed me.

The some Now also is compiled an argument of thinges that should of thinges be tolde: I will shewe thee what thinges muste be done hereafter. For after the Type of God, ordering or governing al thinges iustly through Christe, immediatly are declared the deseries of the church by seven seales, and seven trumpettes, in the which are euery where interlaced moste comfortable consolations and full of efficacitie.

A tipe of And first of al before the Seales and trōpettes is set forth God wor- a figure or tipe of God, and his moste rightuouse iudgement kynge all thinges iustly. and gouernement in al thinges: and that through out the 4. and 5. chapt. wholy, that it mighte prepare vs to the reading or hearing of those thinges which shal followe in the 6. 7. and 8. chapt. And seme to others, and to mans iudgement to be greuous, harde, and vniuste. And the Tipe or vision was after this sorte. In heauen it selfe appered a seate or throne of Maieſtie. Vn that sitteth therein, holdeth in his right hande a booke, closed with Seales. By him that sate stode a lambe, whiche taketh the booke, and openeth the Seales therof. And out of this Throne also procedeth a seuenfold spirite, wonderfully uttering his vertues. Before the seate appeareth a glassie Sea, bright, and euen like Chryſtal. The throne it selfe resteth like a wagon vpon foure beastes ful of eyes & winges, beneath appering rounde about, and inuironing or compassing the throne. A rainebowe like a smaragde goeth rounde about the same. About the Throne by a circle appere xiiii. Seates, and so manie elders sitting in them, crowned, and in white arrape. This is the order of this seconde vision. In their place shal be declared what the Labe, what the beastes, what the Elders and the other partes did. It sufficeth nowe to haue touched the chiefeſt poyntes of the vision, and a shadowing some of the same.

Visions Secondly we must see, what euery thyng signifieth. For exhibited many times before herof dependeth a greate parte of the whole misterie: as concerning the maner of vision, S. Iohn bringeth no newe thing

of the reuelation of Christ. For we reade that such maner of visions were exhibited for the moste parte to the prophetes, as to Esaye in the 6. chapt. To Ezechiel 1. and 11. chapt. And to Daniel in the 7. chapt. &c. And a Throne signifieth a maieſtie & imperiall & administration iudicial. And because the Throne is not in earth, but is sene in heauen: we shal thinke, that the prouidence and administration of gods iudgements be celestial, sounde, most holy, and cleane voyde of al corruption. And vpon this same Throne is one sitting, sitting I saye, not lpyng or standinge. For God the iudge of all is of a quiet minde, neyther is he moued with any affections like men. There is none affection, inturie, vnrightrousnes in the vniuersal gouernement of al thinges to be thought vpon. Elibu. in the 34. chapt. of Iob, sayeth: Farre from God be wickednes, and iniquitie from the Almighty. For the worke of man wil he render to him, and accordyng to the wayes of euery one he wil rewarde them. For verely God will not condēne in vaine, neyther will the almightie subuerſe iudgement, &c. And Iudas Bishop of Cesaria an olde expositour admonisheth, that of purpos the ſhape of man was not attributed to him that sitteth in the seate. For albeit that afterwarde mention be made of a righthande holdyng the booke, yet is here no ſhape of manne exhibited. But he sayeth also simply, one sitting, he geueth him no name. The cause is ready: for God by his nature can not be defined, as he that is inuisible, and vnumeasurable: After the maner of men in dede humane membes are attributed to him, but to be expounded by a trope. Moreover when the same God appered to the people of Israel in Sina, they hearde a voyce onely, but the Israelites sawe no ſhape. As Moſes witnesſeth in the 4. chapt. of Deuteron. Doubtles that they shoulde not expresse with an Image the incomprehenſible, and shoulde comitte idolatrie, the greate ſinne and wickednes. S. Paul in the 17. of the Actes denieth that the deitie is like the forging of men. To the Romanes. He ascribeth to the greatesſe folpe Idolles made after the ſhape of men whiche shoulde repreſente God. Wherof we haue spoken els where. In the meane season are rehearsed two precious stones, whiche by their collours do after a sorte shadowe the nature of our God, and admoniſhe the

Sitting is
the Throne.

God is pr
sented by
no humane
ſhape.

godly of greater and more excellent things. A Jasper is a grene stone like an Emraude. Grene signifieth the perpetuall of God, and that he quickeneth and keepeth in life all things. But the Sardine loketh with a fine coulour like a bright red. For God dwelleth in light inaccessible: The same is a consuming fire, and also charitie it selfe. For the nature of stones reade Plinie, &c.

The raine-
bowe sma-
ragdine.

But a raynebowe iurioneth the Throne rounde aboute, a raynebowe for the moste parte is of diuerse coulours: but here it is of one coulour and that of a Smaragde, to witte grene. The raynebowe is a token of a perpetuall grace, and couenaunt made after the fludde, as is declared in the 9. chape. of Genes. And verely the Throne of the hyghe iudge mighte put vs to, etc. ed menne in feare: Therefore the raynebowe putteth vs in remembraunce of Godes grace, and that God whiche by his prouidence gouerneth all things hath boonde him selfe in leage to man kinde, to whome verely he wisheth well. That leage is still grene, and alwayes of force. The goodnes of God towards menne is perpetuall. For though heauen shoulde fall, and out of this Throne procede moste greuous thonderboltes, and calamities shoulde fall vpon vs like a storme: yet is God in leage with vs, and loveth vs derely.

xliv. El-
ders in
seates.

Aboute the Throne are seue sette. xxiii. seates, and in them sitte xxiii. Elders, as Senatours of the moste mightie kingdome of God, and fathers of the hierarchie celestiaall: This nombze is made of xii. and xii. But xii. Patriarches signifie the whole people of Israell, and the olde church before Christe. The Christen church was planted and sprang up of the twelue Apostles, after the incarnation of Christ, wherupon that xii. numbze comprehendeth the whole church of the newe people. Therefore is the whole vniuersalitie of Sainctes assembled in heauen, and triumphing with Christ they king. And therefore be they clothed in white rayment, to witte purged by Christe, and pure and cleane from all corruption. Crowned also, because they haue overcome and now reigne in eternal glorie, verely hinges and priestes through Christe. The description also of theyr behauour admonisheth, that in them is nothynge wauntinge, but to be

truly

truly blessed: and therefore they be shewed sitting, not that they are iudges, or iudge for Christe, but because they rest from their labours, and be of most quiet and pure affectiōs, sitting with the high iudge. But what thing doe these? They geue God no counsell, what he shoulde do, or by what meane or waye he maye doe this or that, but they allowe his iudgements. For they know all his workes to be iuste and holy. The whiche shal immediatly follow. What shal we do than? shal it be mete for vs to inquire of the iudgements of God, or prescribe what he shoulde do or not do? I thinke not you haue in this vniuersalitie of sainctes, al patriarches, al iudges and hinges, al princes, & the whole people of God: now haue emonges these, king Salomon him selfe, and the moste excellent and wirtiest Princes of the world: you haue the Apostles, and men Apostolical, Martirs, and the wise men of the whole vniuersal worlde. Wilt thou condemne their iudgements: following therfore theyr example, busy not thy selfe to moue curiouse questions: prayse the iuste iudgements of God, and know that the Lord is iust in al his wayes, and holy in all his workes. To whom be glorie.

Here is described the procedynge of the ho-
lye spirite, and operation, the almightie knoweledge
of God, and howe the Throne of God is borne up
or sustented of the soure beastes, and what the beastes
doe.

The. xxiii. Sermon.



And oute of the Seate proceded
lightenynge and thonderinges
and voices, and there were seuen
lamps of fire, burnynge before
the seate, whiche are the seue spi-
rites of God. And before the seate
there was a Sea of glasse like vnto Christal.
And in the middes of the seate, and rounde
aboute the seate, were soure Beastes full
of

of eyes before and behind. And the first beast was like a Lion, the seconde beast like a calf, and the thirde beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had eche one of them six wynges, and rounde about without and within, they were full of eyes. And they had no rest daye nother night: saying, holy holy holy is the lord God almightie, whiche was, and is, and is to come.

Our lorde Iesus Christe, as the faithfull pastour of his church, wil utter the destenies and wonderfull calamities that shal come upon the church. Therfore to the intent he might stoppe the mouthes of suche as mutine and be inquisitive of the iudgements of God, and might perswade al mē to haue patience in these stormes of euilles, he setteth forth a treatise before, wherein he sheweth that all thinges are done or permitted to be done of God by his most iuste prouidence, and are gouerned or ordered by the lambe, with a iudgement most rightiouse and holy. For who so beleueth and remembereth this, in what chaunces so euer he happen, he submitteth him self humbly and lowly and obediently to his God, and crieth alwayes, the lorde is rightiouse in all his wayes and holy in al his workes. And this is the moste true state of the first parte of this vision, which is done in the 4. and 5. chapt. And is moze ouer moste elegaunt, moste pleasaunt, and moste full of consolation. All thinges are moze liuely set forth and perceyued in suche fitte and heauently representations, than they can be vnderstande in bare wordes.

First is recited a Throne, & that in dede a celestial throne, lesse in the workes, in the prouidence and iudgements of God, we shoulde imagine any thyng carnall or corrupt. Secondly he that sitteth on the throne is represented vnto vs by two coulours, Greene and red. For God is an eternal essence geuyng to al their greues or beyng. The same burneth in loue towards man kinde, and willet wel vnto man: but to the disobedient and rebelles he is a consuming fire. And the

The throne is inuironed with a raybow greener than graspe, comfortyng vs, that we shoulde not be dismayed at the sight of that Godly throne, but shoulde remembre alwayes, that he whiche sitteth in the throne, iudge & gouernour of al, is most true and kepeth his promesses: & to be that same leage frende of oures. xliiii. Eiders sitte rounde aboute the throne, which already are signified what they be, and as it were shadowed: streight waye in the ende of the iiii. chapt. and in the fift shal be declared, what they doe, or what they saie. Doubles all the Saintes in heauen are lookers on, of the iudgements and workes of God. For the iudgements of God be not fitch, that they shoulde flee the light and knowledg of Saintes.

Now followeth, out of the Throne proceded lighenings, &c. In the throne is he that sitteth and the lambe, that is, the father and the sonne, and fro them bothe procedeth the holy ghost. For by interpretatiō it followeth immediatly, which are the seuen spirites of God. For the lighenings, thonde, rings, & other thinges rehearsed signifie, or be tokens of the holy spirit: whiche els where is red also to be shadowed by fire, & water, and winde, and by fire rounes. But no man wil thinke, that the holy ghost, whiche is one in substance and of the simple nature diuine, shoulde be plucked into seuen partes. For I tolde you in the first chapt. how the seuen spirites of God are put for the seuenthsolde, most ful, and most perfite spirit of God.

We haue in the beginning of this visiō the whole misterie of the blessed Trinitie, so much as is nedeful for vs to know, & beleue, & professe. There is one Seate, in that one seate are contained the sitter lambe & spirit: therfore there is one diuine essence & nature, and thereof is one power and maiestie, one rule, because ther is one throne: briefly there is one god, true, & eternal, for euermore blessed: As Moyses also in the 6. of Deuter. and al the prophetes and Apostles haue euery where taught. Notbeit in this only & vndiuided substance is sene a most plaine distinction of persones. For there is he that sitteth in the throne, & the lambe, and from bothe procedeth the holy ghost. This misterie of the Trinitie we professe in the Crede. This appereth openly in the incarnation of our lord, whylest the aungell saith to the virgin, the holy ghost shal come

come upon thee, and the power of the hiest shal ouershadowe thee: And y^e which shal be borne of thee, shal be called y^e sonne of God. Likewise in the baptisme of Christ is hearde a voice from heauen upon the Lord: This is my wel beloued sonne. The holy ghost also appereth in y^e likenes of a doue. Wherupon the lord commaunded vs also to be baptized in the name of the father & of the sonne & of the holy ghost. This professio is certaine & true, and so set forth by the most manifest scriptures & liuely preaching of y^e apostles: like as Tertullian declareth against y^e heretike Diarcas. We ought rather belue & cleaue vnto these things, than to the monstrouse & blasphemouse Spanishe sophistrie of Serueto a man most corrupte.

Of the holy ghost. But especially here is declared vnto vs the whole misterie of the holy ghost, and that in fewe wordes, which in y^e gospel of Iohn is uttered more at large. First his proceding is noted, which verely in times past me affirmed rashly to be set forth in no parte of the scripture. S. Iohn here, out of the throne sayeth he, proceded lightnings, &c. And by & by: whiche are the seven spiritues of God. And this worde *ἐκπορεύσις* in Greeke doeth signifie a proceeding or going out, but S. Iohn her saith *ἐκπορεύοντο*, that is proceded or wente forth. And therefore that auncient counsell of Constantinople decreed rightly: *ὅτι ἡ τοῦ πνεύματος ἀγίου τὸ κύριον, τὸ ἐκπορευόμενον τὸ ἐκ τοῦ πατρὸς ἐκπορεύεται* that is & (I belue) in the holy ghost the lord, that quickeneth, proceeding of the father, &c. But because y^e Lord him self in the gospel speaking of the holy ghost sayeth, he shal glorifie me: for he shal take of mine, & shal shew vnto you. Althings what so euer the father hath, are mine: Therefore I sayed, y^e he shal take of mine, & shal shewe it vnto you: no man wil vnderstand the spirite to procede of the father only, & not also of y^e sonne, wherof also was longe contention betwene the Grekes and Latines. For if he procede of the father, he procedeth of the sonne also. For euen for y^e same cause at this present he is red to procede out of the Throne. But in the Throne is not only he that sitteth, but the labe also, of whome in the 5. chapt. shal be added, that the lambe hath seven eyes, which are the seven spiritues of God, sent into the whole world. Albeit therefore in the 15. of Iohn, the holy ghost is sayed to procede fro the father: yet there is set before: why I (saith the sonne) wil sende vnto

vnto you fro my father. To be thort, if there be one substance and nature of the father & of the sonne, I see not howe y^e holy ghost should procede fro the father, that he shuld not procede of y^e sonne also. Let vs rather leaue those scrupulouse disputations to idle wits: let vs belue, y^e spirite procedeth fro both.

For ouer the vertue or effecte and operation of the holy ghost, is here also set forth & declared gallauntly. For first he lighteneth, when he illumineth the obedient, and scareth the rebelles with soe chreatenings. Secodly he thondereth, what time he inueygheth against this ungracious world, & reprobeth the same of sinnes, thonderinge out the terrible iudgements of God. Two Apostles in Marke are called y^e sonnes of thonder, or thonderers. He uttereth moreover holesome voices of doctrine, exhortation and consolation, by men, for the fauour of men. Finally where the operation of the holy ghost can not sufficiently wel be expressed, yet by the seuenth nombre he compriseth and accomplisheth his fulnes, and saith, that seven fire lampes are burning before the Seate, burning I saie, not quenched, or smoking. For the grace of the holy ghoste is bright and full of efficacitie, wherof is spoken also before: and where these things are founde in the Throne, howe should any man thinke, that the iudgements from thence proceding shoulde be in any parte corrupte, defiled or to be blamed: by the holy ghost al things are preserved, and by his providence al things are wrought.

Hereunto is added an other thing, a glassie Sea before the seate, in clerenes and brightnes representing Christall. Herby is signified this fraile worlde, whiche is subiecte to God, and as it were in his sight. And also in other places of holy scripture, by reason of the vnstablenes, tossing and tourmoyling thereof, it beareth the figure of this variable and most vnconstante worlde. And certainly the state of this worlde is more bricke than glasse. Some what hereof shal followe in the 15. chapt. But what things so euer are done in the world through a marvelous varietie, al the same shine as in a glasse before the Throne, so that God seeth them all as it were in a Christall: whose eyes or knowledge the leepest things that be can not escape. For we shal not thinke, that such things as are done in the worlde, are done rashely, and by a certain

The effecte
& operatio
of the holy
ghost.

The glasse
Sea.

fortune to happē oʒ chaunce besides the knowledge of God,
oʒ to be of God unknowen.

Fuller de- After this he retourneth againe to the throne, to the intent
Scriptio of he might finally finishe, that whiche he had begonne ones to
the Seate. describe: and might shewe also, all the workes of God, that
are done by his creatures, to be most holy. And ʒ roial seats,
chayres oʒ Thrones of kinges are wonte to be bozne vp and
beautified with beastes, as Salomons seate was with lions:
whiche is to be sene in the 3. booke of *Kinges* the 10. chapt. In
other places the moste excellent beastes do drawe the trium-
phant chariotes of Princes. After the same maner therefore
by a phrase of men beastes are set to the throne of God. For
Cherubin. God in his prophetes is caried vpon Cherubin, that is in his
godly chariot. And *Ezechiel* in the 10. chapt. nameth openly
Cherubin, beastes, and the whole text proueth, that the place
must be vnderstande of god his chariot, drawe by beastes, in
the which he him self was caried out of the cite of Ierusalem.
There is in poetes much mentio of the chariot of the Gods,
taken haply by the firste writers out of the holy scriptures.
For Sathan, the Ape of God, goeth aboute alwayes to dis-
fame the worde of veritie. But we, omitting the triflinges of
Poetes, wil consider the sober description of this carriage, of
God oʒ rather of gods throne. Almighty God sitteth in this
seate. Sitting in the Scriptures, is gouernement. Here is si-
gnified than ʒ God sitteth in al his creatures: that is to saie,
gouerneth his creatures, and by his moste wise prouidence
worketh all in all, in vsinge every creature according to his
good ʒ iuste pleasure after the nature of every one. We shall
saie than, that by those beastes are vnderstande all the crea-
tures of God, dispersed throughe out the foure quarters of
the world: that is comprehended in the whole world.

Where in And first is shewed in what place of the throne the beastes
the throne were: to witte in the middes of the Throne, and in the circuit
be the bra- of the same. You wil aske, if they be in the throne, how should
ces. they be about the Throne? if they be about the Throne, how
be they in the middes of the Throne? The thyng muste be
so conceaued, as I admonished also before, that we should
vnderstande, that vnder the Throne the middes of the beastes
doe with their hinder partes reache to the middes of the

Throne

Throne inwardely, and so as it were to haue bozne vp the
Throne: And with their fore partes, I meane, with theyr
brestes, and heades and winges to haue stande forth, and so
to haue compassed the Throne, and as it were inuironed it
rounde about. For so mighte they seme to be in the middes
of the same Throne, and rounde about the same.

After, what maner of beastes the same were is described
diligently, in numbꝛe they were foure. For in times past al-
so the numbꝛe was expressed of *Ezechiel*: And the partes of
the worlde are truly signified by the fourth numbꝛe, com-
prehending the vniuersalitie of thinges. And some here haue
forged the foure Monarchies of the worlde, &c. And euery
beaste had his face, and his bodie, fire winges, and the same
ful of eyes within, as also theyr bodies were ful of eyes. The
firste represented in shape and fashion a Lion, the seconde a
Calfe, the thirde a Man, ʒ the fourth a flying Eagle. By these
appere to be signified all creatures, visibill and inuisibill, rea-
sonable and vnreasonable, and that the moste excellent. For
after in the v. chapter we shal heare, that al creatures ioynt-
ly together doe worship the Lambe, and him that sitteth on
the Throne. And verely God vseth them all, the Sunne, the
Moone, the Starres, the ayre, the fire, and briefly all liuinge
thinges. And suche creatures as he hath chosen, to the intent
to worke any thing by them, he maketh the same to be of ef-
ficacie, instructing euery one after their state and condicio,
that they should want no wisdom, reason, strength, power,
patience, labour, quickenes no: swiftenes. The face of man
signifieth witte and wisdom, as also the eyes signifie a fore-
sight, watchefulnes, subtilties, and luckenes in doyng of
thinges. The Lions face betokeneth force and strength, and
fountenes oʒ magnanimitie: As the sighte of an ore oʒ a calfe
betokeneth induring of labour: The Eagle ʒ the fire winges
swiftnes. As for an example: God chose vnto him the Affiri-
ans oʒ Babilonians, whiche should distrope Ninue. These
therefore, as it is in *Nahum*, the lord prepared and furnished,
that they were swifter than Eagles, and the restle as you may
reade in the 1. and 2. Chapt. of *Nahum*. And so be al creatures
ministers of the iudgements of God, coming out of his iudi-
ciall Throne.

What ma-
ner of beas-
tes they
were.

What the beastes do. Than it is touched also, what those beastes doe. They goe aboute the Throne, awaptynge alwayes for God his commaundement, that they may applic the same cherefully, speedely, and stoutely. Neither haue they any reste (marke howe he saith, haue, not shal haue, or haue had, but haue) any rest: that is to witte, they be in continuall doynge of God. But heare may we not understāde, that they be greued with any painefulnes. And also they honour god with continual praise. Heretas: it signifieth, saith he, no laboriouse thing. And they haue no rest, but a continuall Tenure, aboute the singing of godly prayes, &c.

The songe of the beastes, what we must learne thereof. Finally here is set also the fourme of the hymne and praise of al creatures. In olde time Dauid songe also: prapse ye him Sunne and Moone, &c. The same hymne is set in the 6. of Esaye. And what do all creatures cominende in God, whose seruice God vseth, and whose force and operation they scie chiefly holines. These thinges do chiefly concerne the some of the matter. For they teache God to be holy, vnspotted, iuste, good, omnipotent, doynge al thinges, eternal, the beginning of thinges, and preseruer. For they saie, holy lord God omnipotent, whiche was, &c. Whiche wordes verely we did expounde in the first chapt. Who woulde not gather thereof, the workes and iudgements of him to be most holy & iuste: who therefore shall hereafter repproue the iudgements and workes of the Lorde: Iuste is the Lorde in al his wayes, and holy in al his workes. This Testimony of all creatures maketh vs willing, ready, chereful and carelesse, that we should willyngly quiet our selues in the iudgements of God, and murmur at him in nothing, whie he should do this or that. But wholly submitte our selues vnto God, beleuing all his workes to be good, and to be done for the profit of the godly, and for the most iuste punishment of the wicked. Holy is God the father, holy is God the sonne, and holy is God the holy ghoſte, holy is one God in Trinitie, blessed for euer more. Holy are al his workes, and his wayes vndeſiled. And we reade more rightly thre times holy than niennetimes after the example of the complutensian boke. For the fourmet lection the prophet Esaye approueth. To God almighty be prayse and glory.

¶ Here

¶ Here is declared what the Elders did about the Throne, and how they sange vnto God a song of prayse.

The. xxv. Sermon.



And whan these beastes gaue glory and honour, and thanks to him that sate on the seate, which liueth for euer & euer: The. xxiiii. Elders fel downe before him that sat on the Throne, and worshipped him that liueth for euer, and cast their Crownes before the Throne, sayng: thou arte worthe lorde to receyue glory and honour and power. For thou haste created all thinges, and for thy willes sake they are and were created.

This most godly vision wel and rightly vnderstande, and reposed in faithful memory, instructeth vs rightly in iudging rightly the workes of God, that we should feare God, be patient, and submitte our selues wholly to God, and geue all glory vnto him. For this is the very fruite, that cometh vnto vs, and the ende of all thinges that here are spoken.

And by the waye he inferreth in repetyng what the beastes did: and declareth also what the. xxiiii. elders did. Herby we are manifestly taught, what we also owe vnto God, and what we shall iudge of his workes, and howe we should be haue our selues towards him herin.

Those beastes, that is to say, the whole nūbre of creatures, whose ministerie God vseth, in the gouernement of thinges, ascribe thre thinges vnto God sitting, that is to saye, ruling and gouerning al thinges, to God I say liuing for euer, that is to saye, eternall, liuinge, and geuyng or inspiring life into all thinges. Firſte in dede glory, & say, whiche is a maiestie, or greate estimation, a reputation, worshyp, or good opinion: when we thinke well of God, protesting that

The fruite of this vision.

The raple of the Elders.

Glory to God betwee

M.iii.

there

HONOR
dewe to
God.

there is nothing better than he, greater, more worthy, more iuste, more holy & more excellent. This glory are we alwaies commaunded to geue him, & to esteeme nothing in this world derer and more precious than God. Secondly they geue to him honour τιμη, and τιμη in Greke signifieth honour and price, and the dewe and bounden duty that we owe to any. We owe vnto God reuerence and submission, as to the supreme good, and the only and true lord of al. *S. Paul* in the 12. to the *Romanes* speakinge of obedience dewe to the magistrate: to whome ye owe feare, sayeth he, geue feare: And to whom you owe honour, geue honour. In the third place followeth benediction, whiche he called, εὐχαριστία, & is thankes geuing, and praise. For we be commaunded to prayse all the workes of the Lord, and to geue thankes for the same. *Job* is saied to haue blessed or thanked God, for the most greivous affliction that he sent him. For he sayed: like as it pleased the Lord, so hath it be done: the name of the lord be blessed. Whylest the beastes do attribute al these thyngs to him that sitteth on the throne, by their exaple they teache vs, what we should do verely to geue al these & singular things vnto god. Which if we do, al murmuring shall cease, & disputations comenced of searching & examining the workes of God through our curiositie. With the laude and praise of the beastes is ioyned the hymne or songe of the. xliiii. Elders. This is the church triumphant, the company of al Saintes, Patriarches, Prophets, Apostles, Martirs, &c. as I declared to you before. Mortall men haue not here an example of some one sainte, or wise man: but of all holy, godly wise and worthy menne. They haue put of their flesh, and wante affections and errors: They be therfore of uncorrupte iudgements, so that there can be no more clere or pure examples ministred to vs. Thre or foure things are taught vs concernyng these Elders, whiche they did or perfourmed, not to euery body, but to him that sitteth on the throne, and lieth for euer & euer. For so be the titles of God repeted, wherof is spokē before. We tolde you also that the seates of the Elders were sette rounde about the Throne, in whiche they sate clothed with white rayment, crowned with crownes of Golde, lying with him that lieth for euer.

The Songe
of p. xliiii.
Elders.

They

They first arise out of their seates or chaires, and fall down (καὶ ὑπαί) upon their knees or on their face before god. And in falling or kneeling down, they shewe a submission or lowlines of mynde, that we might learne with great humilitie and reuerence to submitte our soules and bodies to our God, submitting I say, our selues and all our thinges to his good will and pleasure. But if the blessed soules, now purified, and already hauing the fruition of the sight of God, fall down before the Lord. What should not a wretched man do miserable, mortall, and a sinner? Let hym be ashamed of rebellion and slouthfulness, whiche seeth so great submission in the most noble and Godly soules of heavenly dwellers.

Then the saintes worship, and worship in dede none other, but him that sitteth on the seate, and lieth for euer, the father, the sonne, and the holy ghost, God thre and one, euer lasting & almighty. Therfore let vs also worship this God, following the example of all saintes. We worship God with externall adoration, if we vncouer our heades, knele & bowe before him. In spirite and truth and with inwarde worshipping, if we depend wholly of hym, consecrate vs whole vnto hym, and wholly loke vpon him, as one the only, soul, incomprehensible, moste wylde, beste, and greatest, moste righteous and moste mercifull. And they that thus fall down before the throne of God, and so worship him, they do not contende w God, about his workes, they do not expostulate with God impatiently, why he doth this, and permitteth that.

Vnto all these thinges is added, that they plucke of the crownes of their heades, & cast them away before the throne, at the fete of hym that sitteth in the throne. This is not only a notable modestie, but also an humble humilitie wantinge an example. *Primasius* an expositour of the Apocalypse, assigning verely vnto God, sayth he, whatsoever vertue, and whatsoever dignitie they haue. For to hym is attributed rightly, whatsoever is wonne or gotten: Of whome, he that ouercometh, is ayded. Thus saith he. They testifie and signifie also, that they would not take vpon them any Godly power, that they would not reigne, they would not as the counsellours of God, geue counsell to God, or prescribe vnto him the least thing in the worlde: But to submitte vnto God all

M. v.

power,

The saints
natours
fall downe
before god.

The saints
worship.

To wor-
ship adora-
tion.

The saints
cast off their
crownes.

power, all rule, and the whole government, them selues and all others to be gouerned. For they haue experience, and see no man in the worlde vniuersall, in heauen or in earth to be wiser, mightier, greater, & none doeth more faithfully, more diligently, more safely and better gouerne all thinges. Let vs reſte therfore, O brethren, to the iudgement of ſainctes, and let vs conſent herein with them in all thinges.

Yea & with expreſſe wordes they teſtifie, why they threwe away their crownes: Not that being vnthankfull to God, they eſteeme not highly his giſtes: But for that they playnly acknowledge al glory to be deu to him alone. Therfore they accorde very well with the beaſtes and all the creatures of God, and ſaying an himne to the high Prince, they confeſſe him to be worthy to receiue glory, &c. And he ſaid to receiue not that he had it not beſore: But for that it ſhuld ſeeme a moſt vnworthy thing, if either they or any other creature, woulde chalenge vnto them thoſe thinges which apperteine to God alone. Theſe thinges apperteine to no creature, &c. And they commend God highly, whom they call their Lorde & God. Some copies adde & ſay, which art holy. For they do agree in all thinges to the beaſtes, which cried alſo, holy holy holy, Lord God omnipotent. To the ſame gaue they alſo glory & honour, wherof beſore. So alſo the elders aſcribe to him nowe the ſelfſame thinges. And eſpecially they attribute to God power *thy ſouuerain* and take it from the ſelues. Why than doe the Papiftes attribute power and operation to the ſainctes in heauen. Which neuertheleſſe here plainly them ſelues attribute this to God alone. S. Iho & Peter liuing toke it not in good part, that the people ſeemed to attribute to them ſom what of godly power. For when they had reſtored one that halted beſore the temple, & the people were in admiration thereof they ſaid, ye men of Iſrael, what maruel you at this: or why loke ye vpon vs as though through our owne power or holines we haue brought to paſſe, that this man ſhould walke. The God of our fathers hath done this, &c. But how much leſſe ſhall we now thinke, that being deliuered from al corruption, they woulde require any godly power to be geuen, or diuine honour attributed, &c.

They adde alſo or tender a reaſon, why they ſubmit both them

them ſelues, & al theirs vnto God, & attribute to the ſame glory, honor, & power. For thou, ſay they, haſt created al thinges, and by (Dy)thy wil, they are, & were created. This glory of God is wonderful & vnumeſurable. How great, ſay they thou art, & that al power & glory is deu vnto thee appereth of the making & creation of the worlde vniuerſal. No man was with thee at the creation thereof, no man gaue thee counſel what or how thou ſhouldeſt do, no man helped thee thus much. Who than ſhuld appoach vnto thee to be partaker in power: who ſhuld glory beſore thee God & maker of al thinges: Thou alone maideſt al thinges, alone preſerueſt al, & alone gouerneſt al. Thou willeſt, & they were made: Thou ſaideſt, & they were created. It was enough to haue ſaid, it was enough to haue willed. And in dede al thinges at this day haue their being through thy wil, without any painefulnes & trauel of thine. Thou gouerneſt al thing in beſt & moſt goodly order. This teſtifieth the wonderful courſe of the ſtars, the pleaſant chaunge of thinges, the moſt ſwete & plentifull frutes ſpring of the ſame. Who then wold not gladly ſubmit both him ſelf & al his to thee & to thy government, who wold not comit al his thinges vnto thee? Who wold not acknowledge the power & glory to be thine? Let vs marke theſe thinges with attentue mindes, that we may alſo appere ſuch beſore God as we ſe the ſainctes in heauen appere. God graunt vs this.

Of him that ſitteth in throne, & holdeth the booke in his right hand ſealed with vii. ſeales: What that ſealed booke is.

The. xxvj. Sermon.



AND I ſawe in the right hand of him that ſate on the throne a booke written within and on the backe ſide, ſealed with ſeuē ſeales. And I ſawe a ſtrong angel preaching with a loud voice: who is worthy to open the booke & loſe the ſeales therof? And no man in heauen nor in earth, nother vnder the earth, was able to open the booke, & to loke thereon.

And

To receiue
glory.

Sainctes
geue power
to God &
take it not
to them ſel
ues.

God & crea
ture a pre
ſeruer of al
thinges.

And I wept much because no man was found worthy to open and read the booke, nother to loke thereon.

He now proceedeth to describe more fully hym that sitteth on the Throne: Of whome he had touched certen and a fewe thinges before. In this pece is no smal force of this our matter. For now will he shewe that, whiche in this treatise is principall, that all thinges whiche are done in the worlde through God his prouidence are moste iustly and holily gouerned by Christ. Whiche thing all the sainctes of God, and creatures acknowledging, for an example to vs, that we shuld do the lyke, do prayse and celebrate him that liueth for euer.

God sitteth
in a throne

And it shall behouour vs to waye euery worde, sence that in euery one are greates misteries, & nothing is spoken in vaine. And verely that God almighty sitteth in a Throne. And by sitting is signified not only the power of iudging, ruling & gouerning: But also a quiet mynde (not troubled with any euill affections, after the maner of iudges of this world) and great equitie in all thinges. Secondly a booke is sene in the right hande of hym that sitteth, of the whiche booke we must speake more at large.

Here appereth an allusion made, as ther is in many other places of the scripture, to the princes of this worlde, whiche haue booke of the lawes, of priuileges, of institutes what thing is done, and is to be done, finally of secretes, of actes, of condemned, and of citezens, of lyfe and of death. For so is both the booke and booke assigned to God: Moyses saith in the. 33. of Exodus. Put me out of the booke of lyfe, &c. In the Psalmes is much mention of these booke of God: In the Psalm. 56. 69. 139. In the seuench of Daniel, booke are opened wherof mentio is made also in the. 20. of the Apocalipse. We reade in the. 3. of Malach. of a booke of remembraunce before God. Therfore this booke of God containeth all the counsels of God, al his workes and iudgements. For we shall heare

The booke by and by, that all thinges that are done in the worlde come in & right out of this booke, as it were out of a fountaine or wel spring. And the things are chiefly spoken of this booke. Firste, that it lieth not in the Throne, or in the bosome of hym that sitteth,

iteth, or vnder the Throne, or that it hangeth before or beside the Throne: But it is in the right hand of God. Verby signified the operation or power of God, & the same moste iust and moste mightie. For the booke is not sene in the lefte hande. God therfore worketh, and containeth or ministereth al his workes and iudgements moste holily. Secondly and with that booke is written within and without or on the back side. For in the prouidence and iudgements of God, all thinges are contained both good and euil, lucky and vnlucky, sharpe, and softe, swete and sewer, visible and inuisible, priue and a parte, and all thinges in generall.

Finally the booke is sealed with seuen scales. For it is most strongly closed and fastened. For the iudgements & workes of God are firme, true, iust and such as can not be withstood. The vse of scales amonges men is diuerse, notwithstanding it may be contriued in two pointes. First Scales are set to because of fidelitie, truth and rightuousnes. And a great deliberation is had in setting to of scales. For they are not put vpon iust matters vayne or false. Therfore scales be tokens of certentie and testimonies of a right. It semeth an vnworthy thing to speake against sealed wyrtinges. By the scales therfore that are set to the booke of God is signified, that the iudgements and workes of God are moste firme, true, and iust what so euer are done by his prouidence, and are ordeined by Christ. It shal therfore be a shame to finde fault with the iudgements of God, or to speake euill of his workes. Againe by scales are secretes kept, that they be not sene of euery man, but of them only to whome they are appointed. The iudgements therfore and workes of God are for the moste parte hidde, and not open to all men, sauynge to suche as the Lord hath appointed, namely to the faithfull and obedient. But there be seuen scales only, for that in them the fulnes of times, and of thinges to be done in these times throughout the worlde and churche, and of the iudgements and misteries of God are comprehended.

Now therfore the opening of the booke, and the vnsealing therof, is nothing els, but the reuealing of God his iudgements and the declaring or uttering of his most secret counsels: Finally the moste holy and iust operation, dispensation,

The booke
written with
out.

The booke
sealed with
seuen scales

The vse of
scales.

Seuen scales.

The opening of the
booke and
scales.

tion, and execution of his will. Nothing in that opening is done against the veritie, sapth, loue, and iustice of God.

Who is
worthy to
ope & boke
and seales
therof.

And with many wordes, and also mosse diligently and goodly is treated here of the opening of the seales, who verely might be thought worthy to open to the churche, the secret iudgementes of God, and to execute and minister his holy workes: that is to saye, to whome the kingdome is given and gouernement of the diuine prouidēce. For an Angel, and that not of the cōmon sorte, but a stronge, and worthy one, with a loude voice crieth, to make vs all attentue, and that we shoulde note diligently, who he is that shoulde both open the boke, and vnloose, or vndoe the seales. And he holdeth longe in suspence the hearer, beholder or reader, before he will shewe him, to the intent verely to cōmende him to vs exceedingly. No man, sayeth he, in the whole vniuersal world, neither emonges the Angelles & saintes in heauen, nor emonges earthly men, and vnder the earth, was founde, whiche coulde epyther open or vnseale the boke.

To Christ
alone belon-
geth the
kingdome
and the
power of
gouerne-
ment is ta-
ken from
others.

Let vs obserue, that there is none that can open the boke, and open the seales, besides Christ alone. Whie than is the administration of thinges attributed or communicated to saintes, none can open to vs the counsellcs and iudgements of God, no man can gouerne those iudgements & workes of God, that he worketh in the world, saue only Christ the lord: whie than are so great benefites sought for of Saintes, and be imputed to them, if epyther the sicke be restored to helthe, or that a mortall man do receiue any other giste or benefite: many will saye, I receiued this in dede of gods benefite, but through the meditatio, and power and merite of this or that sainte, vnto whome God graunted this, that he should rule ouer suche a disease, and might heale suche as calle vpon the name of the Saintes, or the name of God by the Saintes. These are here confuted now by the wordes of the lord and S. Iohn, saying, that no man in heauen or in earth is founde, whiche coulde open the boke. Yet neuerthelesse aboute the Throne sate the xiiii. Elders, representinge the Type of all Saintes in glory, not one of al the was found, which coulde open the boke. Therefore be thei a great deale madder, which do attribute the gouernement of thinges in the church to the

Pope a most corrupte and filthie man. Only Christ receiued al power in heauen and in Earth: as we shall incontinently more fully vnderstande.

S. Iohn wepeth, for that he vnderstode a weightie matter. The we to consist in the openinge of this godly boke: and yet sawe ping of S. he no man at al, which coulde epyther open or vnseale it. Rep. Iohn. ther did he as yet fully vnderstande the matter. And he bare the figure of them, which vnderstande not the iudgementes of God, nor know not that al thinges are through God his prouidēce holily gouerned by Christ. For in the m nothing els remaineth, but mourning and heauines. Certenly without Christ and his opening, wherby he reuealeth to vs the diuine misteries and iudgements, no man can rightly iudge of the same. For vnlesse we vnderstand, the seales to be opened by Christ, and that al thinges are done by his order whiche loued vs, and gaue him selfe for vs: what thinge shall be left in vs, but sighinge?

But he reherfed three thinges, to open, rede and loke vpon. No man liuing openeth, for that no man is mete for: so great a charge, saue only the sonne of God. No manne readeth or vnderstandeth fully the iudgements of God, but the sonne, and to whom he hath reuealed, so muche as any man hathe. No man loketh on it, that is to saye, can beholde the workes and iudgementes of God, but he shal be offended, excepte he be indewed with the spirite, & purified with the same. Therefore we must are grace of him, that we maye vnderstande so muche of Gods iudgementes as shal suffice, and may iudge wel of the same.

Arctas Bishop of Cesaria, an expositour of this boke: neither any, sayeth he, of those that lacke fleshe, nor any of them that are in the fleshe, nor yet of suche as are departed leaving their fleshe behinde them, hath receiued a perfitt knoweledge of godly matters. And by and by after: nother only is there any which coulde open it, but also not so much as loke vpon it: that is to saye, coulde not loke attentiuely on the iudgments of God. and so forth. And the cōterte of the whole place proueth sufficiently, that S. Iohn speaketh here of the iudgments secret: but chiefly of the gouernement of thinges. The lord Iesus be glorified for euer. Amen.

Here is liuely described the Lambe in the throne of God, receiuing the booke of the hand of him that sitteth and opening it.

The. xxvii. Sermon.



And one of the Elders sayd vnto me, wepe not: Beholde the Lion, whiche is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the booke, to lowse the seven seales therof. And I behelde, and lo, in the middes of the seate, and of the foure beastes, and in the middes of the Elders, stode a labe as though he had bene killed, whiche had seven hornes, and seven eies, which are the seven spirites of God, sent into all the worlde, and he came & toke the booke out of the right hand of him that sate on the Throne.

By Christ
all thinges
are gover-
ned.

Forasmuch as Iohn had wept, that no man was worthy so muche as to loke on the booke of him that sate on the seate, muche lesse to open it: One of the. xliiii. Elders comforted hym. His name is not expressed, wherfore it seemeth to be required both vayne and curiously. Notwithstanding there be some of the expositours, which suppose hym to be the patriarch Iacob: Verely for that shortly after his oracle or propheticke is recited. And so the authour descendeth in a most goodly order vnto the description also of the sonne of God, by whome the celestial father, as al the scripture euery where approueth, gouerneth al thinges. Whitherto hath he described hym that sitteth on the seate, and before that the holy ghost. Wherfore these are holysome and moste profitable doctrine for the churche, whereby the true faith is confirmed.

The comfort of this elder, and verely the heauenly & most Godly doctrine tendeth to this ende, that we should vnderstande, that all the complaints, weeping, grudging, and

sondyr tourmoylinges of our minde, can not be quenched, appeased & quieted, vntlesse we see and beleue, that to Christ (as here is moste plapnely and manifestly set forth) is geuen of the father al power in heauen and in earth: and therefore to be constituted like as the only redeimer, so also the head, Prince, and gouernour of al, whiche vnder the seale of faith and veritie, shoulde gouerne all thinges that are by God his prouidence ordeyned, and euen now disposeth them, and reuealeth vnto vs so muche of God his iudgements as do suffice vs. This if we beleue with a faithfull and sincere minde, we shal haue quiet consciences in al the workes of God, eue such as are harde to indure, and seme to some men most unreasonable. For we know that he by whome all thinges are gouerned is of our nature and kinde, yea eue our owne brother: and such verely as fauoureth vs with al his harte, hath suffered death for vs, and loueth nothyng better in all the world than man: Moreouer whiche hath ouercomen death, speme, the Deuil and Hell, and hath ouercomen them for vs. Who wil nowe than suspecte his gouernement, permission or operation? Thou haste a brother in the Princes Courte, whome thou arte assured to fauour thee from the botome of his harte: thou hearest saue, howe he hath geuen vnto him of the Prince the gouernement and iudgement of the whole countreie, woldest thou sticke or be lothe to submitte thy selfe vnto him: naye rather thou dost truste and hope to obteyne any thing of thy brother.

Therefore let vs remembre, howe the Scripture not here only, but euery where doeth teache, that Iesus Christe the Sonne of God, and in dede of the same substance with vs after his humanitie, in dying for vs, to haue deserued to haue a name geuen him, whiche is aboue all names, and that al thinges shoulde be subiecte to his gouernement, what so euer be in the worlde visible or inuisible. For so S. Iohn testifieth in the. i. Chapter. And S. Paul also to the philipp. 2. Coloss. 1. and to the Hebrewes the. 1. Chapter. He is sayed at this present to haue ouercomen or obteyned to open the booke, and lowse the Seales therof. Therefore by the knoweledge of him, and though faith in him, we obteyne, that with a ioyfull minde we maye loke vpon the booke, the iudgements and all the

workes of God, and quietly and patiently to beare the oppressing therof, and gouernment of al together. &c.

A most gallant & full description of Christ.
But to the intent we maye iudge more rightly of Christ gouernour of all, although he hath already described him right liuely: yet now he proceedeth to paincte him out in his, that is to saye, moste godly and goodly coulours, that we should not be nothing affrayed of his gouernement, neither that we should not with quiet mindes most willingly submitte our selues wholly to his gouernment.

Christe a lion of the tribe of Juda.

1. Peter, 5.

Christe is our quereour greatest, most mightie, and most invincible. Which only moste belongeth to him alone. Yet shal you finde kings, which are invincible. euerie houre overcomen of wicked lusties, which wil suffer them selues to be called, invincible. Briefly, this first note in the description of Christ, sheweth y^e Jesus Christ gouernour of al, is y^e very same, whom the patriarches & prophetes haue prophesied to come into the world, a prince most invincible.

Christe the roote of Dauid.

Secodly Christ is called the roote of Dauid, wherein he appereth to haue alluded to that sayng of *Esaie* in the. ii. chap. Than shal a budde come forth of the stocke of Iesse, & a floure shal ascende out of the rootes therof. Namely Marie the daughter of Dauid, of whom that most sacred floure Christ sprang & came, was the stocke of Iesse. And of the very rootes of Dauid, or of the virgin, I meane of the most true humane nature, Jesus Christ was borne very man into the world.

For

For he toke no where the Angelles nature, but the sede of Abraham. He is therefore our brother, of the same substance with vs, after his humanitie. These things do comfort vs exceedingly, and confute heretikes most strongly: which saie that Christe hath not a very humane body. We haue more herof in the. i. of *Matth.* and. i. 2. 3. of *Luke.* After it is expressly spoken of the same our lord, that he is in the middes of the Throne, in the middes of the. iiii. beastes, and in the middes of the. xlii. Elders: and is therefore exempted out of the numbere of creatures, out of the numbere of Angelles, and out of the numbere of Saintes. For he is greater than these, to wit of the same substance with the father, in glory & power equal. For the father is in the middes of the Throne, from thence proceedeth the holy ghost: euen there is sounde also now the lambe Christ, not only very man, but also very God. And is a distincte person. For the blessed Trinitie knoweth not any confusio. The father is God, the sonne is God, the holy ghost is God: yet are al three but one God, the father in his subsistence, the sonne in his, and the holy ghost in his, not making three Gods, but three proprietie and persones in one indiuisible and eternal essence. And where as Christ is mentioned to be in the middes of the beastes, and in the middes of Elders: he is doubtles signified after the diuine nature to be euery where, to be the life and preservation of all creatures, also in the middes of his chosen, and of his Church. Therefore like as we beleue Jesus Christ to be very man, so let vs also beleue him to be very God, of the same substance with God the father. Therefore let Seruiet perithe with *Aerius* and *Mahomet*, and as many as denie Christ to be the sonne of God, coequal with the father in al things. Furthermore he is now also called a lambe, not that he is a shepe of nature, but for that by a lambe is prefigured the innocent redeemer of the worlde, and the only holisome sacrifice of all faithfull. A lambe is a token of innocencie, and from the beginning appointed for sacrifices. Abel offered vp a Lambe, after the lawe was offered a dayly sacrifice, in the morning a lambe, and at euening a lambe. For christ is the expiation of them, which were in the beginning of the world, and which in the ende shalbe. The Paschall lambe in the. 12. of *Exodus.*

R. ii.

Whose

Whose blood prohibited the Angel disrober from the houses and tents, represented the figure of Christ, by whose precious blood we are reconciled to God. This exposition of the Paschal lamb. S. Peter him self in the. 1. Pet. 1. and S. Paul in the. 1. to the Corinth. 5. haue brought. *Esaye* accordeth with them in the. 53. chapter. And so expounded by the Apostle S. Philip in the 8. of the *Actes*. Finally S. John Baptist, whiche with the finger stretched out and pointing to Christ, exclaimed: behold the Lamb of God, whiche taketh away the sinnes of the world. Let vs therefore beleue, that y same Jesus Christ, vnto whom all power is geue of the father, to be our deliuerer, our expiation, reconciliation, innocencie, sanctification, iustification and euerlastyng saluation: as he whom we shal heare in the xiii. chapt. to haue be slayne from the beginning of the world, for so much as his only death, & one oblation made from the beginning of the world, and continually to the worlds ende, doeth sanctifie all those that are sanctified. Which the Apostle also affirmeth in the. 10. to the *Hebrewes*.

Howbeit this lamb of our saviour of the world is sayed to stand in the middes of the throne, verely for that now he executeth the office of a catholike kinge, and priest & gouernour, beyng alwayes ready and prepared to saue. So S. Stephen also in the. 7. of the *Actes* seeth him standing. Or els in other places we reade that Christ sitteth on the right hande of the father. To the which this place gayne saith not, considering that to sitte, is bothe to rest and to reigne.

Moreover this our Lamb appeareth in the Throne of the diuine maiestie, as if he were killed: not for that he was not slayne in dede, and dead (for that same is a little after expressed moste exactly) but for that he remayned not in death, but the thirde daye rose agayne from the dead, to thence he mighte so declare him selfe to be the life, and resurrection of the faythful. Or verely, for that after his humanitie he is led to be slayne, after his deitie to be immortall, and subiecte to no reproche. Wherfore in the old lawe the one of the goates in the 16. of *Leuitic*. is slayne: but the other is not killed but by the worke of a man herunto appointed is led forth into the deserte. Neuertheles there is of the expositours, which expounde it thus: he is sayed as though he were slaine, for as

The lamb
appeareth
as slayne.

much as after S. Chrysostome and S. Iustyn he hath reserved as yet the scars of the woundes of his death in token of his victory. &c.

Furthermore this lamb Christ Jesus our lord hath. vii. The 166
hornes, not y in dede he carrieth so many hornes like a goat hath seven
of Inde. In home, as appereth by Daniel, and by the songe of
of Zacharie in the 1. of Luke, signifieth power and kingdome.
The. vii. nombre is the nombre of fulnes. It is therefore signi-
fied that Christ is indued with all kinde of power, diuine, hu-
mane, imperial, pontifical, roiall, briefly moste absolute. In
the 13. chapt. we shal heare that the beast hath taken to him
two hornes, as it were of the lamb, whereof I shal speake in
his place. Daniel in the 7. chapt. And rule, sayeth he, was ge-
uen him, and honour and kingdome, that all nations and
tongues might worship him, whose rule is an euerlastinge
rule, which shal not perish nor decaye at any time. Now hath
he seven eyes also. These he expoundeth, and sayeth, whiche
are the. vii. spirites of God, sente into the whole worlde. I
shewed you before, that the. vii. spirites are called a sevenfold
spirite. Here therefore is signified the fulnes of y spirite, which
the lord powereth out vpon all flesh. Here is signified the uni-
uersal knowledge of the sonne, in whose sighte are present,
what thinges so euer are done in heauen and in earth, openly
& priuely. For the spirite of Christ, that vnmeasurable force,
incomprehensible and most diuine, searcheth and pearceth all
thinges, nothinge is hidde from his eyes, whiche viewe the
whole world.

The 166
hath. vii.
eyes.

And such is Christ, as we haue hearde described hitherto, What is y
whome the Patriarches haue before sayed shoulde come, a
victour and triumphant conquerour alone verely invincible, of all, and
very man of our owne substance, and also our very brother, who open-
eth the
petteth
God neuerthelesse, of the same substance with the
father and the holy ghoste, the reconciler, redemer, and the
only saluation of the world: hath suffered for vs, and the same
risen agayne from the dead, and ascended into heauen, hauing
all power in heauen and in earth, whiche seeth all thinges, co-
municateth his spirite vnto men, and is the most faithfull ke-
per and defender of all man kinde: This Christ Jesus our lord,
came and receiued, he conueyed not or stole it away, but toke

What is y
gouernour
of all, and
who open-
eth the
seales.

that booke of the prouidence diuine, of the iudgements of God, of the vniuersal gouernment of al thinges, that he might open, and loose the Seales thereof: that is to saye, that he might reueale to vs how we are redeemed with his blood the iudgements of God, and mighte dispose and order al thinges in heauen and in earth. Therfore thus we know that the gouernour of al thinges, is geuen to vs a redeemer, King, Bishop, and our only saluation, who will not from hence forth willingly submitte himself to his gouernement: And seying we nowe vnderstande certainly, how that vnder the seale of faith and veritie al thinges are done by Christ, who dare hereafter moze curiously inquire of his workes and iudgements, vnto whose credite and gouernement we should nowe committe

Whose the sonne is called to receive the booke at his fathers hande.

althinges, in case they were in our power: notwithstanding we shall obserue, that the sonne doeth not so receiue these thinges of the father, that the father is deprived thereof. For in the .5. chapt. of S. Iohns Gospel, the Lorde saith: my father worketh vnto this time, & I worke, &c. Certes the sonne is called the worde, mouth, and arme of the father, &c. or that after the humanitie the sonne mighte seme lesse than the father. For very godly Metas, where the lambe, saith he, receiued the booke of the right hande of him that sitteth on the Throne, it must be vnderstande on the behalfe of his humanitie: As also that he was slayne. For concerning his deitie, none of all those thinges that maye worthily be spoken of thought of God, is seuerally assigned to thre persones, sauing the maner of bringyng forth, of him that begetteth and of him that is begotten, and of hym that proceedeth, &c.

This description of Christ is singular, moste excellent, very euangelicall, and ful of consolation: and therefore is it chiefly to be layde vp in the botome of our hartes. Where we finde also that they were discomfited in theyr iudgment, which were not affrayde to saye, that in this booke, besides the

Apostolical maner, fewe thinges were taught of Christe, and of our redemption. Let vs praye vnto the Lorde, that he would vouchesafe to illumine our mindes. Amen.

¶ Here

¶ Here is described adoration and prayse geuyng of an vnnene songe vnto Christ of the beasts and Elders.

The. xxvii. Sermon.



And when he had taken the booke, the foure beasts, and. xiiii. Elders fel downe before the lambe, hauyng Harpes and golden viualles ful of odours (which are the prayers of Saintes) and they singe a newe songe, sayng: Thou arte worthy to take the booke, and to open the Seales thereof: for thou wast killed, & haste redeemed vs by thy blood, out of all kinredes and tongues, and people and nations, and haste made vs vnto our God, Kinges and Priestes, and we shall reigne on the earth.

We haue hearde, that the lambe hath receiued the booke of the hande of him that sitteth in the Throne, that he might open it, and loose the seales of the same: that is we haue vnderstande, that Christ is the only and eternall Sauour and Lorde, vnto whome all power is geuen in heauen and earth: that he than only and euermore sauerh, that he reuealeth to vs the misteries and iudgements of God, that he finally gouerneth and disposeth al thinges in the worlde. It followeth mozeouer how al the creatures of God behaued them selues towards this sonne of God, the monarche and gouernour of al thinges. This thing is set forth with a maruelouse figurative and plentiful speache in the Tipe of the. iiii. beasts, and. xiiii. Elders, &c. Certainly that we might of their gestures, wordes, and workes vnderstande, what it is mete for vs to do in the iudgements of God.

For this example is verely manifeste, and euen of sixe partes, suche as you shall hardely finde propounded in

R. iiii.

any

Christ is true & only monarche.

In exāple any other matter. And in this matter is of very greate force. First in dede we haue hearde in the. iiii. chapt. that the foure beastes cried out befoze the Throne of him that sate: holy, holp, holp, lord God omnipotent. Seconde we vnderstande that the. xxi. Elders fel downe, worshipped, cast away their crownes, and sange an hymne. Nowe followeth the thirde degree of this example. For as firste the beastes and Elders did these thinges seuerally, so now ioyntly with one accord the beastes and Elders sal downe together befoze the lābe.

The lābe
is worshipped.

Let vs therefore fall downe also in all the iudgements and workes of God, befoze the lambe gouernour of al, and let vs worship. For although it be not here added, and they worshipped: yet are they to be vnderstand for this intent to haue fallen downe, that they might worship. For to sal downe, is to worship. Whiche thing is also perceiued by this that followeth. For they offer prayers to the lambe, that is to witte, singe an hymne, whiche is a parte of godly worshippinge. Moreover it foloweth immediatly, that euery creature sang an hymne to him that setteth in the Throne, and to the lābe, &c. And verely two thinges especially and diligently *S. Iohn* treateth in this example. For first he painteth out gallantly the behauiour of the beastes and elders. After he annereth the hymne, prayse geuyng, or songe. And so much as appertheyneth their behauiour. Also al thinges they sal downe befoze the lambe: as euen now I sayed.

This is
very God
to be worshipped
in the father
to the same
glory.

And this place is of efficacie enough to proue the deitie of our Saviour Christe. For these thinges ought to be conferred with those whiche are written vpon the same wordes in the. iiii. chapt. The. xxi. Elders fell downe befoze him that sitteth in the Throne, and worshippinge him that liueth for euer and euer: And now it is sayed, that the selfe same elders haue fallen downe befoze the lambe: wherupon it followeth that he that liueth for euer and the lambe be worshipped with like glory, culte, and honour: And that the sonne is coequall with the father, to be worshipped for euer. Wherby now is openly perceiued the abominable and detestable errour of Arius renewed by Seruetus, confuted at this present not only of the beastes, but also of the whole cōgregation of Sainctes in heauē. Idle men reason subtilly, and peruerse & waste gods worde after

Seruetus
renewed
blasphemy
of Arius.

after their wonted giantly boldenes, at their pleasure: we will rather followe the examples of all sainctes and creatures in the worlde, and will worship the lambe with hymn that sitteth in the throne blessed for euermore.

Agayne there are obiecte to vs the Elders liyng prostrate on the pauement, holding in their hādes harpes and vialles. In harpe in the Psalmes and holy historie is an instrument of musike, cōsecrate to prayes diuine. Of the vialle, of what shape or fashion the cuppe was, the writers of vesselles treat muche: I vnderstande it to be simply a cuppe or a bolle, suche as we reade there were many in the tabernacle and temple, appointed bothe for drinke offeringes, and also for swete odours and incense.ouertheless these thinges in the holy heauenly dwellers be not to be taken corporally, but spiritually, after a suffiguration. For what the spirite of God vnderstode, the reuealer of secrettes, *S. Iohn* him selfe adderth which be the prayers of Sainctes. Therefore is signified, that Sainctes offer prayers to God: whiche are muche more acceptable to him, than the swete melodie of Musickall instrumentes is to man, or pleasaunt sauour of swete gumes or of incense. Aretas the expositour, in that they haue harpes, sayeth he, it sheweth a concorde and agreement in geuyng God thanks. And herof we learne agayne, what we should do in the cōtemplation & vnderstanding of the iudgements and workes of God. The lord is to be prayed & blessed, because he is good, and his mercy indureth for euer. But if thanks must be geuen to God, if his workes and iudgements are to be prayed, why do certain men expostulate with God, blaming, or bringing in suspicion his iudgements? let vs learne moreover, that Organes and those corporall incenses do no longer become the church of God.

Harpes &
vialles.

Musike &
incense,
prayer.

Againe it

Of this place *S. Ireney* in the 4. booke agaynste heresies, in the. 33. and. 34. chapt. sheweth, that the prayers and thanks geuyng of Sainctes be the same oblation whiche Malachie propheticd to be offered up through out the whole worlde. And shortly after Tertullian followed the same exposition agaynste the Iewes, and in the iii. booke agaynste Marcion: whom other doctours of the Church haue followed. But those pleasaunt sophisticall triflers, I meane the popish di-

The true
sacrifice of
Christians.

uines, do as it were triumph in those thinges, yet leade they in the meane time a shadowyng and a most vaine triumph. For they applie these thinges to their sacrifice, wherein they sayne them selues vnder the some of bread & wine to offer vp to God the father the body & bloud of Christ, a propitiatory sacrifice for the quicke and the dead. But Ireney and Tertulian speake not of such a sacrifice, but of the oblation of prayers, which the massmonging Priest offereth not vp alone, but the whole cōgregation of Christ sanctified in his bloud, geuynge thanks in the lordes supper to God the father for theyr free redemption. These holy fathers neuer knewe the false Masses of these Chananites.

Against
praying to
saintes in
Heauen.

Of this same place of S. John the selfe same Papistes go aboute to proue and to establishe the praying to Saintes in heauen. Beholde, saye they, the Saintes are sayed to praye openly in heaue. But they nede not to praye for them selues, and therefore as intercessours and Patrones they praye for their clientes and worshippers in Earth. I answer, that the Saintes in dede praye in heauen, but that you addyng the kinde and maner of praying, do expounde it to be intercession, patchyng to a piece of your owne, do forge and counterfeit the same, and maliciously and falsely do belye it. S. John here expoundeth him selfe, so that he nedeth not your patchyng. For he addeth, and they singe a newe songe. Yea and he reciteth the whole fourme of this song, leeste any mā should corrupte that whiche he had sayed of prayers. And that same fourme conteyneth prayse and blessing or thankes geuyng, and not intercession, or inuocation. For certayne it is euen by the doctrine of the Apostle. 1. Timoth. 2. and to the Philipp. 4. that there be two chiefe kindes of prayer: inuocation and prayse or thankes geuyng. But the thing it selfe playnly proueth, that S. John speaketh here of the latter, and not of the first. And where as this place expoundeth certen Types, shadowes or misteries of Gods lawe, by the same we may rather confute the intercession of Saintes in heauen, for their worshippers. For in the lawe is permitted one onely golden Altar of incense. And the same represented a figure of Christ. For one Christe is the mediator and intercessour betwixt God and man. It was not laweful for the people of

God,

God, to burne incense, but vpon this Altar only. It was not laweful for any man, to prepare or make for him selfe an odour of those kinde of gummes, whereof the diuine incense consisted, and to smell to it: as appereth in the. 30. of Exodus. Whie than doe not these vnderstande, that prayers belonge to God alone, and that the Saintes in heauen woulde not smell of suche incense? David in the. 141. psalm. sayeth, let my prayer be directed as incense in thy sighte, the liftinge vp of my handes an euening sacrifice. The Deuill desireth to haue suche maner of incenses to be made vnto him: As appereth in the. 4. of Matth. and in S. Iusten of the Citty of God. But our heauenly Saintes, are not Deuilles. Whie vnderstande they not that this Altar of incense standeth nowe in heauen on the ryght hande of the father, and there maketh intercession for vs: and that for his sake the father is reconciled to vs, and we are accepted of God, and that by him alone we muste offer vp our prayers vnto God, whiche are els abominable? Whie see they not the heauenly Saintes at this present to attribute all thinges to the only lambe alone, and to chalenge nothyng to them selues? Finally that they make no mention of their worshippers: but plainly testifie, that the only lambe was and is worthy, whiche should take the booke, &c.

And the praise or thankes geuyng of the heauenly saintes. What is a he hath called a newe songe, whiche in the Scriptures is a newe songe, no newe thyng. For the Saintes saye, that they will singe in Earth vnto God a newe songe, Psalm. xxxiii. xcvi. xcvi. cxliiii. Esaye. xli. And newe songes be called these newe balades or verses in meter, whypche are made of some newe benefite or noble acte done. And because the minde of manne is delighted greatly with newe benefites, they songe a newe songe, whypche with a ioyefull mynde prayse God, and geue him thankes with theyr inwarde affections. Finally they syng a newe songe, whiche with purified myndes and renewed with the Spirit doe laude God: whiche thyng was chiefly geuen to those heauenly Saintes. Whereof we learne agayne howe it becometh our myndes to be affected and furnished in the prayers and prayses of God. This same, sayeth Irenay, I call

The shadowes of
lawe are
expounded.

I cal a new songe, by whose benefite we, whiche beynge lighted in al partes of the earth, departing from the antiquitie of the lawe wrytten, and walkynge in the newnes of life, are taught by the holy ghost to singe a geuing of thanks.

the hymne
or prayse
geuing of
the saintes
in heauen.

To these thynges nowe is added the hymne of Saintes that we might also haue a fourme howe to prayse God. And in the hymne they singe, that al thynges are subiecte to Christ, and al thynges ordered by his gouernment, that he humbled him selfe to the deathe, and was therefore exalted aboue all thynges. Now are also the vertues or effectes and wonderful benefites of his deathe comended vnto vs, that estemyng the gouernour of his benefites done to vs, we maye beleue also that his gouernement shal be hole some for vs, and therefore maye submitte our selues to him willingly in faythe and patience. Whiche verely is the chiefe end of those thynges whiche here are treated with so great diligence.

Christe
alone is
worthy to
open the
booke.

Firste they comende the Maiestie and dignitie of Christ, that he alone is founde in the whole vniuersal world, whiche hath rule ouer al, which is the only sauour of the world, the reuealer also of godly misteries, and gouernour of all. For this is to take and to open the booke: whiche we haue nowe oft times repeted. Secondly they annere the cause, why this glozy should be only of the lambe or sonne of God: because, saye they, thou wast killed. And they vnderstande by the lesse the more, to witte his whole incarnation, and the whole misterie of our redemption, deathe, resurrection and ascensio into heauen, and the residue. We therefore is the true and only mediator of God and men, he is the only sauour, as he that alone was incarnate & crucified for vs: he is the only gouernour, whiche by his humilitie deserued to be exalted, *Philipp. 2.* And he is a most fitte gouernour of al thynges, as of whome al men maye, as of their most faithfull sauour, and euen their brother, hope well, what thynges so euer chaunce vnto them through his gouernement, &c.

The vertues
& effectes of
the deathe
of Christe.

In the meane time they comende most highly the vertue or effecte of Christes deathe. For this beynge rightly vnderstande we are more ready to submitte our selues to that gouernour, whom we knowe to be our sauour, whiche loueth vs verely, and would haue al saued. And the chiefe effect of Christes

Christes deathe is redemption, redeminge includeth captiuitie. We were prisoners and seruantes of sinne, of deathe, and eery bondslaues of the deuill and hel. And the sonne of God came and toke flesch, and shed his blood (for so also is the manner of redempynge vs expresse of the elders) and he hath washed vs from our sinnes, and beynge purified he hath ransomed vs from the power of deathe, hel, sinne and Sathan, that we be of God. Therefore they saye expressely, thou hast redeemed vs to God. We be therefore of God: the deuill hath no more power ouer vs: we are the freemen of Christ, deliuered through his blood. *1. Peter. 1. Hebrewes. 9.* And so; as much as we be nowe of God, to witte iustified felix, by his grace, through the blood of Christ, as the apostle sayeth also in the 3. chapt. to the *Romanes*, we ought to serue God verely in the newnes of spirite, nor the flesch and the deuill, in the oldenes of the letter and of our fleshe. Whiche the same Apostle discourseth more at large in the 6. to the *Romanes*.

Whome also he hath redeemed, they declare by the waye, men verely of euery tribe, &c. In the which rehearsal he doeth Imitate *Daniel* in the 7. chap. and signifieth an vniuersalitie. For the lord hath died for al: but that al are not made partakers of this redemptio, it is through their owne faulte. For the lord excludeth no man, but him only whiche through his owne incredulitie, and misbelefe excludeth him selfe.

Who are
redeemed.

Of redemptio followeth an other effect of Christes deathe, for that it maketh men iustified to God kinges and priestes. For they that be iustified, worke rightuousnes. I haue expounded this place concerning the priesthood and kingdom of Christians in the firste chapter where you maye haue it.

Righteousnes
followeth
iustification
and
redemptio.

The Saintes adde moreouer that they shal reygne vpon earth, to wit through the vertue of Christ: not corporally, as the Millenaries do imagine, and the Turkes following the same, imaginynge corporal thynges in this worlde, and iopes in *Paradise* terrestriall. For the whole scripture promiseti better thynges. Neither must the godly be so geuen to corporal thynges, that they should hope for nothing aboue corporal matters. The Saintes speake here of the last iudgement wherein it shal appere to the whole world, and to al that dwel vpon the earth, that the Saintes, which some time seemed to

How saintes
reigne
vpon earth

the

the world to haue ben wicked, vngodly, peacebreakers, hereticks, and parricides, and for the same cause haue ben slaine, be iust, holp kinges and priestes of God. So I saie they shal reigne vpon earth. The which thing is declared moze at large in the. iiii. and. v. chapt. of the booke of wisdom.

Let the Sainctes, I saie, consider these thinges, when they be oppressed of the wicked for the veritie and righteousness, through the permissiō of Christ gouernour of al, in this world, let them neuerthelesse glorifie the Lord God, and praise him without ceasing. To him be glory for euer.

Here is described the commendation and hymne sayed vnto Christ of the Angels and all creatures. &c.

The. xxix. Sermon.



And I behelde, & hearde the voyce of many Angelles aboute the Throne, & about the beastes and the elders, & I hearde thousande thousandes sayng with a lowde voice: worthe is the lambe that was killed, to receiue power, and riches and wisdom, and strength and honour, and glory, and blessing. And all creatures which are in heaven, and on the earth, and vnder the earth, and in the Sea, and all that are in them, hearde. I sayng: blessing, honour, glory, and power be vnto him, that sitteth vpon the seate, and to the lambe for euer moze. And the. iiii. beastes sayed, Amen. And the. xiiii. Elders fell vpon their faces and worshipped him that liueth for euer moze.

In the fourth place nowe come the Angels of God also

to the Elders and to the beastes. I meane to the most excellent creatures of God, and together with them prayse with hymne God and the lambe: doubtlesse for an example to vs, that, as I oft times saie and repete, we might vnderstand what thing becometh vs also.

Of Angels Dauid in. ciii. Psalm. speaking amonge other thinges: which maketh, sayeth he, his Angels spirites, and is ministris a flame of fire. He testifieth therefore that the Angels were made or created of God. By their substance he calleth them spirites, & by a parable a flame of fire, which is pure, byght, moste swifte, pearshng, and burnyng. Therefore after their forte and meane the Angelicall spirites be also together suche: whome by their office he calleth ministers, to witte of God and manne. For S. Paull also to the Hebr. bypnyng this same place of Dauid, be they not al, sayeth he, ministring spirites, whiche are sent forth into ministerie, for them which be heyres of Saluation: verely vnderstandyng men. These thinges teach vs to iudge rightly of Angels, and that no man should worshipp ministers, or any be they neuer so excellent creatures, for they godly giftes. Noether in dede can the Angels or Sainctes abide them selues to be worshipped. Here doubtles they attribute all glory to God and to the Lambe, to God three and one, that all we should doe the like. Here is also declared the place, wherein the Angelles were, about the Throne, about the beastes, and about the Elders. Therefore they garded al these places rounde about as it were a garde. Daniel in times paste sawe thinges not muche vnlke these in the. 7. chapt. Certenly they stande like ministers and seruitors, ready to do seruice. Angels are sayed also to be about the godly vpon earth, & to attende vpon the saluation and ministerie of men. In the. 34. Psalm. Dauid singeth, he beyng afflicted called vpon the lord, and the Lord hearde him, and from all his troubles he delivered him. The Angel of the lord pitcheth his tentes about them which feare him (the lord) & he deliuereth the. And not much vnlke things you maye reade in the. 91. Psalm. And thou shalt here note, that those that be afflicted do cal vpon the lord, and not the Angels: And that the lord doeth heare, and deliuer, and for the working therof useth the ministerie of Angels,

The Angels also prayse Christ.

Of Angels.

Reade. 24. Sermon for lowyng.

as his ministers. And like as no man that is wel in his wille doeth reuerence, cal vpon, and worshipping the sonne, for that God by the same geueth great benefites to men. So no man honoureth, calleth vpon, and worshippinge Angels for that God vseth their ministerie in deliueying of men.

The nūbre
of Angels.

Now also he putterh the nūbre of Angels, but a certayne for: an vncertayne, thousande thousandes for: innumerable. He alludeth in the meane time to that saying of Daniel in the 7. chapt. Thousande Thousandes serued hym, and ten hundredeth thousande assisted him. Of a greate and innumerable armie we are woonte to esteeme the power of Kinges. What than shall we thinke of the power of our God, whiche is the God of hostes, and whome not only innumerable legions of Angels, but all creatures serue? And what an excellent prayse is it, whiche is souge together of so many blessed spirites?

For after this, the proper durtie or office of Angells is touched: They singe prayse to God, and comēde the labo of God, and that with a lowde voice. It shal not greatly wheter with a lowe or an high voyce thou singest prayse to y^e Lord: but for as muche as they that crye with a lowde voice, are for the moste parte sore moued, as ouerwhelmed with great sorrow, or with great gladnes reioysing, therfore shall we prayse God with a lowde voyce, in case with a stout spirite, and with the inwarde affection of the harte we shall prayse God.

The Hymne
of the An-
gels, sayde
in a prayse
of Christ.

The aungelical Hymne is now annexed, which accordeth in al thynges with the Hymnes of the Beastes and Elders. For they celebrate the lambe, that is to saye the sonne, which as he is the sauour alone, so hath he deserved to receiue all power and gloyp, & to gouerne al thynges: as is sayed before. And seuen thynges do the Angells attribute to the labo, that is to Iesus Christ our Lord, on the right hande of the fether. First δυνάμειν, power to witte godly, almighty, victorie, and conseruatue. Of this I spake also before. Secondly πλοῦτον riches. For he is riche, as the Apostle sayeth, for al that cal vpon him. Rom. 10. And Primasius: Christ him self, saith he, is the treasure of al good thynges, &c. For schadda, the sufficiencie of al goods of the minde and body: And if it

be lawfull to attribute a prophane worde vnto God, he is verie Saturne, fulfilling al creatures. And sins the Angells do so comēde Christ, who woulde thinke, that men should so scape to themselves, as though they themselves could fill their owne desires? Than they attribute to Christ wisdom, to witte godly and great. For the sonne is the wisdom of the fether. Wherof treateth Salomon much. By this wisdom can he rule al thynges by most agreeable and best gouernment. Who shall saye? Thus it should haue ben done. The wisdom of God hath most goodly & wel made al thynges from the beginning, so that our reason can iustly blame nothing: what thing shall we blame than now in the vniuersal gouernment of Christ? They ascribe vnto Christ also strength to execute verely such thynges as he hath most wisely ordeyned, finally strength to defende his, and to subdewe the aduersaries. For he is almighty. Such thynges as follow, honour, gloyp, and thankes geuing, are declared before, what they be, and of what force: sayng that the thing he called first ευχαριστία he calleth now εὐλογίαν, blessing, prayse, and geuyng of thankes.

This Hymne sayed in the praise of Christ, teacheth that Christ is verie God, of the same substance and coequal with the fether, greater than Angels, yea the Lord of Angells, whom the angels themselves also worship, as S. Paul in the 1. to the Hebr. hath declared. Here than are confuted who so euer preferre Angels to Christ. The heretikes are confuted that are called Angelical, to witte worshippers of Angels. The angels themselves do here reproue their errour: that not without cause they are accounted of S. Austen amongs heretikes. Of riches, gloyp and honour be dewe to Christ alone, and that he excelleth them, wherfore are the same communicated to creatures? Otherwise we admonish all godly, that they thinke highlye of Angels, and acknowledge and maruel at the benefites of God in them: and that we loue the same as brethren, and seloues, and coinheriters of the same saluation: much lesse contemne or blame them. Wherof I wil speake more at an other time.

Hitherto hath he recited the excellent prayses, the Panegyricall verses or Hymnes of the excellent creatures of God,

The praise of those Elders in dede especially and generally of al, mores
agreement ouer of Kungelles also, sayed vnto Christ our redemer and
of all crea: prince. And yet not with these contented he addeth mo: ouer
eures, to e in the fift place, the agreement, and prayse, and submission of
glozy of al the creatures in the world, to the intēt that if haply we be
Christ.

not moued with the excellent example of the excellent crea-
tures, Elders and Kungelles, norve at the laste we might be
abashed, whiche see all creatures of their owne accord to do
their duetie. For manne sins he is Lord of all, and all thing
were for him created, howe I praye you shal he offende mo:
hapnously agaynst God, whiche hath made him Lord o-
uer all, than if by his hardenes, ingratitude, and malicious-
nes he not only doeth not his owne duetie: but is rather in-
feriour to al creatures: as he whiche alone contendeth with
God, and attributeth not to him dewe prayse. Therefore
doeth this example greatly excite man, that he should sub-
mitte him selfe vnto God, and geue God the whole gloze:
and in no wyse stryue with God, nor complayne of any
thing. But marke I praye you with howe diligent adiu-
sion of thinges he compriseth all creatures, excludeth none,
the Deuill only excepteth, what time he racompteth the
creatures that are in Heauen, whiche are in Earth, whiche
are vnder the Earth, and in the Sea: finally he addeth, and
all that be therein. Therefore if all thinges created doe cele-
brate and worshipping him that sitteth in the Throne and the
lambe, and submitte themselves vnto him: is it not a shame,
pea and a foule shame, that manne alone, Lord of all, should
reualte to the sworne enemy of God, the Deuill, & with him
to erposulate with God, to raite and blame and finde faulte
with his iudgements and gouernementes to complaine of
his workes and will?

Both alre You maruell, I wote well, howe al creatures, spms many
atures can of them be voide of reason, and insensible can prayse God.
praise god. Howbeit this figure prosopopeia that is the sayyng of
persones is very common with al the prophetes, and chiefly
with Dauid, prayse ye him Summe and Moone, sayeth he,
praise him ye bright starres. Prayse the Lord from the earth
ye Dragons and all depe places, fire, hayle, snowe, Ice, &c.
And by suche maners of speakyng the Prophetes would
incurage

incourage and stire up men to prayse God: sayng that crea-
tures whiche haue no life, do after their maner prayse God,
see that you after your maner doe prayse God in hymnes
and spirituall Psalmes. And in dede Dauid sheweth a plaine
reason, whie he commaundeth bodie that haue no life to
praise God, let them praise, sayeth he, the name of the lord,
whyle: because he commaunded, and they were created. No
though he should saie: they be his creatures, and in that they
remayne yet, they haue it of him: therefore lette them make
the name of God glorious, as of their maker and preseruer.
And he signified also the maner of praising, where he addeth,
he hath ordeyned them, that they should indure for euer: he
gaue them an ordinaunce, neither is it transgressed. No if he
should haue sayed. Where they neglecte no parte of those
thinges, wherunto they are made, but are ready in their place,
order, and time, and do their duety exceddingly well, do they
not preache vnto men the wonderfull wisdom and power
of God? For in an other Psalme also dauid sayeth, the hea-
uens shewe forth the gloze of God, and the firmament de-
clareth the workes of his handes. &c. Thus I saie the crea-
tures with out life do praise and comende the name of God
vnto men, what time they are moued, worke wonderfully,
and obediently do the thing were vnto they are appointed.

The hymne of al creatures, like as that was of the beasts, In hymne
and Elders and Kungels, is here also trimmely described, al sayed vnto
though brieely. But where it hath nothing, that hath not be Christ of al
declared before, I wil not by oft repetyng and speakyng the creatures.
same thinges, molest and werie the gentle hearers. Howbeit
that one thing seemeth chiefly to be obserued, that they ioyne
him that sitteth in the throne, and the lambe together, so ac-
knowledging the sonne to be coequall with the father, and
they both to be worshipped with like honour, and with like
praises to be celebrated and comended. They attribute pecu-
liarly to the lambe Empire or kingdome, for that he receiued
the boke of the father, as is declared before: to wit al power,
and authoritie to gouerne al thinges.

The foure beasts singe to it Amen, eyther so confirmyng
the hymne of the creatures, or thus declaring their consent
with them. To the intent we should with one minde praye
together

together and prayse God blessed for euermore. With these are mozeouer confuted the desensions of men. The Lord alloweth the concord and agreement of menne, and requirerth utterly, especially in prayers and godly prayes. For he commaundeth in the Gospell to laye downe thynne oblation, whiche thou wouldest offer, in case thou darst remembre any disorde betwixt thee and thy brother, to goe vnto him, and to renewe amitie, and than to retourne to thine offering: which in the prophetes is called an abomination, in case it be offered of myndes possessed with rancour and mallice, &c.

The elders
worshippe
agayne.

Finally the elders sal doune agayne and worshipping him that liueth for euer, doubtles that by their ofteworshipping al we in earth might be moued vnto obedience. For if these thinges be done in heaue of the blessed spirites, what I praye you is mete for vs to do here in earth? And marke, that they are sayed to worship him that liueth for euer, who neuertheless fell downe firste also befoze the lambe, and befoze the Throne, out of the which the spirite proceded, and wherupon sate he that sitteth: wherof we gather, that the Father, the sonne, and the holy Ghost, are in dede distincte in persones, yet these three not to be three Gods, but one God liuing for euer. And verely this notable vision and treatise maye be in the steade of a moste effectuell remedy agaynst sondy poysons of heresies, especially of the Arians and Seructanes, or rather perdetanes, mozeouer agaynst diuerse and curiouse disputations and temptations touchyng the workes, iudgements and prouidence of God. If we be wise, we will obediently submitte our selues to the liuing God with all the creatures and Sainctes of God, worshipping him, and with the Prophet cryng: thou art iust Lord in al thy wayes, and holp in al thy workes. Thou hast created vs, al thinges are thine. Thou gouernest al thinges in best order. Thou lovest man. Thou hast geuen vs thy sonne. Thou by thy sonne our redeemer gouernest al thinges vprightly.

We worship thee the father, the sonne and the holy ghost, one very god. To thee is dewe the kingdom, honour, and glory for euer and euer. Amen.

¶ Two

¶ Two seales are opened, and the directe course of Gods worde is, and a cruel course of warres against the disobedient.

The. xxx. Sermon.



And I saue when the lambe opened one of the seales, and I heard one of the foure beastes saye, as it were the voice of thonder: come and see. And I saue, and beholde a white horse: And he that sate on him had a bowe, and a crowne was geuen vnto him: And he went forth conquering, and to ouercome. And when he opened the seconde seale, I hearde the seconde beast saye: come and see. And there went out an other horse that was red, and power was geuen to him that sate there on, to take peace from the earth, & that they should kill one an other. And there was geuen vnto him a great sworde.

The. 6.
chapter.

Hitherto hath thapostle prepared the auditours to heare with a quiet minde, the iudgements of God and fatal destenies of the church, and patiently to beare all aduersitie, and that we should worship him in al thinges, and geue glory to his name: consequently he expoundeth in a most goodly order the iudgements of God, and destenies of the Church, shewyng how the sonne of God gouerneth the ordenaunces of God and his eternall prouidence. And this is as it were a Prognostication for all tynes and Ages vnto the worldes ende. For we shal not thinke that here are rehearsed only the actes of one age or two, but of al. And first al thinges are generally described by partes, afterwarde particularly, when we come to the opening of the seueth seale. The spine is, the lord sendeth forth the preaching of the truth vnto the world, which when men refuse and dispise, they are distroyed with warres,

continual
prognostic-
cation of al
tynes fro
the birth of
a hart.

Q. iii.

warres,

warres, and other calamities innumerable.

Attentive: But before al thinges S. Iohn is excited (and in him all we) to be attentife. And one, that is to wit the first of the beastes doeth excite him. One of the Sabbath is set for the firste daie in the weeke, that same is verely the sondape. The voice of the beast is like vnto thonder. Wherby is signified that here is treated of greate & most weighty matters. For most great and terrible thinges followe, whiche shalke the whole world. Therfore let vs not plape the slepy sluggardes, let vs not be blinde and deafe. Doubtles the sloughfulness of our time is such, that we little consider the workes of God and what is done in our time. The storkes, swallows & Turtles, and the rest of liuing thinges passe vs, which ful wel obserue their time. Therfore are we here wel stirred up, that we shuld not be slouthful, but should marke what thinges are declared and shewed vs of the Lord.

The firste And when S. Iohn had diligently marked what was don, he seeth the lambe, Christ I meane our redemer, open one scale, that is to saye the first: And streight wayes came forth a white horse, on whom he that sate, had a bowe bent, and an Arrowe in it. To him was geuen a crowne, and he went forth conqueriug, that he might ouercome. This is the vision: the exposition wherof is easie. For the Lord sayeth, that he will declare the desienies of the church.

Horses: Horses of sondry coulours are also brought forth of Zacharie in the .i. chapt. And thei signifie the variable course and state of the people of Israel. The white coulour is consecrated to Innocencie, puritie, victorie, and felicitie. Therfore by the white horse is signified the lucky vtterance of Gods word, or prosperous preaching of the Gospel. For vpon the horse sitteth a horseman, which guideth the horse, & hath a bowe. Certenly Christ doeth prosper the course of the preaching of the Gospel. And the .45. Psalm. doeth attribute to the same shaftes or Arrowes. For he striketh his enemies far of, and bringeth them into his subiection. Briefly with the worde of his mouth he subdued to him self people and nations. Esay in the .49. bringiug in Christ speakiug, sayeth: And he put my mouth as a sharpe sword, the shadow of his hande couered me, and he put me as a piked Arrow, he hidde me in his quier.

quier. Through Christ therfore proceedeth the preaching of the word, he geueth strength to the preaching, he shalke his bent bowe. What force so euer the worde hath, that same is whole deuote to the hoysman.

To the same is geuen a Crowne, to witte a kingdom and all power of rulyng. For Dauid propheciug before sayed, the Lord shall sende forth the rod of his power out of Sion, to rule emonges thine enemies. Moreover there is geuen him a crowne, that he make crowne suche as serue him faithfully. And it is a phrase of speakiug, and he wente forth conqueriug, that he might ouercome: for that whiche is, he that went forth is a conquerour, and to this ende went forth, that he might ouercome. For it signifieth that Christ will auance the preaching of his worde through out the worlde, no manne beyng able to resiste, and euen in dispite also of hel gates. For the worde of the Lord endureth for euer.

And this place teacheth, that the Church shalbe alwayes in the worlde, & likewise alwayes the trueth preached, though the enemies bowelles burst. But if we reade ouer the story of the Church, we shal better vnderstande al thinges, and shall perceiue that this Prognostication hath alwayes ben moste certayne. Christe was ones through the ministerie of the worde shewed to the worlde by the Apostles, and the matter proceeded moste luckely, howe muche some euer the most mightie of this worlde resisted the same. The thing is wonderfull, in case those fure hondyeth yeres be considered, whiche immediately after the incarnation of our Lord are accounted. In them wente forth the conquerour that he might ouercome: And ouercame in dede, the whole worlde receyuiug Christ, and worshipping him. Since those yeres, as before also, certen sedes of errours began to be sowne abroad. The Bishoppes began to contende for the supremacie, and who should be the vniuersall head of the Church in earth: They began to reason of the vse of Images in the Church, and broughte them into Churches in dede, as also they called the Bishoppe of Rome the supreme and generall head of the Church in earth. And mightie Princes, and in a maner the whole state of learned menne conspired in

crowne.

That the church shal be alwayes and the preachinge of the word.

these opinions: but he hath vanquished, which wente forth, that he might vanquish. He had in his church innumerable, whiche bowed not their knees before this Saal. A thousand yeres after the incarnation of Christ, the Bishoppes began to prophane to pollute the lordes supper: and other unfild doctrines of faith: but what I praye you did they prouable by so many counsels, determinations, and inducours most earnest: he that wente forth to ouercome, hath ouercome. That white horse hath stoutely invaded to the saluation of many. For how great battels in these last five hundred yeres the godly and learned men haue susteyned against the Popes and Bishoppes, stories beare witness. At this daie also appereth throughe out the whole worlde, howe luckely yet that white horse goeth forward, which hath pearced euennill our time. The Gospel is belued, neither can that faith be extinguished with any waters or fires.

Thou makest exception, that they were heretikes whiche relished the bishop and See of Rome in these 500. last yeres, as Bertrame, John Scot surnamed Dunse, Serengarius, Arnoldus Gzriamus, Waldo Wicleffe, and Husse, Luther, and Zwinglius, and such other men of the same sorte, more ouer certain of these were ouercomen also, and put to death by the Pope. I answer, that as men they might erre in many thinges: but in those thinges wherein with the Scripture they consente agaynst the See of Rome, I affirme that they erred not, but saved the trueth. Whereupon it is certaine that Christ ouercame by them. What time Micheas, Helias, Zacharias, Amos, Ieremias and others preached by the worde of God agaynst Idols and worshippers of Idols, they were also condemned for seditious and heretikes: yea and certain of them were taken out of the waye: but was the veritie vanquished? Antichrist is saied that he shuld haue good fortune, and that he shoud punish & afflict the strong, and the people of God: but men being ministers may be oppressed, the ministerie neuer decapeth. S. Paull saith that he is bounden for the Gospels sake, but the Gospel not to be bounden. They forsoe hath he ouercomen hitherto, and shall ouercome still, which wente forth that he might conquer. Then stumble vpon this conquerour as at the stone of offence, who so euer, and what

what so euer they be, whiche seke to interrupte the playne course of the Gospel.

Moreover what time the seconde seale should be opened the seconde beast, to witte the Gre or False exhorteth agayn S. John to attentiuenes, and that we should consider what is propounded vnto vs. And now cometh forth the red horse, whose colour is somewhat like fire: there sitteth also on him a rider, to whom power is geuen to disturbe peace in earth, and that menne should kill one another. For there is geuen him a great sword. The red horse signifieth the state of warres, full of fire and bloud. He that sitteth on this horse is Mars, or rather the father of lies, I meane the Deuil, whiche was a murderer from the beginning. He gathereth to him the drugges of men to make ciuile commotions, for the warres, destruction, firing, slaughter, and desolation. You see from whence the breaking of peace is, whych God hateth. And we heare howe it is geuen him: Marke geuen, by the iuste iudgement of God to be permitted, that troubling all peace, he should take it away, and set menne together by the eares, that one may wounde and kill another. For so we reade in the 1. of Iob, howe Sathan had power geuen him of God agaynst Iob. Vnto bloudy soldours is geuen a great sword, great power to hurte, a wonderfull force of fighting: As also Nahum expoundeth it. Rather is it a rare thinge in the scriptures for Monarkes, tirannes, and mightie men of warre to be called, a sword. For so Ezechiel called Nabuchodonosor: and Esaye called Simelech king of Assyrians a whetstone.

And the chiefe rightuousnes is, to geue euery man his owne. Therefore this place doeth iustly ascribe that which is good vnto God, and that which is euill to the Deuil. But, thou saiest, if God permitte, the same that he doeth not prohibit he doeth. He prohibiteth not warre, for because iustice wil not suffer him so to doe: but he commaundeth him by warre to punish the wicked, and to rise the good: but in permitting warres God offendeth nothinge, saying that for moste iuste causes he permitteth the same. For they would not embrace peace offered them by the preachers of the Gospel, therefore were they worthy to be inuengled with warres. The Jewes knew not the daie of Christs visitation, therefore were they

The second scale is opened.

Calamities of warres.

God is of good things the deuil author of euill.

worthely visited of the Romanes and destroyed. And this thing is in the world perpetuall, that they that wil not obeye the Gospell, muste obeye the Captayne of the warres: they that wil not heare christ, must heare Antichrist. Thou mayest not contende with God, whie he doeth this, and permitterh that. Worship God rather, as thou hast ben taught in the .4. and .5. chapt.

Let vs peruse ouer stories, and see and suche warres be not founde, wherein men haue slaine themselves with mutuall woundes, and haue killed one an other like beastes. If you wil reade Hierodiane, Orosius, and other good historiographers, you maye finde that the Romane Emperours haue ben troubled with moste greuous warres, for none other cause, than that they refused peace offered to them by the gospell. For none other cause was Rome it selfe at the last taken by the Westgothians, of the Eastgothians burnt and destroyed. The lord had geue them Christen Princes: but they loued more Idols. For Simmachus gouernour of the cite was so bolde to require a restitution of Idolatrie. I speake nothing now of Achila, nothing of the Persian and Affricane warres. And what time there was a wonderful strife among the Bishoppes about the supremacie, the Saracenes sprang up and became mightie. After the Thousande yere beganne the holy warre, whiche as it was most bloudy, so was it of longest continuance. Neuer any suche warre was made in al the world. Boniface the .8. instituted firste the yere of Iubilee, a moste wicked manne, who also did exhibite him selfe to be sene of the people both Pope & Emperour. But the same yere of a thousand and three hondreth, wherein he did these thinges, arose up in Asia the whippe or scourge of God Otoman, the original of the Emperours of Turkes which reigne at this daye. For so when Salomon buyled places of Idolatrie, his enemies sprang up, which wonderfull yered and afflicted the kingdom of Salomon. What warres are made now a dayes, and what be the causes of warres, al wise men do see. We wil not receaue the peaceable gospell: It is reason therfore, that the Turkish Armies should invade vs, that we maye both fele Antichrist to be a stout warrior, and maye al abhorre and deteste him.

But

But what other thing remaineth here, than that being conuerted to God through Christ, we maye serue the lord in sincere fayth, and holy puretie: for except we conuerte, the are is layde at the tree roote, &c.

Here is opened the .iii. and .iiii. Seale, and is declared what the world shall suffer of hunger and Pestilence.

The. xxxi. Sermon.



And when he opened the thirde Seale, I hearde the thirde beaste saie: come and see. And I behelde and lo, a black horse: and he that sate on him, had a paire of Balances in his hande. And I hearde a voyce in the middes of the foure beastes say: A measure of wheate for a penny, and three measures of barley for a penny: and oyle and wine see thou hurte not.

And when he opened the fourth Seale, I hearde the voice of the fourth beast say: come and see. And I looked, and behelde a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was geuen vnto them ouer the fourth parte of the Earth, to kill with sworde, and with hunger, and with death of the beastes of the Earth.

Christ exalted aboue all thinges, and Lord of all in heauen and in earth, openeth the scales of the booke diuine, that is to wiete disposeth and gouerneth with great rightuousnes the ordinaunces and iudgements of God: and firste in dede he geueth a prosperouse course to the preaching of the gospell, sendyng alwayes faythfull ministers preaching the Gospell of the kyngdome of God, peace, and con corde. But for asmuche as euill men do contemne the Euangelical peace,

I repented

they

they are certainly worthy to be molested with cruel waeres. Therefore the lambe openeth the second seale, and there rushe out cruel waeres, slaughters, seditions and robberies.

Attention.

But before the thirde Seale is opened, the thirde beast resembling y^e countenance of man, exhorteth vs to take most diligent hede: that when we see these thinges come to passe whiche are here spoken of before, we shoulde consider from whence they come, and so: what causes they are sente, and that they maye be tourned away by deuere repentance. Letten referre these thinges absolutely to chaunce and fortune, some agayne to the naturall causes, of God, and the diuine opetation no respect had at al: Where we knowe that God vseth naturall causes after his good wil and pleasure. Let vs watch therfore, loke and consider, and knowe that the righteous God worketh al thinges for the saluation of the cholen, and the ouerthrowe of his enemies. That blache horse with his rider, shewing a balaunce in his hande, signifieth the unfortunate or: sorrowfull time of scarsetie, famine and penurie of al thinges. For it is a worthy and a cōdigne punishment, that they that do nothing esteeme y^e bread of life, nor haue no consideration of the foode of soules, but both relect it themselves, and by their tirannical proclamations bringe to passe that it is not receiued of others, finally whiche for the bread of life do spoyle the godly of their goodes, and most wickedly waste the same in all kinde of riot, should be driuen to buy thinges necessary at excessiue prices: yea and can not finde thinges necessarie, but should pine for: hunger. We knowe that the black colour is vsed in mourning and heuineesse: and that when the flesh and bloud are consumed for wante of meate, the skinne groweth blacke and euill fauoured: and therefore this horse is blacke.

The black horse.

What 3p. gon 19.

The rider of this horse holdeth in his hande a balaunce: for, with two scales hanging at either ende of the beame, which we call a paire of weightes. Metas saith that a balaunce is a token of right and equitie. For thou hast sene, saith Dauid vpon thy Throne whiche iudgeth righteousness: therfore is a balaunce the iudgement of the iust iudgement of God. Metas hath not alledged these thinges amisse, howbeit we ought rather to preferre the exposition of S. John himself.

selfe. For a voice is hearde from the middes of the beastes, which expoundeth to vs the ballaunce. For it soundeth, a measure of wheate for a peny, and thre measures of barley for a peny. And this measured called Choinix, signifieth a diet or dayly meate: as Erasmus hath in his prouerbe, sitte not vpon thy measure. The same in his annotations vpon this place: Choinix, sayeth he, is a measure of wheate, or: thre breadcorne, which is sufficient for one dayes meate. Budens thinketh that it wapeth, iiii. pounce, Pollux. iii. The worde therfore signifieth, that a very little meate shal coste a great price, and yet not to be gotten for monie. Whiche chaunceth in the time of famine. What the Romane peny is worthy Budens sheweth: we vnderstande by it playnly a great price. Therefore two thinges are signified, scarsetie or: deeth of corne, and famine. Dearth reifeth the price beyond reason. Famine hath nothing to vie, though he hath neuer so muche monye liuing by him: but hongreth, waunterh, pineth, and at the last miserably, consumeth to naught: wherein verely dearth and famine do differ. The Germanes discernen them by seuerall wordes calling dearth scarsetie, and famine, hunger. Yet are they for the most parte indiuisible.

And we reade in the olde storie of the Bible, that for the Dearth and contempte of the preaching of Gods lawe, and the bringing famine. in of a straunge kinde of worshipping God, the Israelites in the times of Helias and Heliseus were most greuouely punished with hunger and penurie. These thinges be plentifully declared in the. 3. booke of Kinges the. 17. and. 18. Chapt. Also in the. 4. of Kinges, the. 6. and. 7. Chapt. Moreover in the time of the Emperour Claudius, whilest the Apostles preached the Gospel faithfully, and the Iewes and Gentiles stoutely repulsing it, famine moste greuouely afflicted the Romane Empire: whiche thing S. Luke reherfeth in the Actes of the Apostles. 11. chapt. Whiche thinges were done in dede before this reuelatio was to S. John exhibited. Sins that time the Historiographers recite sondry and innumerable famines, dearthes and penuries, in diuerse countries, sent of God for contempte of the truth. Naclerus mentioneth of a famine in the yere of our lord, D. xxxiv. wherein mothers also deuoured their owne children, What hath chaunced in our me-

moze in those warres of Miltan and els where, it is no nede to reherse. They be yet freshe in memory, and witten in the storie of *Galeacius Capella*. We felt some parte herof also in the yere of our Lorde. M. D. XXX. and the yeres following. The iuste Lord punisheth, and moze will punish the greate ingratitude, and contempte of his Godly worde: as he did in the destruction of Ierusalem, woulde God it woulde please the worlde moste blinde, through repentance to conuerte vnto God when he punisheth and with free and willing mindes embrace the worde of veritie: so should ther be moze felicitie and lesse miserie.

God for-
getteth not
his mercie
in punish-
ing.

Howbeit for a comfote at the ende of this Scale is added, and Oyle and Wine see thou hurte not. He nameth the kindes moste necessarie for the vse of manne, and meaneth, that God doth mercifully reserue some thinges, that be chiefly necessarie for mans vse, especially for the electes sake, that all should not perishe and pine in generall. Wherby we vnderstande that the Lorde forgetteth not his mercie, euen in the middes of affliction and plagues that he sendeth. Thus in times paste mynding to punish Egyp̄te and other nations with famine, he sent before Joseph, by whome he might preserue the house of Iacob, and other people innumerable. You see herein most clerely, that it is of God, that sometime the corne is blasted, and the vines and oliues perish: and to be of hym, that the corne increaseth, and wine also. So hath he also before protested in the lawe, *Leuitic. 26. And Denton. 28.*

the fourth
Scale is
opened.

The pale
horse.

We are comen nowe to the fourth Scale, at the opening whercof, and to beholde the operation, we are excited of the Eḡle, the fourth beaste. Of whome we haue spoken before ones or twise. And the pale horse cometh forth, in Greke *χλωρος*, whiche coulour resembleth withered grasse and herbes. Salomon in the. 12. Chapt. of Eccles. calleth the coulour apperyng in dead bodie, and their countenances, Golden licour. All Poetes call death Pale. And the rider in dede is expressely called Death. We vnderstande the course of the plage and of all diseases, and euen of death it selfe: whome hell followeth, that is to saie a pitte or a graue.

For

For School in Hebrew signifieth a pitte or a graue. But if you will nedes vnderstande it of the place of them that be damned, doubtles they be caried headlong into hel, so many as here with sickenes consumed, die with out fayth and repentance. Therfore hell followeth death rightly. But if thou hadst rather by hel vnderstande, a graue: it signifieth that all shal be ful of coarces and sepulchres.

And that in dede plagues and pestilences most mortal haue plagues & soze afflicted the Romane Empire, Orosius is wittenes in *disasters*. his seuenth boke in the *Actes* of L. Aurel. Verus and Decius Emperours, the most cruell persecutours of our sayth. *Enagius* in the. 29. Chapter, of the. 4. Booke of the *Ecclesiast.* stoyr telleth of a maruelouse plague that lasted about. 50. yeres. And all men knowe with what a pestilence and soden deatch Italy was wasted in the time of Maurice Emperour. And Gregoꝝ bishoppe of Rome. The time would faile me, in case I would recite out of histories al the plagues and calamities of all times. What is done at this dape, and hath ben done in our memorie, you your selues knowe besie. There are spronge vp newe diseases, whose names to our elders were neuer known. With these euilles and calamities God wasteth the worlde, and euer hath done to the intente that by plagues he might call vs agayne to repentance. Thus verely we shal iudge alwayes of calamities. If any iudge otherwise, they are not amended, therfore are they punished here, and after this shal burne in perpetual tourmentes.

To these mozeouer is added an other thinge also, and power was geuen them, &c. For when menne will not amend with simple Calamities, the euilles or plagues of God are doubled. The same are racompted in the lpe or *fourd scourges* against the incurable. der and nombre with the Prophetes, *Jeremie* the. 15. Chapt. and *Ezechiel* in the. 14. Chapter. For they be these, Sworde, Famine, Death or Pestilence, and beastes: so are they recited in the Lawe also. With these as it were sent in from the thir. partes of the worlde, God most rightiouse executeth his iudgementes.

And let vs obserue this chiefly, that power is geuen the of God to kil, and that ouer the fourth parte of the Earth. For

we

we learne, that God alone is he that quickeneth, and slepeth, and that he worketh the same most iustly by his instruments, finally that al his thinges are numbred and done in order. Wherupon he powreth out his furie vpon the thirde parte of the world. For he knoweth, whom he shuld punish, and whom he shuld merrily tenderly.

Misery.

Certainly stories testifie, how in desperate matters, when all thinges are brought to an extremitie of mischief, God hath brought in sword, pestilence, famine, & beastes, which haue plagued men. And ful aptly here doeth Aretas recite the wordes of his predecessour S. Andrew, Bishop of Cesaria out of the Eccles. story of Eusebius, in the. 9. booke. 8. chape. And verely with in the siue hundred last yeres, historiographers tel of many suche like thinges, and we haue sene some.

Therefore if we couet to be quitte of so great euilles, let vs serue God in trueth, and make much of his worde, which he hath sent to heale vs: And reason it is that such as receiue sounde doctrine, should be vexed with sondry diseases of soule and body, &c.

The good
are also
subiecte to
these euils.

You wil saye, but these euilles inuade also the best that is. So they doe indeede. Whie God permitteth this S. Austen sheweth at large in the first booke of the citie of God. Certainly to the godly al thinges tourne to the best. The theues suffered the same death of the crosse, that Christ did, and he as they: but the consideration of them is farre diuerse. The apostles and innumerable Martirs dye of the sword, likewise do soldours in the warres, but with unlike lot. The Godly are made partakers of the passion of the sonne of God. The vngodly are punished for their wickednes, and their suffering is without glo: yea rather this is the beginning, vlesse they acknowledge him that striketh them, of euercasting tourmentes, The Lord preserve vs from euill.

The fifth Seale is opened, and the persecution of the faythfull set before our eyes, and also the state of Martirs in an other world.

The. xxxij. Sermon.

And



And when he had opened the fifth seale, I saw vnder the Altar, the soules of them that were killed for the worde of God. And for the testimony which they had, and they cried with a lowde voice sayng: howe long tariest thou, lord, which arte holy and trewe, to iudge, and to auenge our bloud on them that dwel on the earth: and long white Garmentes were geuen vnto euery one of them: and it was sayed vnto them, that they should reste for a little season, vntil the nombre of their felowes and betherne, and of the which shuld be killed as they were, were fulfilled.

The fift Seale beyng opened of the lambe, he exhibiteth to our eyes, or rather objecteth to be sene the continuall persecutions of the church: and sheweth vnto vs diligently, what is the state of them which die in persecutions. Verely the Lord Christ sendeth forth ministers and preachers for the saluation of men. And they vnthankfull, ouerwhelme with al kinde of iniuries the faythfull messengers of God, and at length, most cruelly slay them. Of the which matter sins the talke of men emonges themselves is diuerse, the very some of God at this present doeth gallantly instructe his church, declaring what the godly shal suffer.

And first in expounding the same, we shal speake generally of the persecutions, wherewith aswell the ministers, as all the faithfull church also, is diuersely exercised. The lord Christ hath shewed vs before in the Gospel many thinges touching the persecutions to come verely that he mighte prepare the mindes of all the faithfull to battell and patience. The places be in the. 10. and. 24. of Matthew: In the. 12. and. 21. of Luke: in the. 14. 15. and. 16. of Iohn. And also the actes of the Apostles tel of many thinges, which the godly suffered in that most holy primitive Church, should he haue ben thought to haue

Of the per-
secution of
the church.

ben

ben well in his wittes, if any mā than should haue saied: hee of it appereth, that this apostolical church, is not the church, for that it is subiect to al the mockeries, iniuries and slaughters of al men: whie than doe we not acknowledge at this daye, that they are sowly disceaued, which measure the church by the outwarde peace and tranquillitie of thinges? *Paulus Orosius* in the .7. booke of histories racounteth ten greuouse persecutions, repesed agaynst the church fro the time of the Apostles until the emperor *Constantine*: which time did not fully accomplish the space of .ccc. yeres. The first was stirred up by *Nero*, a monstrouse man, wherof also *Tacitus* mentioneth in his *Chronicles*. This same rid out of the waie *Peter* & *Paul*, the most holy Apostles of *Christ*. The seconde destruction of the church brought in *Domitian*, which in the same his persecutiō most greuously afflicted both this our *S. Iohn*, and the whole church also: and when he was brought to Rome, banished him into the Ile of *Pathmos*. The thirde raised *Traiane*, wherof *Plinie* gouernour of *Asia* maketh mentio in the .10. booke of *Epistles*. In this was *Ignatius* an holy Bishoppe cast and deuoured of wilde beastes. And *M. Antoninus* verie molested the church with the fourth persecution, & consumed with fire *Polycarpus* a bishop most worthe. *Septimus Severus* moued the fift persecution, which *Eusebius* pouerfereth in the .6. booke of the *Ecclesiastical story*. *Iulius Maximinus* killed *Pamphilus* martir, and *Sextus* raged cruelly againste the church. And *Decius Traianus* beganne the seuenth persecution, and executed very many that professed *Christ*. And *Licinius Valerian* Emperour beheaded *S. Cyprian* the good Bishoppe of *Carthage*, and was the eight persecutour of the church. *Aurelianus verus* began the .ix. persecution, whiche he but litle auanced, for *God* most iuste toke him away immediately. But *Diocletian* and *Maximian* shed more christen blood, thā any other of the *Romane* Emperours. Heade I praye you the beginning of the .8. booke of the *Eccles. story* of *Eusebius*. Compare those things with our time, and iudge and coniecture what will shortly come to passe, and what our state will be. Persecutions are agayne renewed after *Constantine*, vnder *Constantius* and *Julian*. But the most terrible and greuouse of all haue boyled vp vnder *Antichrist*.

and

and haue indured now by the space of five hundred yeres and more. What is done at this daye, al the world seeth. The grounde is wete with the blood of *Martirs*. Which things *S. Iohn* foresawe.

And the causes of persecution do arise partly of the gouernement of *Christ*, whiche openeth here the fift Seale: and partly of menne. The Lord sendeth vnto his the Crosse and fire, to quicken suche as are slowe, and to make those cleane that are couered with ruste, and make fine the corrupte Golde. For so the Scripture defineth in the .11. chapt. of *Daniel*, and the Apostle, *1. Peter. Chapter. 4.* *Christ* therfore not to distroie, but to trie, permitteth very many things to *Tirannes* agaynst the Church. The godly men also procure to themselves the heauy hande of the Lord, whilst in dede they beleue rightly in the sonne of *God*, and depende only of him: but neuerthelesse are intangled with sondry and euill affections, and committe suche actes as not becometh them. This maye you see declared at large in the beginning of the eighth booke of the *Ecclesiastical story* of *Eusebius*, whiche I latelie alledged. And the *Tirannes* that persecuted had an other respect: as *Sinacherib* and *Antiochus*, than our Bishoppes and Princes haue at this daye. For these now are moued with the hatred of Religion, and are pricked forward of *Sathan*. They will haue in any wise their *Idolatrious* religion mainteyned, and the religion of the Gospel vtterly destroyed. They can not abide to haue their *Idolles* or other summes reprobued: for this cause are they mad at the faithfull and suche as frankly speake agaynst & blame their *Idolles* and wickednes. And thus doeth the persecutiō arise, boyle vp and procede.

The whiche when the faithfull see increase thus, and fele themselves sore oppressed, they marvel, howe longe the Lord wil winke at this. Many crie out, the Lord neglecteth his matters. The Lord seemeth to deale vniustly with his seruantes he seemeth vtterly to forget them. Neither is there any doubt but that many by murmuring offende the Lord greuously. Now therfore are we taught, that we might haue hope and patience.

And at this present Heauen is opened to vs, and shewed

Antichrist
in persecu-
tion.

The sum of vs to beholde, where as be the soules of them that are slaine such things in persecutions, and what is their state is declared: moreover, as are opened to vs in this state.

that God forgetteth not to be reuenged: whie also he differeth the same and how long. These things are spoken to the consolation of al the faithfull, that are now afflicted with persecutiō. Forre other things are exhibited here vnto vs, than painters instructed or rather corrupted of with monkes and Freres set forth to vs: to wit a great company of Monkes and Nunnes couered in heauen with our ladies coule, as though the greatest parte of them should be saued. S. Iohn sheweth vs neuer a Frere, but rather many martires, whom the Freres at this daue make before other men. Wherefore, as of the doctrine of veritie we shal learne, what state of degree is most plentiful in heauē, not that we should thinke no man but only Martires to be saued (for so many as truly beleue in Chrise, and crucifie their flesh with the concupiscences of the same, shal be associated with holy Martires, and reioyse with Chrise for euer) but that chiefly the holy Martires are saued, whome the madde world supposeth to be lost.

Soules separated from the body be immortal. But al things here must be examined of vs most diligently. For this place as it is most manifeste, so is it full of most holisome doctrines. First S. Iohn seeth, and sheweth vs as it were pointing with his finger, the soules, & that of those that were slaine, to wit the spiritual & immortal substances, which the body being lost and consumed do remaine a liue. The body may be killed, the soule can not be killed. Whiche our Sauour hath liuely expressed in the. 10. of Matthe. In the 12. of Luke, he saith: be not affrayde of them which slepe the body, and after this haue nothing that they can do more, &c. Therefore tiranes might wel kill the bodies of Martires, they had no power ouer their soules. This place witnesseth manifestly, the soules of men not only to be immortal, but also liuing or watchful, not sleppng to remaine & liue in heauē. For there be that thinke the soules departed from the body to slepe: which thing is most vayne.

The cause maketh martyrs, not the punishment.

Nowe also the cause is shewed for the which the Martires are slaine: for the worde of God, and for the testimony that they had: they were not put to death for their wickednes or euill doynge, but for the true religion, wherby they con-

fessed

essed and preached that word of God, which was in the beginning, and was made flesh: and the Gospell which they had committed vnto them, the testimony of God and eternal life, which also they ministred and preached. Of the word of God and testimony of Iesu Chrise I haue spoken in the first Chapt. For no other cause at this day are slaine innumerable of Bishoppes, Kinges and princes. If they were aduocaters, vsurers, blasphemers, & wicked doers, they should be in some estimation: nowe where they professe the onely sount of God, and preache the Gospell, they are murdered without mercy. Here haue we also certainly defined, who be very Martires in dede, not they that suffer tormentes: but they that are tormented for gods word. For the cause maketh the Martir.

But where are the soules of them that are slaine for the word of God shewed vnto vs? vnder the Altar, the Altar is after in the. 3. chapt. set in heauē, before the throne of God. Therefore the soules of al Sainctes are in heauen, before the Throne of God, which was also signified before in the Tipe of the. xxiij. Elders. The Lord hath sayed also, where I am, there shalbe also my seruant. But the Lord is in heauē: therefore the soules of the faithfull, whose bodies haue ben slaine, or buried without slaughter, be no where els but in heauen. Nevertheless it waunteth not a singular misterie, that they are layed vnder the Altar, as vnder a shadow, through whose benefite the soules may be wel at ease. I told you before, and here againe repete, that the altar signifieth Chrise. For he is also the golden altar, intercessour, and propiciation for our sinnes. For the propiciation and mediation of Chrise we are receiued into the Joyes celestial. And Chrise is our life & saluatiō. Under him we lie hidde, as vnder a couer or a shadow. Thomas of Aquine expounding this place of S. Iohn: by the altar, saith he, is signified Chrise, in whom and by whome we should offer to the father, what good so euer we doe: and through him is made acceptable, what so euer is pleasaunte to God. Under this Altar, namely vnder chrise, be the soules, not only in the state of life, (to witte whilest we liue here in earth) but also in the state of our countie (to wit in heauē) as vnder him of whome they are couered, as vnder a shadowe

P. iiii.

against

Where the place is of the soules slaine for gods word.

The soules vnder the Altar.

agaynst all euill. Thus sayeth Thomas. But I suppose that there is an other thing also signified, that martires are made conformance to the Altar, that is to the passion of Christ, and therefore to reste now vnder the Altar Christ. For they that are pertakers with him in passion, doe communicate also with him in glory. For like as the bosome of Abraham, is called a receptacle, and that porte and hauon of Saluatiō, into the whiche the soules of the are receiued, which had the faith of Abraham: so do we vnderstande the altar to be a place of blessednes in heauen, wherein they rest, which with true faith haue acknowledged Christ the altar, propitiation, sanctification and satisfaction: and haue moreover in suffering offered them selues to God in Christ, through patience, an acceptable sacrifice to God. Vnder this Altar was gathered the first martyr Abel: and after as many as haue died for religio, and shal begathered, who so euer in bearing the crosse: through tribulation enter with Christ into glory.

The altar
and bosom
of Abraham.

The lastes
crye vnder
the Altar.

Now is also declared what they do vnder the Altar. The very martires I saye, crye, not the beastes, as they haue done hitherto: and they crie out with a lowde voyce. No man shal imagine, that the blessed soules in heauen doe complaine, be sorrowfull, doe accuse and be troubled. These thinges are sayned to an other ende, to the intent we should gather thereof, that God forgetteth not his, that he putteth not out all reuengement, that he seeth, feleth, and regardeth the iniuries and deathes of his seruantes. Where the vengeance followeth not immediately, God is thought of many to slepe, and to haue no respect vnto his. We heare therefore, that the holy Martires crie, and that with a lowde voyce. He appereth to haue alluded to that same in the. 4. of Genesis. The voyce of thy brothers blood crieth vnto me, to witte for vengeance. For the Diuines call ceeten sinnes crying, as those whiche are red in the Scriptures to crie vnto God, as is at this present the shedding of blood: the sinne of Sodome, in the. 9. of Genes. the oppression of widowes and orphans, in the. 22. of Exodus, wages for worke deteyned, Deuteron. 24. and James the. 5. How longe so euer therefore God differeth vengeance be it neuer so many peres, yet is not the blood

Crying
sinners.

of the iuste forgotten before God. S. Paule in the. 12. to the Hebrewes crieth out and sayeth, that the blood of Abel speaketh. In the. 18. of Luke the Lord sayeth, that the afflicted do crie bothe daye and nighte for deliuerance. Would God they would wauegh these thinges, whose feete are swifte to shed blood. God would not in times past be mercifull to his people, for that much innocent blood was shed amonges them by the meane of Manasses they kinge: as appereth in the. 4. booke of Kings. Therefore dere brethren let vs consider wel at this daye, what we doe, and let vs not shed rashly innocent blood.

Certainly the wordes are expressed of S. Iohn, whiche Whether the Martires cried to the Lord: howe longe, saye they, Lord, Sainctes in whiche arte holp and trewe, &c. They put God in remembrance, not as ignorant, or inconstaunt, but as knowyng, heauen deserveth
and moste stedfastly mindefull of holines and truth. For in asmuche as the Lord is holp, he hateth all prophane and uncleane persones, and spareth them not. For as muche as he is true, he mapnteyneth and defendeth his chosen, and punnisheth and oppresseth his enemies as he hath promised by his worde. Sins therefore thou arte suche, saye they, O God, why doest thou not iudge, and auēge our blood, of them which in earth, as in their kingdome exercise tyranny, and oppresse euery good man? All this signifieth none other thing, than that God for his owne sake, whiche is holp and true, will neuer forget the iniuries of his seruantes. Therefore we vnderstande these thinges to be spoken by a figure called Prosopopeia: that is the sayning of a persone: not that the Sainctes in heauen do expostulate with God, but that we by suche a figure might vnderstande that God hath care of Martires, because he is holp and true. S. Iusten in the. 68. question vpon the newe Testamente: Seynge the Lord, sayeth he, hath taught vs to praye for our enemies, what is the cause that the soules of those that are slayne crye out as doeth the blood of Abel, and require that they maye be auenged? And he maketh answer: Sainctes be not impatient, that they should vrgē that thing to be done now, which they know shal come to passe in the time prescribed, which neither can be prevented, nor yet delayed: but by this saying he

woulde therw, howe God will auenge the bloud of his seruauntes, leest by cause he semeth now so patient, that wicked warre shuld be thought unpunished, which is made against the Sainctes: that both he might driue a feare into them that persecute the seruantes of God, and might also exhort the sufferers vnto patience. Thus sayeth he. And this in dede semeth the playnest sense of al others, especially if we consider the things that follow in the lordes answer, and it was sayd vnto them that they should rest, &c.

Sainctes, not incensed with carnal vnderstanding.

Primasius Bishop of Vtica expounding this place of S. Iohn, it is not to be thought, saith he, that the Sainctes are incensed with a carnall vnderstanding and stoutenes to be auenged, sins we knowe that throughe the aboundaunce of charitie the very enemies are of the also in this case beloued: but it is euident that they prayed agaynst the kingdome of sinne, and to haue earnestly desired the other thinges of that kingdome, wherof we saue, thy kingdome come. For it is not lawfull, to thinke that they woulde couet any thinge agaynst the pleasure of God, sins their desires depende vpon his will. And S. Gregoꝝ: what is it, sayeth he, that soules make request of reuengement, but that they desire the laste daie of iudgement, and the resurrection of bodiees slayne: Hecetis noteth here also out of the commentaries of S. Andrew bishop of Cesaria: moꝛeouer the Sainctes appere hereby to wishe for the ende of the worlde. Wherfoꝛe they are commaunded patiently to abide, vntill the accomplishment of their wetherne, lest they should be fulfilled with out them, after the holy Xpofile.

Будь.хд.

Wedgwood
is desired
the more

Howbeit Thomas of Aquine in the exposition of the Apocalypse sheweth þat vengeance is required of god two waies. First in dede with an euil and mallicious affectiō, which the Scripture doeth utterlly repressse. Secondely by a Zeale of rightuousnes, and after the wil of God is iudgement required agaynst them that be incurable. After he amerceth this, therfore do the blessed soules require vengeance of their enemies, albeit they intende it not chieflly, bicause of a Zeale of rightuousnes, and affection of godly loue they grudge, and also doeth god him self at the wickednes of the persecutours, who wyngue God him self, and selue co-hinder his religion.

And tourment such as worshipping him, wherfore they would haue their mallice and power at an ende. Thus farre he. But where as the Scripture euery where agreably witnesseth, that the sanctes in heauen are free from greues & affections, and to liue now a newe life moste farre from all payne and perturbatio, and that they haue submitted their willes to the will of God, whom they maye followe in al thinges, appoyning all his iudgementes, saynges and doynge, yea and reuerencing the same: I suppose we nede not to reason more subtilly hercof at this present, but simply to vnderstande, that by this figuratiue speache (as cryng is also els where attributed to the blood of martirs shed) is signified, that the blood of the oppressed shal neuer be forgotten of God, and that before him the iuste iudgement and vengeance is prepared, to be executed in his time against the enemies and cōtemners of God: but chieflie agaynst the persecutours of the worde, and the murderers of Sainctes. Which thing is moze fully declared by this that followeth.

For by the same that followeth such answer was made to the complainete of **Martires**, that we may understand what is the state & gloyp of saintes in heauen, which haue offered their bodies for the Testament of God: and that God hath not forgottē the blood spilt: but that he wil at length requite those blood shedders when he seeth time. But where he hath reserved this time to him self, when he wil reward the blood suckers, it is not our parte to inquire curiously therof: but rather to be in a readines, that if he will that we also should suffer for the Testimony of **Iesus Christ**, we should ruine speedely and cherely through afflictions vnto gloyp doubting nothing, but that we shall be ioynd to the blessed **Martires** in heauen, and that the iuste iudge in that daye wil render to al the enemies of God, the Church, and Gods woide, after their demerites. And albeit the time of persecution doe seme a woild to the flesh: yet is it here, and ris where in the scriptures called shorte. But these thinges muste be sene and considered by partes.

First doubles the state of foules in heauen is in all things
most fortunate. The which is figured by the white garitiées.
For the glo: p of blessed is signified, that are now in light, PE.

1st all part long and
fast, or known, not
for special long
joy (for the Angles)
Voyage and one (un-
likely) by 64.1

What was answered to him was tiresome requiring benediction.

The state
of souls
in heaven is
most happy

wherewith to comfort our selues as with the moste certayne sentences of God pronounced. First, that God is true and iuste: and therefore not to neglecte his, but to tender with faithfully care. And if he caste vs into any daunger or difficultie, the same verely shall tourne the godly to great profit. Whiche shall take vs awaye by tourmentes, that he deliuereth vs from euilles, from miseries, and corruption of this world, and redemereth for the same euellastignes. Secondly it is certen sure that God is iuste and true, that he will requite the wicked after theyr desertes. Agayne if he make meene fortunate in this worlde, that the same in dede apperteyneth to their destruction. Where he is slowe to punish, that is done through Gods long suffering: but that God recompenseth this slowness with the weightines of the punishment, in case they be incurable. Where as these thinges vndoubtedly are moste certayne, what remaineth there, but that we shoulde committe our selues and al ours to the Lord our God: he knoweth the time and meane wherby to anenge his, and to plague his enemies. To him be glory for euer more. Amen.

The sixte seale is opened, and the corrupting of the sincere doctrine is exhibited.

The xxxiii. Sermon.



And I sawe, when he had opened the sixte seale, and beholde there was a greate earth quake. And the Sunne was as blacke as a sacke cloth made of heere: and the Moone waxed euen as bloud: and the starres of Heauen fel vnto the earth, euen as a figge tree casteth from her her figges when she is shaken of a mightie winde: and Heauen banished awaye as a scroll when it is rolled together,

The

The sixte seale opened of the lambe, openeth vnto vs generally, and setteth forth to be sene of the eyes of all men, the corruption of the doctrine in the church, with this mourning & terrible effecte of the same. Noether is there any other thing sayed here in the sixt seale, as also in the fiue fourmer seales, than that which was prophesied befoze of the same our lord Iesus Christ in the 24. of *Matth.* that the Gospell should be preached through out the world: and how there should come waerres, famines, pestilences, & persecutions most greuous: and false prophetes, whiche should disceauie men, whom also they should drowne in moste greuous sorowes.

Neuerthelasse these thinges must religiously be expounded. For it is not to be thought, for that the lambe openeth the sixt seale, and the Sonne by and by waxeth blacke, that Christ is authour of the corrupte & euill doctrine. For Christ it is, that soweth in the fildes good seds, the hostile man soweth darnell: As the Lord him self expoundeth it *Matth.* the. 13. For Christ teacheth sounde doctrine by the Apostles and sincere preachers: which whē it seemeth vile to the world and can not please, of his iuste iudgement he leaueth the contentners to their affections, and as the Apostle *S. Paul* sayeth, he sendeth vpon them the efficacitie of illusion, that they may beleue lies, and so maye be iudged all whiche had rather beleue a lie than the veritie. And the seducing through corrupte doctrine, is a more hurtful euill, than are the bloudy persecutions. Dea and the seducers and false prophetes haue done more hurte to the church, than haue cruell tirauntes. Finally men are more greuously punished what time they are relinquished to be seduced of disceauers, than when they are objected to be come in peces of their murderers. Therefore is it a most greuous plague of god, and utterly to be abhorred, for the simple veritie dispised, to be deliuered to liying disceauers, which after the demerites maye, with reuerence be it spoken, al to be shite, and be pisse thee. For where the gospell is purely preached vnto many, these men saye, I vnderstand not what these men teache vs out of the Gospell: but this I can see that the olde haue all to be rayde vs, and these newe bothe to be pisse and beshite vs. Therefore shalt thou haue teachers, which shall perfourme to thee in dede the same that

Corruptis
of the sound
doctrin in
the church.

Christe is
not authour
of corrupt
doctrine.

2. Thess. 2.

thou

thou talkest. Would God we wanted examples: and did not see certain nations, which haue here tofore had the freest pure preaching of the gospel, and now spoiled of al veritie, to sigh vnder the pleasure and boldenes of most wicked deceauers, whiche treade Gods worde vnder fote, and condemne it for heresie, and stoppe the mouthes of the wretched people full of mans dunge. This is the punishment of the veritie dispised.

The decaye And this place maye not be expounded of one certain age, nation of sins as yet things are rehearsed in general: but of that whole doctrine in time, which reacheth from the age of the Apostles vnto the church. laste iudgement. It containeth therefore the corrupte doctrine of *Valentine, Marcion, Manicheus, Arius, Macedonius, Nestorius, Eutyches, Donatus, Pelagius, Priscillians*, and finally of all heretikes, and the mingle mangle of *Mahomet* composed of the same, and chiefly the sophistrie and moste corrupt doctrine of *Antichrist* and of his ministers.

An Earthquake,

But what time the lambe opened the sixte seale, there was not heard now as before the voyce of the *Seasles, Elders, or Martirs*, but a terrible earthquake. An earthquake in the Scriptures doeth signifie a wonderfull commotion of all thinges, troubles tumultes, and greate alterations. And verely greater darkenes ariseth of nothing els, than by altering of Godly religion, and receyuing of wicked doctrine. For so arise sectes, seditions, warres. You maye see many examples hercof in the story of the auncient people, whiche are redde to haue ben greuously shaken, so ofte as they haue chaunged theyr religion and kynde of doctrine. By this Earthequake therefore is signified that exceedyng great trouble shal arise hercof, for that a new and a straunge kinde of doctrine should be brought into the world of men amisse incensed.

Anthoies of tumults & troubles.

Here haue you, that you maye aunswere vnto them, whiche impute to the Gospel and to the Preachers thereof what so euer troubles, seditions, and commotions be at this daye in the world. *Helias* hath ones made aunswere for vs, whiche maye serue for all times, the place is in the thirde booke of *Kinges. 18. Chapter.* I haue not troubled *Ysaac*, but thyon and thy fathers house, whiche haste forsaaken God, &

Heretikes

Hereinto apperteyneth also the story of *Jeremie* in the. 44. Chapter. Where al the cruelties that than vexed the wicked are imputed to the sinfere doctrine and to the Prophet *Jeremie* without cause. Learne here moouer what to aunswer them, whiche saye: it is like, that God hath permitted his Church so many peeres to lie and rotte in errors, &c.

And the corrupte doctrine is described by partes, euen from the toppe to the toe, and the effecte also of the corrupte doctrine is annexed. And firste of all the sunne, a planet most bright, not only wareth darke, but blacke also. And immediately is added an Image or a parable, *ὡς αὐχλος τριχίνος* like an heerep sake which is wouen or made of heeres or of bristles. The sunne lighteth and giveth life to the world. And thorough Christ, which is the life of the world, we are illumined and quickened. He casteth abroade from him the bright beames of the Euangelicall veritie. And like as Christ is not darkened in him selfe: so nother the veritie of the Gospel, whiche of nature is with out pollution. By reason of the blacke clowdes that ouer ride it, the lighte of the Sunne wareth black and is impeched: and of the traditions of men, and deprauing of the scripture ariseth darkenes and blackenes in matters of religion. The Gospel of it selfe is bright and holesome: Christ is lighte, full redemption, helth, and life most perfect. But when meene had rather seke of others doctrine, life, and saluation, than of Christ and his holesome Gospel, moste thicke and grosse darkenesse arise in the mindes of those meene. For there is establisshed an other doctrine, rightuousenes, intercession, redemption, saluation and life than that of Christ. They that receyue that doctrine, seme to haue put on them a thicke of heere whiche pricketh, burneth and vereth continually. For there is no reste, quietnes, securitie or spirituall pleasure and repast of corrupte doctrine, but only tediousenes. Christ pure, and sincerely receiued, is to man a ioye unspeakable, and a most bright and ioyefull light.

After is added, that the whole moone, not a parte only, is become bloudy. For an image is again annexed, as bloud. The moone receiueth light of the sunne, & is subject to courses, or chaunges, whilest one while it increaseth, an other while

The sunne wareth darke.

A sake of heere.

the moone is as bloud

Decreaseth,

decrease, and signifie the church. The church set upon the rocke, is not vnstable: but by reason of the variable fortune, is subiecte to moste diuerse chaunces. For now the church triumpheth, straight wayes being oppressed she mourneth: now she increaseth in nombre, by and by she is diminished. And the church is lighted of Christ. But whilest the Sunne it selfe is darkened, the moone can not chuse but be most obscure. Bloud in the scriptures betokeneth great wickednes, chiefly Idolatry and false worshipping of God. The Lord in the. 17. of *Leuit.* sayeth that he will accompte straunge worshipping for bloud. Therfore when faith and knowledge are darkened in Christes church, it can not be chosen but that bloud shal arise in the vniuersal church: that is to witte, the corrupte worshipping of God, which the Lord esteemeth as murther: there must nedes innumerable sinnes and wickednes spring therof. For the liuely doctrine of Christ being corrupted, al thinges must of necessitie be most corrupte, and swarme ful of superstitions and iniquities.

To these is added an other thinge, whiche helpeth these thinges that are spoken: starres fall from heauen vnto the earth. Daniel called starres preachers in the. 12. chapt. As also *S. Peter. 2. Peter. 2.* Therfore do the preachers of churches reuolte from the heauenly doctrine of Christ, brought and reuealed from heauen, and reducing men to heauen, and hoping them in heauenly conuersation: And receiue earthly, that is the doctrine of men. By the which thing it cometh to passe that both the sunne is obscured and the moone is made bloudy. Starres shine, preachers should set forth to the whole world Christe the true light: but this haue they neglected beinge addicte to their owne traditions. To these is also added an Image, *ὡς συκὴ βάλλει τὰς ὀλύνθας αὐτῆς ἐν μεγάλῳ ἀνέμῳ σειομένη*, as the figge tree casteth of her figges being shaken of a vehemēt winde. Here is signified the corruption of preachers, and that a great numbꝛe of them. For the figge tree was made, to bring forth swete fructes: so was the ministerie of the worde ordeined for the saluatiō of men. Nowbeit the figges did ripe, Therfore they remaine green: or vntimely fructes. Wherby is signified that the preachers were not ripe in true knowledge of Christ: and therefore to be

Bloud.

Starres
fall from
Heauen.The starres
fall vpon
the earth.

be shaken downe with euery winde of doctrine, that bothe they haue admitted and set forth earthly things. The plentie of false teachers is signified to come in that vntimely figges fall downe in great plentie.

Of these thinges now followeth an other, and heauen went awaie, *ὁ οὐρανὸς ἦν ὡς ἡ δαμάσκημος*, as it were fled out of mens sight and vanished awaie. Agayne is added an Image of a similitude *ὡς βιβλίον διπλωμένον* like a scrolle folded vp or rolled together. Heauen in the Gospell signifieth many times the kingdom of God. Therefore the kingdom windeth vp it selfe in earth, and the church doeth as it were hide her selfe, not that at the last there should be no church at al (for the church shal be alwayes vnto the worldes ende) but for as much as in the ende of the world the church shal lie hidde, neyther shal it be thought to be the true church, which is the true church in dede. The letters & wordes are not wipte out of the booke, but are not sene, yea rather are hidde, when it is rolled vp. It is manifest at this date, what *S. Iohn* ment by this parable. For al in a maner iudge, that newe starte vp Romish church, to be the true church, which in very dede is not the church of Christ: and the church which is the spouse of Christ is iudged to be heretical: therfore is the church wrapped vp and as rolled together. The Lord vnfolde & preserue the same: Amen.

Heauen
was
as
a
scrolle.

The effecte of corrupte doctrine is expounded, and that the Angels let that the winde blowe not.

The xxxiiij. Sermon.



And al mountaines and Isles were moued out of their places. And the Kinges of the earth, and the great men, and the riche men, and the chiefe Captaynes, and the mightie men, and euery bondeman, and euery free man hidde themselves in denes, and in rockes of the hilles, and sayed to the hilles

D

and

and rockes: fall vpon vs, and hide vs from the presence of him that sitteth on the seate, and fro the wrath of the lambe: for the great daie of his wrath is come. And who can indure it?

Chapt. 7.

And after this saue I. iiii. Angels stand on the foure corners of the earth, holding the foure windes of the Earth: that the windes should not blowe on the earth, nother on the See, nor on any tree.

Hilles and
Isles are
moued out
of their
place.

Now followeth the effect of the corrupte doctrine in men. And hilles and flondes are moued out of their place: where in is also a respecte had to the earthquake, as though by the earthquake they were remoued from their place. And mountains and Isles do betoken, realmes, nations and people, so stedfast in faith, that as mountaines and Isles be immouable, & are not shaken with the stormes of the Sea, so these might seeme to be immutable. Neuertheles at the alteration and corrupting of doctrine, they are now also remoued out of their place, & quite ouerthrowen. And such as reade histories shall finde euery where, that such haue ben disceiued by craftes of heretickes, by the power of Mahomet, & by the hypocrisie of the pope, whom you would not haue thought shuld haue ben abused, in so much that whole Cities & Realmes haue cleane reuolted. For seducinge is of efficacie namely in such as now begin to slippe and slide from the rocke of the church.

They hide
them in
denues.

And they that bepng shaken, are remoued from the sure foundation, get them into caues and rockes of hills. For it is impossible, for him that holdeth not Christ to a sure faith, to be quiet. For like a raging Sea he is tossed hither and thither. For where as he hath not the sure and certayne maner of life, nother committeth him selfe to vs onely ruled by the Scriptures, that he might holde the certentie, he is content to be led of euery one that he meteth with. Wherefore we see them, vnto whom Christ alone is not all, to seeke saluation in Pilgrimages, in heremitages, in Monkerie, in more scurrie discipline, in satisfactions, and I knowe not in what other follies, or rather blasphemies. And these in verp dede are sayd

to hide themselves in denues and caues of stone. And thinke they may lie hidde safely in them, make satisfaction for their sinnes, and please the Lord.

But in rehering many kindes of menne, he compriseth al states in the worlde. For of all sortes of men there haue ben founde not a fewe nor of meane state, whiche haue not taken vpon them the heremiticall and monasticall life, and haue bounden themselves to a strait kinde of liuing. Here therefore are rekened vp kinges, *μεγαλυνας*, greate men or princes, riche men, *χιλιαρχοι*, captaines ouer thousandes or chieftaines, *δυναστοι*, strong or mightie men in this worlde, bonde me chieflp, & free men, whom we cal at this daie gentlemen. But howe many kinges & princes and noble gentlemen are set forth to be sene in the churches of Abbeyes, painted in tables & hangged on trees, whiche haue liued some time a monasticall life?

But enteryng into monasteries, woodes, and wildernesses, and taking vpon them a kinde of stricter life, sondry satisfactions, pilgrimages, and other like disciplines, haue not yet so attayned to the quietnes of minde: yea they are now more affrayde than they were before, and are fallen into vtter despair. For in these things wherin they sought for quietnes, they haue founde none: no, besides Christ there is founde no quiet nor rest. That thing which I saue here, do they vnderstande right well whiche liue in these straitnesse vnder the unhappie Papistrie. And the wordes whiche S. Iohn reciteth here be of such as are in greatest distresse, and euen in desperation, where they crie vnto the hilles, fall vpon vs, &c. For so this worde is vsed also with Osee in the. 10. Chapter. and with Luke in the. 23. Chapt. And hereby is signified a conscience most afflicted and most intricated, seying or perceyving no where any comforte or consolation: but couerping none other thing than present destruction, to the intent to be deliuered from the present euil & intolierable greue of mind. Such a thing is that of Turnus with Virgill in the. 10. booke of Aeneidos.

Fall vpon
vs
Mountayns.

Helas what shal I do? what earth will gape so wide
What Sea so depe to swallowe me vp, that I no longer bide.

Most mightie windes I you adore, than pittie ye my case
Drive ship on rocke or firties sandes, that non may finde my place.

Q. ii.

Moreouer

Causes of
desperatis.

Moreover the causes of this feare, dispaire and hiding are, the face of him that sitteth on the Throne, the wrath of the Lamb, and so; that they perceiue how they can not abide to stande before God in the daie of wrath and gods vengeance. Therefore they flee from the face of God, they flee from the Lamb, that they might eschewe the vengeance, if they could escape it. The feare of God is commended to vs in the scriptures, and they which feare not God are condemned: but the scripture speaketh of a feare ioynd with true faith and loue. For S. John saith, loue casteth out feare. Euen so the same Scripture preacheth to vs God as iuste, and sheweth him to be angry with sinne: neuerthelesse declareth him to be benigne and merciful to such as acknowledge their sinnes, and are forgiuenes, that his only begotten sonne is geue of God to mankinde, by whose mediation we maye come to the Throne of God, whiche otherwise no man maye attayne to. It preacheth Christ the sonne of God to be the Lamb, that is a propiciation for the sinnes of the whole worlde: and that the same calleth al vnto him, excludeth no man, but promisseth and offereth vnto al, al things of life and saluation. But where as corrupte Preachers, Freres and popishe Priestes haue forsaken this simple and most pure doctrine, hollesome and ful of consolation, therwe that God is like to *Rhadamanthus* a iudge inexorable, and set forth Christ rather as one angrye than fauourable, they doe alienate doubteles the mindes of men from God: that now they maye saue expressly, who is worthy to come into the sight of God: no man shal be saued before this God most seuer, and his sonne a iudge most rightuouse. They tourne them therfore to sundry meanes of saluation they chouse them mediators and intercessours by whose mediation, meane and merites they maye redeme to themselves the fauour of the angry deitie. But sins that with God the only mediation and intercession of the sonne is of force these wretches are disapointed of their pourpos, and at the length fall into that same desperation. When they perceiue that the monastical life, and their merites, can not stande before God, they flee from the face of God: and tourmented with the prickles of their conscience knowe not what they maye do, whither they maye tourne them, where is the true saluation.

saluation. Therefore we iudge the rightly to be most blessed, whiche though Christ acknowledge the father as a father: and through Christ haue access to the father, as fauouring them & louing them: acknowledging verely in the feare of God their sinnes, but yet with a true faith hoping for remission of sinnes, knowing that they are through Christ reconciled to God the father. The monastical, heremiticall, satisfactorious, & pharisaical faction acknowledgeth fully this doctrine, therefore are they tourmented with sorowes that can not be vttered. I speake not here of the monasteries or Monkes of this our time, in whome we see almost no conscience at al, nor other intent, than to be addicte to Idleness, voluptuousnes, and to beare rule. In times past were found men ful of conscience, entering into celles and woods, for non other cause, than that they might so be saued. Of suche spake the Lord in the gospel: when they shall saue, saith he, Christ is in the wilderness, goe not forth, &c. And I doubt not, but that some simple also at this day for this intent take vpon the monastical life: but they shall finde also, the same that S. John here saued they should proue and trie by experience.

Furthermore this place might seme that it should be expounded of the tokens which go before the last iudgement, and of the terrour of the wicked: of whom the Lord preached in maner to the same effect in the 21. of Luke. But of the laste iudgement shal be spoken more at large, and in his place in the 11. and 19. Chapter, of this booke and els where. And as I do not discōmende that same exposition, so seme there now to me the generall deseries of the church to be here set together, in the which, where the corrupte doctrine occupieth not the last place, there should nothing be spoken herof in general, wherof many things in particular shal be spoken in the 8. chapter. and others followyng, vnlesse this present place should after the same sorte be expounded, as it is. Furthermore those things that followe shall better be ioynd together, which shall haue no place in the laste iudgement: as the thing it selfe wil proue.

And the things that follow in the 7. Chapt. apperteyne to the exposition of the sixte seale, or vnto the treatise thereof. And three things chiefly it reciteth, howe the Angelles let

The place
is to be ex-
pounded of
the laste
iudgement.

the windes that they shoulde not blowe: an innumerable company to be sealed in the middes of the corrupt doctrine, which shuld not perishe. And what the state of them is, which are departed out of this world epyther by martirdom, or els beyng either vndeiled with y^e corruption so full of enoymities, or deliuered & purged from the same: which are annered because of consolation. For this booke of Apocalypse is wondrous Evangelical, most full not only of prophesies, but also of admonitions, exhortations, and most comfortable consolations.

What
winde is in
the Scrip-
tures,

First is to be expounded, that whiche is spoken of the restraint of the windes by the Angells, that they should not blowe. Winde as also leauē in the scriptures, is used both in good and euill parte. For winde is called vaine and false doctrine, and an hope conceyued of errencouse doctrine: As in *Osee* the. 12. and the. 5. and. 22. of *Ieremie*. So is leauen called the Pharisaicall doctrine, and hypocrisie springing thereof. *S. Paul* in the. 4. to the *Ephes.* forbiddeth, that we be not caried about with euery winde of doctrine. And the holy ghost is shadowed by winde in the. 3. chapt. of *S. John*. And in the. 2. chapt. of the *Actes*. Winde is subtil, it pearseth, is sette, and is not sene: greate is the force thereof, it doeth refrigerate, it drieth, gathereth clowdes, whiche rayne and maie the earth fertile. Full rightly therfore by winde is signified the spirit of God, and the sounde doctrine, whiche is of the spirit of God. Therfore is it one winde, the spirit of God whiche inspireth: and there be foure windes, that is to witte many by the corners of heauen and partes of the earth, that is to witte preachers dispersed throughe out the whole world. Therfore the doctrine of the Gospell inspired from all partes of the world bloweth, or is preached: so that ther be many windes, yet all proceding of one. For there is one and the same spirit, whiche speaketh by the ministers, and geueth them sundry graces. *1. Corin.* 12. Briefly, by the blaste of windes we vnderstand the free preaching taken out of the holy Scriptures.

The pre-
ching of
gods word
is prohibi-
ed.

Secondely we muste knowe that there be both good and euill Angells in the Scriptures. Angells as appered before, are called ministers. And there be good and euill ministers: the good inspired of God and the good Angell: and the

euill of the euill Angell. And the enemy of the truth stretcht vp men in al places of the world, in the Courtes of Kinges, in the places of Iudgement, in Scholes, in Colledges, in Cities, Townes and Villages, whiche may let the free course of Gods worde. Therefore the proclamations of Kinges and Bishoppes sene to and froe, are proclaimed and serued, prohibiting the reading of the Bible, the preaching of the Gospell, &c. And to the intent to haue some pretence of their euill doying, they forge that the Bible is corrupte in a thousande places, & that heresie is learned and taught out of the same. Therefore also they prohibite and condemne the Bible and the bookes of the Gospell, of the unworthines of the whiche thing it can not worthely enough be spoke before the church. They do the same that in times paste *Antiochus*, *Epiphanes*, *Dioclesian*, and other men of the same sorte are red to haue done. The expositours of the Bible in times paste deserued exceeding great prayse: nother was there any faythfull that saped the holy booke to be corrupted, so: that al translations agreed not inonges themselves. We liue therefore at this daie in a time most corrupt and most vnthankfull.

And the restraint of reading holy Scripture, is the foundation of the corrupte doctrine, and of intranglyng the conscience, and of dispayre that followeth on the same. And by the Earth he vnderstandeth men dwelling in Earth: by the Sea and Isles, men of Ilandes, and that dwell on the Sea: by trees, men shadowed euery where in the Scripture by trees. For vlesse the windes blowe, the trees flourish nor, neyther the earth waxeth grene. The Prophet saith, sende forth thy spirit, and they shal be created, and thou shalt renewe the face of the earth. And excepte the worde of God be preached, the mindes of men ware not grene, nother are the fructes of good workes brought forth of men.

And therefore the Angelles prohibiting windes, are saped to hurt: as in dede there is nothing more pestilent nor pernicious, than the suppressing of the free preaching of Gods worde. The Lorde by his spirit renewe all partes of the worlde. Amen.

The faithful are sealed to saluatiō, which they obteyne by the grace of God in Christ Iesu.

The. xxxv. Sermon.



And I sa'we an other Angel ascēde from the rising of the sonne: which had the seale of the living God, and he cried with a lowde voyce to the foure Angelles (to whome power was geuen to hurte the earth and the See) saying: hurte not the earth, nother the See, nother the trees, till we haue sealed the Seruauntes of our God in their foreheades. And I hearde the numbze of them which were sealed, and there were sealed an. C. and. xliiii. thousand of al the tribes of the Childre of Israell. Of the tribe of Iuda were sealed. xii. M. of the tribe of Ruben were sealed. xii. M. of the tribe of Gad were sealed xii. M. of the tribe of Isser were sealed. xii. M. of the tribe of Reptali were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. of the tribe of Simeon were sealed. xii. M. of the tribe of Leui were sealed. xii. M. of the tribe of Isachar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. of the tribe of Ioseph were sealed. xii. M. of y tribe of Benjamin were sealed. xii. M.

After this I behelde, and lo, a great multiende (whiche no man coude numbze) of all nations and people, and tinges, stode befoze the seate, and befoze the Lambe, clothed with lōg white garmentes and Palmes in theyr handes, and cried with a lowde voyce saying: Saluatiō be ascribed to him that

sitteth

sitteth vpon the seate of our God, and vnto the lambe. And al the Angells stode in the compasse of the seate, and of the elders, and of the foure beastes, and fel doune befoze the seate on their faces, and worshipped God, saying: Amē. Blessing, and glozy, wisdom and thankes, and honour and power, and might, be vnto our God for euer more, Amen.

We haue hearde, bretherne, the sirte seale beynge opened, that the Sunne was made blacke, the Moone blouddy, the Starres to haue fallen from heauen to the Earth, and the rest that we haue rehersed: by all the whiche was signified the corruption of doctrine. A sorrowful and a feareful matter was shadowed with moste sorrowful and most terrible parabes. We hearde how there followed in the worlde a most great tourmoile of thinges, and with many a most greuous dispaire: and that the windes also were restreyned, that they should not blowe. But we haue experienced, howe greate a griefe it is, pea and distruction also, to waunte the ayre or winde, in so much that with out breathing and cooling, men muste nedes wither and be quesomed and choked vp. But with so great an euil are they vexed which are desitute of the preaching of Gods worde.

Some man here might saye: than the whole worlde perissheth in heresies, in the Alcophone, in Papistrie, and other corruptions. In what case thinke you than are our forefathers? do you thinke they be al damned? S. Iohn pꝛeuenteth these thinges, and with a vision al together Euangelicall, that is to wit with a cōsolation moste profitable sheweth, that God hath an innumerable multitude of them, whiche euen in the middes of those antichristian times or difficulties are made safe: and that of the mere grace of God, through the intercession of Iesu Christ, of whom alone is saluation: y is to saye, whom alone they y are saued may thanke for their saluatiō.

We haue at this present what to aunswere to menne of a contrary faction, alwayes obiectyng, eyther our Elders are damned altogether, it were wicked to condemne all, they be saued therefore: But they haue not hearde of that our newe doctrine, but kepte the olde, in the olde therefore shall we also be saued. To this we make aunswer, that our elders were saued, we graunt gladly, & beleue it also: but we adde, of the free

Q.v.

grace

A pestilence
matter has
dowed by
fearefull pa-
rabes.

Whether
the whole
worlde do
perissheth in
errours.

In argu-
ment off
example
saluation
of our el-
ders.

grace of God, as we shal by a by more playnly vnderstande, and not by popish superstition: neyther therfore shalt thou by the same be saued: but thou muste also be saued by Christ, if thou wilt be saued. But rather seying at this daie through the singular goodnes of God, the gospel is preached, and is preached euen to thee, to the whiche thou shewest thy selfe a rebell, thou declarest thy selfe to be none of the numbre of gods children, which heare the worde of God with ioye, and kepe it. Neyther shalte thou haue any cloke or pterence wherewith to excuse thy sinne. If thy forefathers had had the like oportunitie, which thou neglectest, good God, what a space wold they haue runne afore thee? Therfore thou both willing and witting, speakest against God, & wilfully throwest thy selfe into destruction. Ope therfore through thine owne faulte.

Ja. 3. 15

By grace of god, man is saued at al times in the most corrupt religion.

Neither doeth this place only testifie, very many to be saued by the grace of God from corruption, & in the true faith, euen than, what time in mans iudgement there appere none or very fewe to be faithfull: and euen very fewe or none to be saued, by reason of the excedding great corruption of euery time. We haue also hearde and red in the .3. booke of kinges the .19. chapt. that Helias complaining most greuously of the scarcetie of the faithfull, vnderstode, that God had reserved yet fewe thousand men, which had not boughed theyr linees before Baal. The lord therfore hath euermore his chosen, whiche in the middes of destruction and perdition by grace throughly Christ are saued.

Christe is author of saluation.

And the Authour of this saluation and preseruatiō is first declared to be an Angell ascendyng from the rising of the sunne: to witte the Lord Christ that sunne of righteousness, rising vp in those most thicke antichristian darknes, to those that seke God, and lighting them the darkenes diuine away. For Christ is the trewe light of al times, lighting al, so many as be illumined. He geueth his people also preachers, whiche by the worde maye defende Gods people, that they be not destroyed with that comon destruction.

Of the Seal of the living God.

For it is diligently expressed, that this Angell had a seale, & that not a seale only, but the seale of God, & euen of the living God. For Christ which is the Image of God vnsene, that is to say, the printe or expresse Image of his substance,

in whom we know, as he him self sayeth vnto Phillip, the father, hath a seale, which is an instrument, wherewith we seale, such thinges as we wil haue sealed, saued, & confirmed, & discerned from that which is counterfet, & kept safe against scripture. But the Lord hath no suche seale, as we haue in this world: but so by a figure is called the spirit of god, in whom he inspireth his faithful, by whom he geueth also a liuely faith, by the word of the living & eternal God. This seale therfore, is the seale of the living God, the spirite of life, and liuely faith: herof thapostle S. Paul, speaking: we also trust in Christ, after the word of truely hearde, & gospel of your saluation, wherein after ye beleued, ye were sealed with the holy spirit of promise, &c. These thinges are not diuided. For faith is not without the word, nor both these without the holy ghost in the faithful. For Christ worketh with me by a lawfull ministerie, by me, inspiring certein, that maye teach & admonish men, vnto whom he geueth his faith & spirit, sealing theyr mindes. Christ therfore doeth prohibite the ministers of Sathan, that they in resisting & letting the free preaching of Gods worde, should not procede to hurt men, before the mindes of the chosen be sealed: that is to say teacheth, how soeuer the veritie is restrained, and the preaching of the Gospel obscured, yet that the mindes of many shal so be furnished with gods worde, and with godly inspiration, which may so liue, and be of such efficacy in them, that seducing can either haue no place in they: or if it haue any at al, can not abide or perseuer to the ende.

There be also two other places of the scripture, testifying that signets were geuen to men, wherewith they were sealed, & were exempte or deliuered from the present euil: neyther be they repugnant to this our seale of the living god. In Exod. 12. the postes or doore chekes of the Israelites were sprinkled with the blood of the labe. The signe of it selfe should haue preuailed nothing, unlesse the vertu of God instituting, & a consecrating the signe with his word, had touned away the angel destroyer: neither hath the signe waunted faith, beynge used of the holy me of god. For the godly receiveth not the ordinaunces of god without faith. Therfore the same power of Christ preserued the Israelites from destruction, which now kepeth the faithful from the infectiō of Antichrist. Ezechiel. 9. one sealeth the foreheads

Ephes. 3

Howe the ancients in tymes past were Sealed.

of faithful, hauing the tipe of a scribe & priest. Verely Christ hath at al times defended his. And he sealeth by imprinting or writing this marke or letter *Tau*. That marke signifieth, that is to say, the Law, or direction or Rule. For in whom so euer is ingrauen the law of God, the word of God, & euen the rule of faith, in the very hart, he is safe & sure from al euil. The auncients in olde time called the rule of faith & direction, the very articles of the christen faith, I beleue in God, &c. We see therfore how al those signes come in dede all to one poyncte. For thei be safe and sure from euil, whom the spirite of God hath inspired and illumined with faith by the words. This much of the scale.

Who be
sealed.

Now let vs also consider, who they are that be sealed. We reade in *Ezechiel*, passe through the citie of *Ierusalem*, & marke *Tau* in the foreheades of me mourning and lamenting for al the abominations done in the middes thereof. And here it is said, til we seale the seruants of our God. Therfore are the seruants of god, and they that are so; for abominable wickednes, are sealed. The contemners of God hogs & dogs, are neglected.

In what
part of
them they
be sealed.

It is shewed moreover, in what part of the they be sealed. In time paste the bloud of the lambe was annoincted on the doze postes. In *Ezechiel* *Tau* is marked in their foreheades. Here also is imprinted the seale of the liuing God in the foreheades of the faithful. And the forehead representeth a tipe of the minde the chiefeft and most excellent parte in man. The spirite and faith is put into the mindes of the faithful. neuertheless the marke is aptly fixed to the forehead, not to the hinder part of the head, backe, or shoulders. For they that be lighted with the worde & spirite, and haue faith, do confesse the same, & dissemble nothing: and much lesse are ashamed, but desire that their glorie that is their faith might be known of al men. We cal most notable things, written in our forehead: that is most manifest things, wherof we be not ashamed.

Examples
of such as
are sealed
with the seal
of the li-
uing god.

If we now applie these things to such as were done in old time, and now also at this daie, they wil bring a great light to them. There were founde good men, saythfull and fearynge God, mourning or sorrowing, and seruantes of God. And there be founde at this day also, in the middes of Mahomettie and Papistrie, which expressly condemne and haue condemn

ned this kinde of life, openly confessing, that the same is not the trewe waye of life, that there is no more wicked kinde of men liuing, than be their priestes, that they would not committe themselves and their saluation to them, but rather to consecrate themselves wholly to God his mercy. And others, which haue spent a great parte of their life of a good zeale, doubtles, but not accordyng to knowledge, in those trilles and superstitions, when they are comen to the ende of their life, they dispise al together: yea and feely professing the veritie, they condemne al those trilles, and committe themselves wholly to the christian faith, estemyng nothing more excellent or surer, than the rule of sayth, which also they couet to heare recited to them as a trewe confession, & die in the same. Al these hath the mercy of God sealed with the scale of the liuing God, and deliuereth from al spotte of Antichrist and sathan, from corruption and distruction, through Iesus Christ our Lord.

But lest we should gather in euery age only here one and there one, the lord himselfe nowe maketh here a great accompte, and firste of the Jewes by euery tribe he gathereth twelue thousande, and after by multiplication, an hondreth fourtie and foure thousande: and of the gentiles a multitude innumerable. Wherfore in euery time and age innumerable obteyne saluation: how muche so euer errour, seducyng, and distruction reigne and rule in the world. These things doe highly comende God his mercy, and comfort vs exceedingly. And where certen gather herof, that there shal be yet in this world before the iudgemēt a Saturnical or golden age, wherin these things should be fulfilled, and that all menne should come to the kingdome of God, it alludeth ouer much to the grosse errour of the Millenaries, which is already expulsed out of the church of God. These things were fulfilled in olde time, and are at this daie, and shalbe fulfilled likewise, so longe as the worlde shal indure. The kingdome of Sathan and of Antichrist shal continewe alwayes to the last iudgemēt, and shal still impugne the kingdome of Christ, and seime euen to oppresse the same: much lesse ought they to promise vs so great securitie. When the sonne of man shall come, saith the sonne of man himself in the Gospel, chynue

A great
bye are
saw
ued euen
in the
king-
dome of
Antichrist.

pou shal he finde any fapth upon earth? And agayne: it shal be as in the dayes of Moie and Loth the wordes of the gospel are knowe, as be also those of the blessed Apostles Peter and Paule, 2. Pet. 3. 1. Theff. 4.

By this waie
is reasoned
of the resto-
ring of Is-
rael.

But such as like not this our exposition of minde, vige bryellp, that the promesses of the prophetes for the restoring of Israel are not yet fulfilled: but that according to the veritie of the eternall God, they muste be fulfilled. They suppose therfore, yea and contende also, that ther must a certayne or ppresied time remaine, wherein al these thinges may be accomplished. Hereunto I answer plainly, that we shal shamefully erre with Papias, Iustine, Ireney, Tertull, and Lactance, and with those that are called Millenaries, vnlesse we iudge here vprightly. I beleue therfore of the same restoring, wherof the Prophetes speake, muste be diuided into thre times: that the first be & so be called historicall, which extendeth fro king Cyrus vnto great Pompey, & the which Ezras, Nehemias, and the Authour of the booke of the Machabees describe and teache to be fulfilled. The second to beginne at the coming of our Sauour, and procede vnto Antichrist, and to his distroying, which in dede the Apostles and Euangelistes haue moste diligently described, and wherin they testifie many thinges to be accomplished: And that the thirde time should beginne from the gospel restored, and the last iudgement, and continue soeuer more: whiche restitution verely semeth to be of al othe most perfit & complete, wherin God wil geue vnto man most fully, what thinges so euer he hath promised by the mouthes of the prophetes and Apostles. Whereof hart S. Peter most manifestly made mention in the actes the. 1. chapt. saying: it behoueth Christ to take heauen, vntil tyme of restoring of al thinges, which god hath spoken by t mouth of al his saintes fro the time of the prophetes. And the Lord him selfe in the gospel, speaking of the last iudgement, sayed: lifte vp your heades because your redemption draweth nere.

Or happely we may on this wise diuide this matter prouenture more plainely: the restoring of Israel, or of al faithfull, is verely either corporall, or spiritual. The corporall maye be called historicall, and was perfourmed by Cyrus, Zorobabel, Iehosua, Ezras, Nehemias and the Machabees: And the spi-

rituall

ritual is fulfilled, or shal be yet accomplished by the coming of our holesome Messias our lord Iesus Christ. And the coming of the lord is of two sortes: the firste in dede is in the flesh, in the which we beleue many thinges, the Apostles bearing witnes, to haue ben fulfilled of Christ: in the latter he shal come agayne from heauen into iudgement. In that coming he shal most fully accomplish, such thinges as we see is yet not perfourmed. And doubteles al our hope is herunto referred, and comforted by this coming. Those thinges that are spoken of the Apostle in the. 11. to the Romans of the conversion of the Jewes, are fulfilled partly, and partly are fulfilled dably, and as yet shal be fulfilled.

Now we retoune to the plenty of them that shal be saued, and are already saued from the middes of the kingdome of Antichrist, to be declared. S. Iohn diuideth the vniuersalitie of man kinde into Jewes and gentiles. Of the Jewes are accounted an hondreth and fourtie and foure thousande, and after our iudgement, of a thousand Jewes there semeth carself one or two to be saued: but where by the testimony of our sauiour him selfe, so great a numbere is saued: there is este verely, of this numbere certayne, an infinite multitude of this stiffnecked people to be gathered which shal be saued. And they are not saued by the Lawe, or by circumcision, or by their damnable obstinacie: but by the grace of God in Christ their Messias, the only redemer, reuealed to them of God mercifully, and of them receyued faithfully. For if the these on the crosse mighte be saued, nowe leauinge his lyfe, what shal lette, innumerable Jewes to be saued by the same meane? neuerthelesse I will here determine no measure. Neyther will I also by this moane make frustrate the ministerie of the worde and Sacramentes. Wherbeit I knowe the thinges to be trewe, that here are spoken: the measure or maner is knowne to God, neither is there any thing with him impossible. And herunto serueth the Apostles doctrine, in the. 11. to the Romans.

You wil saye: this doctrine wil make men to neglect their owne Saluation: where already nowe there are that saye, If the ende be well, then is all well. As though they should be saued, how soeuer thou liuest in this world, drowned in pleasures

Many
thousands
of Jewes
be saued.

If the ende
be good, al
is good,

pleasures

pleasures and bloud, and geuen to gloutonny, beleeue only at the last ende of thy life, and thou shalt be saued. Doubtles I am not ignorant that there be many vncleane hogges and filthy swine, abusing the worde of the veritie and consolation of the Gospell: but that the abuse of prophane men take awaye the veritie from vs? The childre of God which know that there is none other propiciation or satisfactiō for sinnes, but the oblation of Christ, cease not therfore to renewe their life dayly by repentaunce.

The godly
abuse not
gods mer-
cy to li-
bertie of
conyngs.

Thus although the godly doubt nothing, but that innumerable at the last ende of their life are conuerted and saued of the Lorde, yet do they not abuse this mercy of God to the libertie of the flesh, but are affraied. For ther be other places diuerse, which receyue them in order and duety. For the lord sayeth: thou arte made hole, go and sinne no more, lest some worse thing happen to thee. Item, let vs do good whilest we haue time: the time will come, when we can not worke. The parable of ten virgins declareth vnto vs the same. Also if the iuste shall vniuersally be saued, where shall the sinner and wicked appere? moreouer temptenot the Lord thy God. And innumerable others of like sorte. And when the Sanctes shall haue all their life time demeaned themselves blamelesse in the rightuousnes of God, yet in the laste time of their life they trust not to y same, but to God his mere mercy through Christ. They remember alwayes howe greuously he was rebuked in the Gospell, first in dede he, that inuied the good lucke of him that laboured with him in the vineyarde, for that he had receyued so muche wages, coming into the vineyarde about the laste houre of the daye, as he had receyued that had laboured al daie long, and agayne the churche sonne, for that he was so y that his wastefull and prodigall brother was receyued agayne of his father, & a leeste also made him, and for him that was alwaies obedient, and toke paynes continually, no such thing was prepared.

Innumera-
ble people
of al parts
of the world
are saued.

But the gentiles he contriueyth not into any certain number, but saith how he sawe a great multitude, which no man could tel: no more than they coulde the starres, sande, herbes, of the world or grasse how many they were in number. He signifieth therefore, that in al the worlde, at al times innumerable are saued by

by Christ neuertheless leeste any man should thinke that it should preuaile or hinder him to saluation, to be borne of this or that nation tribe or tongue: S. Iohn addeth incontinently, of al tribes, people and tonges to be ordeyned to saluation indifferently. Therfore this difference hindereth saluation nothing: but are founde in Inde, Aethiopia, Barbaria, and in the furthest parte of Libia, in Scythia, Tartaria, and in the uttermost endes of the worlde, whiche are saued by the grace of Christ.

And because it hath much doubtfulness to reason of things to come, S. Iohn here moste expressely speaketh of them, which are not to be saued, but already haue atchieued saluation, and are in heauen, to the intent we should not doubt of their saluation. And also shaddoweth the maner of saluation and blesse euerlastinge. This treatise consuteth those which suppose the soules to slepe, not to haue the fruition of the godhead before the iudgement, nor to be as yet in heaue. First he sayeth, howe they stande before the Throne, and in the sighte of the lambe. For the firste felicitie in the blessed life, is to see God as he is, and to inioye his glory, to be with Christ in glory. Iohn. 17. Iohn. 3. white stoles are the garments of triumphant and cleane persones. As herafter shall be declared more at large, and hath ben noted ones or twise before. It betokeneth that the blessed soules are decked with light, &c. And the Palme also is a token of victorie. Plinie treateth much of the Palme in the 4. Chapt. of the 17. booke. All men write that the Palme was the moste auncient badge of a conquerour. And wherefore this tree chiefly was chosen for this vse of men of most antiquitie, Aulus Gellius sheweth the cause in the 6. Chapt. of the 3. booke of Noct. Att. Writing that in a Palme tree there is a certain peculiar thing, whiche agreeth with the nature of stout and noble men. For if you laye sayeth he, greate weightes vpon the wood thereof, the Palme groweth not place downwarde, but riseth vp against the weight, and beareth vppwarde. And for this he alledgeth the authoritie of Aristotle, and Plutarke, vnto whome you maye adde also Plinie. 16. booke. 24. Chapter.

The faith-
full in hea-
ue receiue.

The palme

Vnto all these thinges is annexed an exceeding great noise, whereby not only they geue God thanks, and prayse his mercy:

To whom mercy: but also shewe and testifie moste manifestly, whome they impute they make thankes for their saluation. And they saye, saluation to him, &c. For to our eyes is rather, as also Erasmus hath noted. For they signifie that God is not blessed in him self only, but to haue communicated this saluation vnto them, and saued them. Of the Throne or seate of God was spoken before in the .4. chapt. God the father him self sitteth on the seate. It is therefore a phrase of speech, which hath this cause: we owe this our saluation and blessednes to our God, which sitteth in his Throne.

Agayne they communicate this saluation to the lambe also, that is to Christ. For God by his grace through Christ saueth the beleuers. And where as Christ is called the lambe, the whole misterie of the incarnation and redemption is remembered in the word lambe, that being in dede reconciled to God by the blood of the hoste, we be now the heires of God, and the sonnes of God, &c. Therefore the Saintes in heauen, and our fathers already saued, and dwelling in heauen, doe testifie, and in testifying teache, that they be iustified and saued not by Mahometrie, or Poperie, or any other obseruances, but by the mere grace of God in Christ.

Whereby are confuted two opinions, right hurtfull to the whole world. The first wenech, that the Papistes be saued for their simplicitie, and seuer discipline. For because, saye they, they know no better things: and the works that they doe, they doe them of a good intent, therefore are they saued by the same. That is moste wayne and moste vngodly. They adde, vlesse we should iudge thus, doubtles there should not one of the Papistes be saued. Certenly I saye playnely, that no man is saued by papistrie, no more than by Mahometrie. For it is called the waye of perdition euen of S. Peter him selfe. Whomebeit I thinke not therefore, that no man of the waye of Papistes is saued. But I beleue that innumerable, as I sayed before, haue at the length sene the fultynes of papistrie through the illumination of God: and the papistrie forsake, to haue embraced the sincere Gospel, and so by Christ alone to be saued.

The latter supposeth, that euery manne in euery and what so euer his religion be, shall be saued. Agaynste these the Saintes

Saintes here crye: how they that are saued, are saued by the grace of God through Christ. Therefore none other religion saueth. There is non other name geuen to men, wherein they must be saued; but that of Christ Iesus. None other waye is open into heauen, nor any other doze: he that affirmeth any other, is called of the veritie a thiefe and a murderere. Wea they utterly abolithe Christ, and the whole scripture, who so euer contende that euery man is saued by his owne religiō. Neether can I tel, whether any other thing so hurtfull can be imagined. Therefore lette vs holde that thing, whiche all the Saintes in heauen haue taught vs, that saluation is of God through Christ.

All the Angelles in heauen confirme these thinges, leest any thing should waunte, which belongeth to a sure and certayne testimonie: and also teache vs by the example, what we should doe. They sing together Amen: whereby they also testifie, that saluation is of onely grace through Christ. Againe they fall downe, and worship God. But howe muche more ought we men mortall by worshipping to attribute to him this honour? And by singing an hymne, they exhibite to vs a forme of seruing God, finally of iudginge rightly of God, that we attribute nothing to any creature to the reproche of the creatour, whiche belongeth to God alone: but ascribe all thinges to God wholy. The wordes of this hymne are expounded in the .4. and .5. chapt. that I neede not here to tary aboute them. They putte blessing for prayse, the rest of the wordes are playne.

And nowe lette vs learne, being taught by so many testimonies and examples of all Saintes, forsaking al wayne & wicked opinions, to geue al glory to God through Christ: to whom be prayse and thankes geuyng. Amen.

There is expounded who they be that are are clothed in white, from whence is saluation, and what is the trewe blessednes.

Every man
is not sa-
ued in his
religion.

The con-
firmation of
Angelles.
example &
songe.



And one of the elders answered, saying vnto me: what are these which are arrayed in longe white garmentes, & whence came they? And I sayed vnto him, lord thou wotest. And he sayed vnto me: these are they whiche came out of greate tribulation, and made their garmentes large, and made them white in the bloud of the lambe: therfore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sitteth in the seate, will dwel among the. They shal hunger no more, nother thirst, nother shall the sunne light on them, nother any heate: for the lambe whiche is in the middeg of the seate, shall fede them, and shall leade them to fountaynes of liuyng water: And God shall wipe awaye all teares from theyr eyes.

The occasion of this S. Iohn saw the soules of Martires resting vnder the altar, couered with white garmentes. The selfe same sawe an infinite multitude of all nations and people, sau'd from the Idolatrie of the gentiles, and superstition of Antichrist, couered also with white garmentes. Upon this occasion three thinges shal now be expounded vnto vs, what they are which are clothed in white garmentes: whence they haue that whitenes, purenes, and saluation: Finally what is the state or felicitie of these, or what is the true blessednes.

**The breake-
nes of mans
vnderstan-
dinge is
holpen by
an exposi-
tion deuine.** What time S. Iohn had sene them, he marvelled without al doubte, what they were, neuerthelesse he is red to haue inquired nothing. Out of his owne accorde one of the. xiii. Elders, offereth him selfe to him an expositor, doubtles an excellent teacher, a Patriarche and prophet, finally a maister celestial, to whome we maye iustely geue credit. Here appereth the ignoraunce of mans witte. For like as the Eunuche

of Aethiopia in the. 8. Chapt. of the Actes of Apostles acknowledged his ignoraunce, excepte an interpretour and mete teacher were geue him: so at this present also blessed S. Iohn him selfe being demanded, whether he knewe them that were appareled in white, confessech his want of knowledge: per he ascribeth to his teacher the knowledge therof, by this meane through a most humble modestie requiring a further declaration. Finally here appereth the vnumerable goodnes of God, which taketh in hande to teache vs that are rude and vnworthy. We haue many examples herof euery where in the prophetes, and in the holy gospel of Christ.

And in the beginning stregthe wayes he declareth to S. Iohn, and to all the faithfull in the world, what these are that are clothed in white: And expoundeth with all from whence they came. For with one & the same answer he dispatcheth both two. He sayeth briefly, that the clothed with white in Heauen be the godly people of all times and ages, whiche at the length haue escaped (ex tunc hinc usque) out of great tribulation. Tribulation is founde to be sondy and diuerse. For first it is tribulation, which cometh of laying wayte and persecution of Tyrantes. This apperccineth to Martires alone. Wherof we haue spoken in the. 6. chapt. Whiche for asmuch as in this worlde they were ouerwhelmed with reproches unspeakable, for the worde of God, they haue in an other world receiued white garmentes. Than is there an other tribulation, which ariseth of the feare of God, and is a care of obteynning saluation. This is so: for the vniuersallenes and corruption of man. It is so: for the greuous abominations of Antichrist. And these also, albeit they be not made Martires, yet are they in an other life clothed with white. Finally they haue tribulations and are molested after the flesh, so many as mortifie their fleshe with the concupiscences thereof. And because they mourne here, in the world to come they shal receiue comfote and consolation.

Agayne leeste any man should ascribe life and saluation to martirdom as to our worke, and to repentance as to our de- seate, the Lord moreouer declareth by the elder expressly, from whence that life and saluation procedeth, and how that whitenes and puretie chaunceth vnto vs. And they haue washed their

What these are, & from whence they come clothed in white

1311

From whence
is life and
saluation.
1311

their garmentes, sayeth he, and made them white by the blood of the lambe. And here is sounde a diuerse reading. And *ἐπλάτυναν*, that is, that they haue enlarged their garmentes, so that he might appere to haue alluded to the families of great Princes, which vse, for the setting forth of their renoune, to put on moste wide and moste sumptuous garmentes. But in my opinion the complutensian copie and *Arctas* seme to reade more rightly and more simply or plainly, and *ἐπλυναν*, haue washed, as also the olde interpretour hath translated it. For by this exposition by & by followeth, and haue made white. *Primasius* readeth, and haue made their garments white in the blood of the Lambe. And herby is signified, that the saluation and purification of the faythfull is of the blood of Christ, and of non other thing. Where verely blood springled whitheth not, but polluteth. Therefore must we vnderstande these thinges spirituallly, to witte that the very, natural and humane blood of Christ, shed ones on the Crosse, beyng sprinkled vpon vs spirituallly (as *S. Paul* to the *Hebrew*. the. 10. expoundeth) and receyued with fayth, although it touche vs not naturallly and corporally pourgeth vs from all sinnes. And therefore we reade in an other place, that Christ pourgeth vs with his blood. For by cause sanctification is the only worke of God, Therefore where saints are sayed now to haue washed, and whited their garments, by the blood of the lambe. It signifieth that they haue receyued by faith the pouergation prepared by blood. And this doctrine is catholike and of the right faith, which hath so many and so great testimonies in the holy Scriptures. Finally we perceyue how those which are saued from the kingdome of Antichrist, are saued by the merite of Christ alone, & by none other thing, as I haue also shewed you before. Moreover by and by is inferred: therefore be they in the sight of gods seate. For what cause I praye thee? because they haue washed and whited their garmentes in the blood of the Lambe: therefore for the merite of Christ haue they entred into Heauen, and there are inuicomed or clothed with eternall light.

his blood
springled
should pu-
rifie.

What is
the state of
saintes &
the true
blessednes.

Finally the elder declareth moste at large, what the state of Saintes is, and what is the true blesse of the faythfull. And these thinges are certen tastes, set here for a consolation.

Other such thinges as the eye hath not sene, or eare hearde, that same hath God prepared for those that loue him. And he reciteth many thinges, of the which he wil haue vs to gather the excellencie of eternal saluation, & what good thinges we obteyne in the same.

First stand the Saintes before the Throne of God. In the Throne is the maiestie of god to be worshipped for euer and the blessed Trinitie. And the Saintes stand before the seate, not as they are wounde that tary before the gates. For as the most intier frendes of God, they are alwayes in the sight of God, & haue the fruition of his deitie. Wherof the lord speaking in the Gospell: praye ye, sayeth he, that ye maye escape these thinges, and stande before the sonne of man. And also *Dauid*: the accomplishment of ioyes is in thy sight, and pleasures in thy right hande for euer. And there is annered an other thing, which maye expounde that standing: they serue God in his Temple bothe day and night. That seruice hath pleasure and no painefulnes. And they serue God in the temple, as God is wonte to be serued in the Temple. For they kepe holy daies, they are glad, reioyse, be merry, prayse: and so they offer vp sacrifices, and are refreshed with heauenly repaste. And this ioye shall be euertlasting and perpetuall: which is signified by daie and night. Otherwise in the blesse euertlasting there is no mighte at all, nor anye chaungeable course of time. Hereunto is added, that he that sitteth in the seate, that is the diuine maiestie, *οὐρανὸς καὶ αὐτοῦς*, will dwell in them: that is to witte, God will be al in al, or he will leane ouer them, and as it were a tente or tabernacle, will ouershadowe them, defende and kepe them, and geue him selfe whole to be inioyed of them, as moste familiar and frendely to them. Moreover they shall hunger no more, nother shall they thirst. For all infirmitie and miserie is taken awaye from the blessed soules, and bodies glorified. They are filled with al good thinges without any lothsomnes, with a most ioyeous fulfillment. Nowe the sunne falleth not vpon them, nor the heate: which phrase of speache betokeneth, that they are put to no trauel nor paine, but are deliuered at ones from all displeasure, and all paynefulnes, and to be at moste pleasure.

Christ se-
deeth and
quickneth

Jacob. 16

Against the
cōtēners
of the
blessed
life.

Agayne is set in the cause of so greate felicitie, Christ the lambe, that is to saie Christ mediator and redemer: in the middes of the seate, that is, very God. For he, as both *Ezechiel* in 34. *chapt.* and the lord also him selfe in the 10. of *John*. Wicenteth *ποικναι* that is to saie will fede them, like a sheperde, and as a Captaine of life will leade them to the fountaines of liuely water: that is to witte, will quicken them for euer, & p̄serue all his in that felicitie. He vseth in this treatise wordes of the prophetes most accustomed, and vsed euery where, that climyng vnto higher thinges, we might after some sorte esteeme heauently giftes. Hereunto he ioyneth as yet a notable benefite: and the Lord will wipe all teares from their eyes. Which wordes he hath borrowed of *Esaye*. For Sainctes in this world tourmopled with sondy p̄uils, haue shed most plentiful teares: but in the world to come, the Lord comforteth them, gladdying them with ioye euerastring, nother geuyng the at any time any occasion of grefe. And therefore he sayed in the Gospel, verely I saie vnto you, ye shall wepe and lament, but agayne the world shall reioyse: and ye shal mourne, but your mourning shal be tourned into ioye. And your harte shal reioyse, and your ioye shal no man take from you. We shall heare the like thinges vnto these also in 21. of the *Apocalipse*. &c.

Whereof they perceiue, howe shamefully they transgresse, which haue alwaies in their mouth, if I should contene this life p̄sent for religiōs sake, who shal tel me, what is y other life to come? perauenture if I neglecte this, in an other world I shal get nothing. For here we haue a most manifest testimony, that as most assured saluatiō is p̄pared of God in heauen for the faithfull: so is it also moste ample and great in so much that the *Apoc̄* in an other place sayeth, that the afflictions of this time p̄sent are not egall, to y glōry which shal be reuealed to vs. The Lord graunt vs, that we maye acknowledge these thinges.

¶ Whylest the. vii. Seale is opened, and the Angels with trompettes come forth, Christ the intercessour of his church offereth vp before his father the praiers of his faithfull.

The. xxxvij. Sermon.



And when he had opened the. vii. seale, there was silēce in Heauen about the space of half an houre. And I saue seuen Angels standing before God, & to them were geuen seuen trompettes. And an other Angell came and stood before the Altar, hauing a golden censer, & much of odoures was geuen vnto him, that he shoulde offer of the prayers of al sainctes vpon the goldē altar, whiche was before the seate. And the smoke of the odoures whiche came of the prayers of al sainctes, ascended vpon before God out of the Angels hand. And the Angel toke the censer, and filled it with fire of the Altar, and caste it into the earth, and voices were made, and Thonderinges, and Lightnings, and Earthquake.

I suppose ther be no booke in the world, of whom soeuer, or when soeuer they were written, which maye cōpare with the booke of holy scripture, as concerning the sincere veritie, pure simplicitie, and plaine order. Nother perauenture that maye seme any maruell to any man, knowing that the same are written in dede of men, but inspired of the holy ghoste. There be edifices most skilfully builded of reene, and framed and cōtinueed in a most goodly order. But what beaultie wil you iudge them to haue, in case ye compare them with the creation of the worlde, and with that most beaultifull order, whiche we see dayly in all thinges created, and chaungeable course of times: the moste excellent workes of men haue nothing in them, yea seme vile, in case you compare them with the workmanship of God the creatour. But for the moste bright order and most playne treatise this booke of the *Apoc̄* hath inonges others moste notable, an excellent and wonderfull prayse. S. John promised a some of the matter.

The excellency of the booke of holy scripture.

Recapitulation.

Recapitulation.

h.v.

signe

signifying that he wold speake of those thinges, which shuld be done in the church from his time vntill the iudgemēt. And the faithfull doe knowe to what ende they should take those thinges, not to thintent their curiositie might be maintained or satisfied: but that they sufficiently warned before, shuld not fal, but take hede to themselves & hold faste the true saluatiō. And sozasmuch as there is muche talke emonges men, whie God doeth thus, or permitteth that, and whie he prohibiteth not these or those thinges: *S. Iohn* hath exhibited to vs a most holesom visiō, by p̄ which we may learne not to talke against God, & not to contende with him but to acknowledge, al his iudgments to be rightuouse & iust. Which thing verely both al the Sainctes in heauen, and also angelicall spirites do acknowledge, and attribute to God al glōry. And thus hauing prepared the mindes of the Audirours, he cometh to p̄ thing it self, and declareth the fatall destenies of the church. Vnder the. vi. seale he toucheth generally the corruptiō of doctrine, which sins it is more perillouse & more pestilent than al daungers of mans body, or outwarde perilles, he reasoneth yet more fully therof: and now particularly vnder the opening of the. vii. seale reciteth, howe farre the same stretcheth. For he declareth how many, how great, & what maner of sectes, heresies and troubles shall arise in the church, & howe hurtful they shal be to the church. And this place contepneth an Historie of the corrupte doctrine, of heresies or sectes and troubles euer since the time of *S. Iohn* vnto the last iudgemēt. It is extended through out the. 8. 9. 10. 11. chap.

¶ consolacion euen euāgelical.

¶ Neuerthelesse before the trompettes come forth, for a consolacion as it were by a little digression, is placed a remedy, which the faithfull in al ages may vse in that pestiferouse corruption to kepe safe their soules, & the integritie of the same. For many times in this booke are brought in most strong consolatiōs in maters of most difficultie. For al the. 10. chap. shall serue also to this Argument. And the remedy that he sheweth, is this: that we muste flee vnto Christe redemce of mankynde, intercessour & propiciatour. And that we shall be safe vnder his defence, that we muste offer vp to him our prayers continually. And verely the Lord in the Gospel, traſowings of the greatest daungers of the Deuill, prepared

for the company of Apostles, and beyng at hand. Yet addeth he by and by, that whiche mighte comfōrte their sorrowfull mindes: I haue prayed for thee Peter, that thy sayth should not faile, &c. Beholde we are saued in greatest distresse, through Christes protection, that we should not faile in sayth, howbeit, as euery where the Euangelicall and Apostolicall letters do intimate, our continual prayers, which we offer to God through Christ, must be ioynd to our truste in Christ. And in fewe wordes the intercession of Christ at the right hande of God, and effecte and maner of the prayer of the faithfull are here set forth to beholde.

But we shal declare euery thing in order. He spake in general vnder the. vi. seale of corrupt doctrine, in the seuenth he wil declare the same particularly and most aboudantly. And whilest the seuenth seale was opened, there was silence in heauen almost halfe an houre. Of this silēce the expositours write diuersely. But as I thinke the hearers are excited by his silence to a dilligent and attentue hearyng. For silence hath an admiration and an expectation of matters most weightie. *Salomon* sayeth in the. 9. of *Ecclesiast*. the wordes of wise menne are heard in silence. When weightie matters should be proclaimed and set forth, the crier is woonte to proclaim silence. And in dede they be matters of great importance that followe, which vnlesse we obserue with great attentuenes, we shal perish in sectes and seductions. Those spirituall wickednesses be more daungerouse than corporall perilles.

And now whilest in silence they loke for with an admiration what should come, the last seale beyng opened, behold there appere seuen Angelles trompetters, of these we shal speake afterwarde.

Nowe is placed & set forth a remedy to be taken in so great evils, as I sayed. The whiche, to the intent it might be more liuely, and maye be printed more depely in our brestes, is set hinde of forth to be seene with a moste godly vision. Before the seate, and in the compasse almoste of the seate, appereth a golden Altar. And there came an Angell and standeth at this Altar: the same hath in his hande a golden censur, into this the Sainctes put their offeringes. He offereth the before the seate,

seate, and the smoke of the odours ascendeth vp from the hande of the Altar before God.

Christe is the golden Altar. We sayed in an other place, that the golden Altar of incense, was the Lord Christ him selfe, whiche is bothe Altar and sacrifice and priest: as S. Paule witnesseth to the Hebrews.

Malach. 3. The same is called an Altar, to witte the same of whome both *Esaye* maketh mention in the 9. *Chapt.* and also *Malachie* saying: behold I sende mine Altar, which shall prepare the way before me, and suddenly the Lord shall come vnto his temple, whom you seek for, and the Altar of the covenant, whom you desire: behold he cometh, saith the Lord of hostes. The former Altar, that is to saye messenger or Ambassadour, was *John Baptiste*, whiche prepared the way for the Lord. He, to witte the later Altar, came immediately after the preaching of *John*, and made complete that everlasting covenant. The same now appeareth on the right hande of God in Heauen.

What Christ doeth at the right hand of the father. And two thinges of him are uttered. Firste, that he stode before, or in, or vpon the Altar. We may here imagine nothing corporally: but we must thinke that by this manner of speaking is signified the priesthood of Christ. He appeareth alwayes in the sighte of his father, for vs: As S. Paull hath taught the 8. to the *Romains*, and 9. *Chapter* to the *Hebrewes*. He pleadeth therfore the cause of his church before God, and is aduocate for the faithfull. The same moouer standeth before the Altar, the same standeth in the middes of the seate. For he is conuall with the father after his deitie, after the which he standeth in the seate: and after his humanitie, is of the same substance with vs, according to the which dispensation he is red as Bishop and very man to stande before the Altar. The latter, which is to be obserued, is this, that Christ holdeth in his hande a golden censer. For he hath taken out very nature without sinne, that he might make intercession for vs, and offer vp our prayers to God the father.

Christ offereth vp our prayers. And lest any man should doubt, that he receiveth our prayers, and offereth them to God, finally that the true office of the Church might also appeare, offering vp al thinges by Christe, there is added, to him are geuen many odours. But to what ende? that he might geue them vnto the golden Altar,

Altar, and that before the seate, as though you should saye, hat he might bring them into the sight of God.

And because of a further declaration, lest we should not know the true odours, whiche please God, and whiche the faithful offer vnto God through Christ: ones or twice he aduerteth, that those odours be the prayers of Saintes. And he meaneth by Saintes, not those that dwell in heauen, but vs on the earth, which are sanctified with the spirit of our God, with the blood of Christ, baptisme, faith and worde. *Iohn. 13.* And the prayers be inuocations, and geuyng of thanks. And he saith expressely of al Saintes, lest any should feare that he and his prayers offered by Christ were excluded. If thou beleue, thou arte holy, and thy prayer is of God accepted. What the prayers of Saintes be, it appeareth in the Lordes prayer, which we offer vp to the father in the name of our Lord Jesus Christ: hallowed be thy name, thy kyngedome come, and hereafter, which all fight with those sectes and corrupcions of trewe doctrine.

Ireneus alledgeth this place in the 31. and 32. *chapt.* of the 1. booke. And by this meane he calleth *Eucharistia* whiche is geuyng of thanks, the sacrifice of Christians. For the maineyners of papistrie do corrupte that place, and utter it so, as though it mente that the priest should sacrifice the real body of Christ for the quicke and the dead. But the holy Bishop of *Lions* knew this filthy error. Away with them and their sophistrie, whither they are worthy. I haue spoke also before, something of the same matter.

And that it might cleerly appeare vnto all men, that the prayers of the faithful, offered to God through Christ, are pleasant and acceptable, ther is added: and the smoke of the odours ascendeth, that is to saie, the prayers of the faithful were of God accepted: Therfore let vs offer diligently our prayers vnto God through Christ. For he heareth vs, and deliuereth vs from euill. And the scripture many times calleth our prayers an acceptable sacrifice to God. The places are in *Osee. 14.* in the 50. *Psalm.* And in many other places. In the 141. the prophet saith. Let my prayer be directed as incense in thy sight, the lifting vp of my handes an euening sacrifice. *Primasius* expounding this place, sayed how Christ

The true odours be the prayers of saintes.

Philip. 4.

the smoke of the odours ascendeth.

is sayed to haue taken of the prayres of Sanctes. For by
cause throught him the prayres of al maner come sweetly vnto
Heb. xii. 13 God. Herof the Apoſtle by him we offer vp alwayes a sacri-
fice of prayſe vnto God, that is to ſaye, the fruite of liues
confeſſing his name.

Againe
praying of
Saintes

Herop is cōfuted the opinion of them, which suppose that the Saintes in heauen be the intercessours of the faithfull, which should cōmende these prayers vnto God, & make the waye open to God. For what neede haue they to procure to theselues other intercessours or aduocates? what lacke finde they in Christ? or whom maie they p:ferre or compare with Christ? what shal we say that euē at this present, the odours are offered vp by the hande of the Angel? The celestiall saintes were present with the Lorde, and were sene aboute the seate: but which of them taking the censur, and gathering the prayers of the faithfull, offered them vnto God? It touned Ozias or Asarias the King to displeasure, that he toke in hand the censur minding to sacrifice, and to execute the priestes office: the same would be worse for the heauēly dwellers, nape they should not remaine in heauen, in case they toke vpon them the office of the only Bishoppe. &c.

He filleth the censur with fire & sendeth it into the Earth.


After this we haue heard, that Christ filled the censur with fire taken from the Altar, and sent it downe into the Earth. By the whiche narration he returneth againe to finish the exposition of the trompettes. This fire, is the grace of the holy ghoste. That is put into the censur, is taken of the Altar, is sent downe into Earth. For Christe took the fulnes of the spirite, as S. Iohn sheweth in the. 1. and. 3. chapt. Christ is Altar and censur. Of the Altar here is take fire, For the holy ghoste, is the spirite of the Father and of the Sonne. Whom, saith he, I will sende you from my father. Him he sente into earth, vnder the shape of fire tongues: he sendeth him also at this daie into the hartes of the faithfull, that he maye inflame them. This is the same fire, which the Lord in the gospel of *Luke* saith, that he will sende into the Earth, and would that it should burne.

Moreover the effecte of this fire followeth immediately.
For there were made thonderinges, and voices, and light-
ninges, and Earthquake. By the voices of the Gospell the
woundes

hundredes of sinners are healed, and the hartes of men light-
ned by the illumination of the holy spirite, &c. Of the whiche
thinges we haue spoken also in the .4. chapt. and .24. Sermon.
Of the preaching of the Gospel, as *Haggens* also prophesied
it should come to passe, insued a wonderfull commotion of
all nations, &c. *Sathan* also was stirred, whiche reyled vp his
ministers through out the worlde agaynst wholesome preach-
ing of the Gospel. For there sprang vp sectes, whome the
napnetepners of the verities resisted, fightynge with them.
Whereof now we wil reason at large. The Lord geue grace,
that these thinges maye bothe be spoken and hearde with
much fruite.

¶ Of the seven Angelles trompetters, and of the trompettes, and of the first. ii. and. iii. trumpet.

The xxxviii. Sermon.

 And the seven Aungells which had the seven trompettes, prepared themselves to blowe. The firste Aungell blew: And there was made hayle and fire, which were mingled with bloud and they were caste into the Earth: and the thirde parte of trees was burnt, and all grene grasse was brēt. And the second Aungell blew, and as it were a great Mountaine burnyng with fire was caste in to the See, & the third part of the See tour- ned to bloud: and the third parte of creatures whiche had life died, and the thirde parte of Shippes were destroyed. And the thirde Aun- gell blew, and there fell a great starre from Heauen, burnyng as it were a cresset, and it selle into the thirde parte of the Riuers, and

and into the fountaines of waters, and the name of the starre is called wormewood, and the thirde parte of the waters was turned to wormewood. And many menne died of the waters because they were made bitter.

Our lord Iesus Christ hath kindeled in earth a bright and hollesome fire, which the Apostles and men Apostolical haue euery foote more and more inflamed. But contrary wise Sathan seeketh to quenche this hollesome fire, & not only to corrupte and depraue this doctrine of saluation: but also to abolish it and ouerwhelme it with lies. The meaner and manner herof is at this present described, and euen paynted out gallantly, to none other ende, but that the faithful beynge warned and fully taught, might be wel ware of that pestilent infection. For the scope or ende of this booke is, to preserve the church safe and sounde from corruptions, or at leest to repare the same beynge corrupted.

The seven
Angelles
stande in
the sight of
God.

S. John therefore sawe seven Angells stande in the sight of God. To stande signifieth to minister, and comprieth the faith and diligence of Ministers. Seruauntes stande before Kinges, ready to do seruice, and to execute al theyr commaundementes. We reade in the .i. chapter of Iob. The sonnes of God came, and stood before the Lord, and Sathan came also into the middes of them. The blessed Angelles are called the children or sonnes of God. They come to doe seruice before God: Sathan preaseth in amongs them, forasmuch as he is also the minister of God, for the executiō of those things, whiche apperteyne to the wrath and indignation of God against the wicked. All elementes be Gods ministers, and finally al the creatures of god. For he is the lord of Sabaoth, the God of hostes, whiche for the saluation and iudgement of men useth wel and rightly all his creatures: euery one accordyng to his nature and disposition. For he useth the ministerie of Angells, like Angells: and so the seruice of Devils, as Devils in dede. But where as the seuenth number is the number of fulnes, conceyning in it self al times: for there be seven dayes of creation and rest, there be seven worldes or ages: certainly seven Angelles appere before God, for that

they

The vse of
trumpets.

they befohen all battels that shall be foughten to the ende of the world.

For to these seven Angells are geuen seven trompettes, and the Angells already had the trompettes, and euen prepared themselves to blowe the onset. Where chiefly the vse of trompettes is to be searched for. The same is most plentifully described of Moses, in the .10. of Numbyes. The vse of trompettes was diuerse, as it is also at this daie. First by the sounde of the trumpet the people of Israel were called together, to consult of the comon welth. Agayne at the sounde of the the Senate of princes of the people did assemble. Moreouer they were warned by the trumpet, when & who should remoue their tentes. Furthermore the trumpets blew vnto battel, what time they ioyned to fight, as maye be sene in the .20. of Deuter. The people moreover were called together with trompettes on the holy dayes to publicke and diuine cruce. Sounde with the trumpet in Zion, call the congregation, sayeth Iobell, gather the people. There was more ouer a caste of trompettes, and a Iubiley, hauing the name of the blowing and sounde of trumpets: as appereth in the .25. of Leuit. Finally the preaching of the veritie was figured by the sounde of trompettes, neyther might any other blow the same but priestes. For it forceth much to whom pou comitte & deliuer the signes publicke.

Of this sundry vse of trompettes, none shall agree better to our mater, than the warlike. For this world hath a shap if warre. In it are the campos of good men, and the campos of euill: the tentes of Catholikes, and tentes of heretikes. The chieftayne of these is Sathan, and of those Christe: the Captaine and Emperour of these is the Deuill, of the other he sonne of God. And now the Angells sounde their trompettes, and blowe the onset: not that the good Angells and God him selfe is the Authour of heresies and of heretikes, whose original is referred to Sathan and sinne: but sounding heir trompettes they geue in dede warnyng to all men, and ignifie that most greuous warres shal arise in the worlde, and euen in the church it selfe. But diuerse men are diuersely noued and worke in warre accordyng to their natures. The cerue catholikes beynge warned by the trumpet, take heade

S to

to themselves, praye, and finally taking in hande spirituall weapons, prepare themselves unto battell and manfully fight for: Christ, and for mainteyning and defending the veritie, heretiques, sectaries, and menne of corrupte mindes, accordyng to theyr mallice, takyng to them also Armour, runne forth and fighte agaynst Christ and the veritie, defende lies, and such as be weakelynges they take, spoyle, beate downe and distrope. The good sheperdes, are the trumpets of God and of Christ: the Devill bloweth up heche heretiques and beginners of sectes.

Of the good, and of their fight, we shal heare in the .ii. and in the *chapt.* following. Neuertheles in euery conflict we must vnderstand that the saintes slepe not, nor be any where idle, but to doe their duetie euery where. It was nowe in dede enough for the lord to shewe vs the heretikes & sectaries fighting, & to declare, how much they maye hurt, that we might watche more dilligently, and beware of all corruption.

The first
trumpet of
fight.

The first Angell soundyng the first trumpet, denounceth vnto vs the first conflict. All and singular battels haue something like, and diuerse. It is like, in that all heresies doe impugn Christ, and would haue the trueth of the Gospell, either extinguished, or wasted out of the true sense. And that same is singular or diuerse, that at an other time, Sathan as sayling other doctrines, hath spred abroade in the Church sundry heresies. Therefore whilest the Angell soundeth the trumpet, that is to saye proclaymeth warre, he warneth the Saintes to watche. Therefore as he is yet blowing, through Gods permission, accordyng to his iust iudgement, by the meane and suggestion of Sathan, ther was made hayle and fyre mixed with bloud, the whiche beyng so tempered, was sente or fell vpon the Earth. For S. Paule acknowledgeth spiritual policies in the heauenly spirittes. And the Scripture in a certen place doeth figure rightwell, the sounde and holme some doctrine by the heauenly dewe and sheweth that maketh the earth fructifull: most rightly therefore S. Iohn cōpareth the false and hereticall doctrine to hayle. For that destroyeth the fructifull places of the earth, and marreth vterly the precious fruite of the earth. Wherfore like as els where the peruerse doctrine is called darnell, leuen, chaffe, &c. so is it here

called

called hayle. But this hayle is tempered, and of a wonderful mixture. For it hath fire and bloud ioynd with it. These hinges muste be expounded after an allegorie, not after the letter. Hayle is water congeled to colde. And water they haue called the wisdom of the scripture: hayle therfore shal be false wisdom. Yet fire is put vnto it. The pretense of scriptures and inspiration of the holy ghost, wherunto is added bloud, he euil affection of man, to witte the vice of Ambitiō, wrath, contention, hatred and like affections. Of these is compounded an haylie doctrine, hurtfull doubtlesse and pestilent. For when false doctrine ruleth or depaue the Scriptures, and vicked affections of teachers are ioynd with all, a pestilent doctrine ariseth. Such was fro the beginning the doctrine of the Nazareans, or Mimcorites, and of the Hebionites, cōtending that iustification came not by the only faith of Christ, but by the law. Our men fought sharply, to wit S. Paule & other Apostles, against this pernicious doctrine. And fro the beginning many corrupt with Philosophie, others blinded with mens traditions, haue brought forth most corrupt opinions. Histories beare witness herof. And Tertulliane notwithstanding cause called Philosophers the patriarches of hereticks. For S. Paule most diligently warned, that the godly shuld be ware of Philosophie. They that haue not kepte themselves from it, & haue set more by Philosophie, & know not that traditions, they in stead of the heauenly dewe & swete ioyces, haue cast into the church great heauy haylestones. And haue verely hurte the church very much. For the iii. part of trees was burnt, and also al grene grasse. This numbere is intimated in foure cōpetes, and in sixe likewise. And it seeth to signifie, that a greate parte of men inconstaunte and unstable are seduced & losse, geuing themselves to be distroyed of wicked men: agayne, the best part of the saythful to be saved. The lord him self knoweth the numbere exactly. It is enough for vs to know these thinges which he hath reuealed vnto vs, nother to searche curiously any further.

That men are signified by trees, appereth by the .v. *chapt.* Trees: here it is sayed, & they had cōmaundement, that they shuld not hurte the grasse of the earth, nother any tree, sauing on men, whiche are not &c. After he had sayed, saue only those

S. ii.

trees,

Hayle is
corrupte
doctrines
intention of

Disminut
corrupt by
Philosop
Phie.

trees, which were not marked: but he had rather saye, men, that he might as it were with this kepe vnlOCKE the miserie. Nocher is it rare to shadowe men in the scriptures by trees, floures, and grasse: as we maye gather of the. 1. Psalme, the. 40. of Esaye, and the. 12. chapt. of S. Matthew. But that latter pointe, that al greene grasse was byent, muste be sauourably expounded. For who can beleue that al men were destroyed by those first heresies: we vnderstand therfore that the mindes of the faithful were diuersely afflicted and tourmoyled with those errorres and troubles: but yet as the Golde tried in the fire, not to be utterly consumed.

The second
trompet.

A burning
mountaine.

Valentini-
ans.
Mani-
cheis.
Montani-
sts.

The second Angell soundeth the trumpet, signifying that newe warres are nowe a byewyng: and therfore rehotheth, that al the godly would defende themselves with weapons. And there is cast into the Sea not a Mountaine, but as it were a Mountaine burning with fire. The sea beareth a figure of the world, than the which there is nothing more vnsustainable. It is a thing most frequented in the prophetes, to call this our world, wherein we liue, a sea. By mountaines are signified Kingdomes, witnesse Esaye in the. 2. chapt. Daniel the. 1. And Zacharie in the. 4. chapt. And Christ him selfe in the. 7. of Matthe. By remouing of hilles or mountaines, signifieth any harde thinge, and by the opinion of many impossible. Nowe therfore springeth vp an heresie and a doctrine in the church, as it were a burning Mountaine, as the which was in dede most furnished, and as it seemed inuincible. We read that such was the heresie of the Valentiniens, whose secte the holy martir Ireneus taught to be diuided into many. Suche was the fury of the Manicheis and Montanistes. They seemed to many to burne with the spirite of God, and to be whole nothinge els but the spirite, and all their oracles to be of the holy ghost. Manicheus called him selfe the Apostle of Iesu Christ. The Montanistes bragged of a newe holy ghost. There was moste greate plenty of this darnell throughout the vniuersall church. Nocher was the successe thereof small. For the thirde parte of the Sea was made bloud. The Apostle signifieth the wickednes of sectes. For howe vile and impudent were the heretikes called Gnostici, the Valentiniens, and Manicheis, Ireneus, S. Austen, and Epiphanius do testifie. And a

great part of the creatures in the Sea perished. And he speaketh of such as haue soules, not of fishes in dede, but meane. Many shippes moreover were lost, to witte Mariners, and bloude men, being corrupted with these heresies.

That time those heresies sprang vp in dede of those hours which I named: but as yet they be not utterly extinct, corrupted men budding vp in a manner at euery time, and renewing the olde error. Wherupon a bitter strife remaineth yet at this daye in the church: and we are dayly admonished, that we should beware of those corruptions.

The thirde Angell bloweth his trumpet, proclaiming new warres: and behold a great Starre fell downe from heauen, burning like a cresset, and infecteth the thirde parte of riuers and fountaines of waters, that starre is called woimwood. I tolde you in the. 1. Chapter that Starres are called, Preachers, Bishoppes, and notable men in the church. It signifieth therfore that some notable man should fall awaye from the true faith into heresie, wherewith he should infecte a great parte of the world, in corrupting the Scriptures, and founde doctrine of faith. And these thinges seeme to be fulfilled in Paulus Samosatenus and Arius. This cresset burned horribly, and inflamed the whole worlde without reuerencie. That pestilence denied the deitie of Christe, and made the whole Gospel to be moste bitter. For if Christe be not deie God, how is he a Saviour, King, Bishop, intercessour, mediator, and saluation of the faithful? he quenched the light, that denied the deitie of Christ. Therefore is he called by the name of woimwood. The prophet Ieremie used the selfe same allegorie, or metaphore, or allusion, in the. 9. and 23. chapt. And Amos in the. 6. where he saith, that the Judges haue touned iudgement into woimwood.

The Scripture and doctrine which is truly figured by riuers and fountaines, corrupted of the Arians was to make the occasion of death. The Scripture and doctrine of the Gospel, is of it selfe mortal to no man, but rather helpe to al: corruption maketh it deadly. Poison put in wine, maketh the wine deadly: the wine of it selfe killeth no man, but rather gladdeth and reioiceth al men. Heade the Ecclesiastical stories of Eusebius, Theodoretus, Sozomenus, Socrates, and others, and

The third
trompet.

A burning
cresset.

Paul Sa-
mosatenus

Arius.

Michell
Serueto.

pe that perceyue howe aptely S. Iohn hath written all these thinges, and how rightly they are all fulfilled. No smal parte of that bitternes hath flowed vnto our time, whilest that old errour is often times by the instigatiō of the deuill renewed. For what that vncleane beast Michell Serueto a spaurarde vomited against the Sonne of God, for his unpenitent wickednes, and continuall blasphemie buente at Geneva, the world knoweth. We muste praye therefore to the Lorde, that in suche daungerouse conflictes, he would kepe vs safe and sounde. Amen.

The fourth and fiftte trompet is expounded, of the opening of the botomlesse pitte, and of grasse hoppers creeping out into the Earth.

The. xxxix. Sermon.



And the fourth Angel blew, and the third parte of the sunne was smitten, and the thirde parte of the Moone, and the thirde parte of starres, so that the third parte of the was darkened. And the daye was smitten, that the third part of it should not shine, and likewise the night. And I behelde, and hearde an Angel sayng thoro the middes of Heauen, and sayng with a lowde voyce: wo, wo, wo, to the inhabitants of the Earth, because of the voyces to come of the trompe of the thre Angels, which were yet to blowe.

The. 9.
chapter.

And the fiftte Angel blew, and I sawe a starre fall from Heauen vnto the Earthe. And to him was geue the keye of the botomlesse pitte. And he opened the botomlesse pitte, and there arose a smoke of the pitte, as it were

Cap 9

were the smoke of a greate fornaice. And the Sunne and the ayre were darkened, by the reason of the smoke of the pitte. And there came out of the smoke locusts vpo the earth: and vnto the was geuen power as the Scorpions of the Earth haue power. And it was sayed vnto them that they should not hurte the grasse of the Earth, nother any grene thing: nother any tree, but only those menne which haue not the seale in theyr foreheades, and to them was commaunded that they should not kill them, but that they should behered siue monethes, and their payne was as the payne that commeth of a Scorpion, when he hath stonge a manne. And in those dayes shal men seke death, and shal not finde it: and shal desire to die, and death shal flie from them.

The fourth trompet declareth an hurtful and a long strife, which arose in the church of the doctrine of Pelagius. This Pelagius taught, that the sinne of Adam, hurte him alone, and not mankinde, and therefore that in the same all men die not. That man hath free will, so that he maye doe good. Not that he should be free, if he neede the helpe of God. Which if he hath it, he maye the more easely do good: if he haue it not, that he maye yet neuerthelesse worke it by his owne vertue, and maye deserue euerlasting life. Therefore that our iustice is not of the helpe of God, but of free will; and that remission is not geuen to the penitentes after the grace and mercy of God, but after the deserte and worthe of them which through repentance are worthe of Godes mercy, and the residue which Sancte Austen rehercheth in his bond and strete Epistle to Boniface, that Pelagius had reuoced: which neuerthelesse in an other place he sheweth that the same had sought, and recouered to his

The. iiii.
trompe.

See the first
letter of Pelagius
to the Bishop

The doctrine of
Pelagius

See the first
letter of Pelagius
to the Bishop

to his vomite: As in the register of heresie, the. 88. heresie. The same against two epistles of the *Pelagians*, in the. 2. booke, 2. chapter to Boniface. The *Manicheis*, sayeth he, denie that a good man had the beginning of euill of free will. The *Pelagians* sape also, that an euill man hath free will sufficiently to fulfil a good precept. The catholickie doctrine reproueth both these, and to them sayeth, God made man right, &c. And to these sayeth, yf the sonne hath made you free, you are verely free. And in the. 9. chapt. the same Authour. Where we sape that the will of man vnto euill is free, to do good that it muste be made free by the grace of God, it maketh against the *Pelagians*. And where we sape that the euill, whiche was not before, is comen of him, it is agaynst the *Manicheis*. Wherefore in the. 8. chapt. *Pelagius* sayeth, that the thing which good is, maye soner be accomplished, if grace helpe thereto. So the whiche addition, that is in adding, more easely, he signifieth verely that he thinketh thus, that although the help of grace want, he can yet, albeit more hardely, perfourme that which is good by free will. Agayne the same in the. 47. Epistle to *Valent*. That man, sayeth he, falleth into the error of the *Pelagians*, whiche supposeth the grace of God to be geuen for any desert of man, whiche grace alone maketh man free, through *Iesus Christe* our Lorde. But agayne he that thinketh, when the Lord shal come vnto iudgement, that man is not iudged after his workes which might now by reason of his age, use the free choyse of will, is neuertheless in error. We sayeth in a manner the same thing in the. 1. booke the. 18. chapt. of the merites and remission of sinnes.

Who falle into the error of the *Pelagians*.

The third part of the sunne, of the Moon & the starres quenched.

With this doctrine of *Pelagius* was stricken, that is to sape, darkened (for so *S. Iohn* him selfe a litle after expoundeth him selfe, sayng. in so much that the third parte of them was obscured, &c.) the thirde parte of the sunne; to witte of *Christ*, which is the true sunne of righteousness. For the *Pelagians* doctrine denied the grace of *Christ*, & with many merites rode vnder the merite of *Christ*. Wherby also the thirde parte, that is to witte a great parte of the Moon, namely the church, is red to be quenched and darkened: more ouer the thirde parte of starres; I mean preachers and ministers wounded; hath as beynghly been hurt, as the sunne became

them. For stories witnesse that this heresie hath soze infected diuerse partes of the worlde, that euen Bishoppes and learned men haue followed this nopsome error. At *Palestine* in the East was assembled a Synode of Bishoppes, which droue *Pelagius* to recant. They disputed also at *Rome* sharply against the *Pelagian* doctrine: and Counsels were assembled, which condemned the same. Ther were Synodes assembled in *Africa*, and after much reasoning sentence was pronounced against *Pelagius*. For many were dayly taken with this infection. For the doctrine is pleasaunt, whiche wanteth not euen at this daie his mainteyners and defenders. For it seemeth godly, and for the study of vertue needful, to asserme free will, and mans merite: agayne it appereth to be licentious to attribute al thing to Gods grace.

We addeth, that nother the daie shone with the third parte thereof, nother yet the night with his thirde parte. For like as grace coulde not be fully perceiued by the doctrine of *Pelagius*, no more coulde sinne. And *S. Austen* in the. 2. booke of originall sinne. 23. 24. chapt. sayeth, that the *Christiane* sayeth consisteth properly in the cause of two men. For by the one we were solde vnder sinne, by the other redeemed from sinne: by the one thowd headlong into death, but by the other deliuered vnto life, &c. And whilest al these thinges are spoken, they are spoken to this ende, that we might beware of those heresies.

Neither daye nor night shone with the third parte thereof.

And hitherto haue we spoken of the foure trompes, and greatest conflicts in the church: there remaine three trompettes: which haue now a litle preface set before them, whereby the mindes of the hearers might be excited.

And *S. Iohn* sayeth, howe he sawe an *Angel* flying thorough the middes of heauen, and heard him cryng: wo, wo, wo to the wo to the inhabitants of the Earth, and that for those thinges which should chaunce vnto men than, when the other three of the earth. trompettes should be blown. Therfore vnto euery trompet is Iopned an wo. Whiche we expresse very well in dutche by owe, owe, owe. For the *Greekes* sape, and *S. Iohn* wrote in *Grece*, *οαι, οαι, οαι*. And it signifieth verely, y the times of the fourme conflicts were sharpe: but yet that suche as follow shal be a great deale sharper and crueller. For I tolde

you in an other place, that this notable wo, compriseth the willes bothe of this life present, and also of the life to come, aswell of body as of soule. Therfore shall the times of Papiſtrie, Mahometrie, and of the last iudgement, be most daungerous.

Dom erab The complutensian copie hath an Egle, where we reade an Egle for an Angell flying thorow the middes of heauē: perauenture an Angell. because he founde it so in Hieras. Beas and the comon translation, commonly called S. Hieromes, hath an Egle for an Angell. And therfore Primasius readeth it so likewise, which seemeth to haue followed the olde translation in all things. But the Egle is swifter, and of moste sharpe sight, signifying the almighty knowledge of God, and expedition unspeakable in doing of things.

The fiftē trompe.

The fiftē trompet comprehendeth a moste cruell battell, whiche the Pope fired vp, in admitting errors into the world, yea rather bringyng in, setting forth, and defendyng them, by his vngreatiōe locustes that ate vp all things. He lasteth to the worldes ende. Of whome he will agayne discourse more plentifully and more properly in the. 13. and. 14. chapter. &c.

I starre fallen from heauē into the Earth.

The Original of this euil is referred to the fall of a starre. For a starre hath fallen from heauen to the earth. Starres, as I shewed you in the beginning of this booke, aboute the ende of the. 1. chapt. represente vnto vs the state of Ministers, or Bishoppes. For as the starres shine in heauen: so Bishoppes illumined with heauenly light, ought to shine in the church aswell in doctrine as honeste lyfe. And hitherto they stande in heauen, so long as they doe theyr duetie: they fall to the Earth, what time forgetting the heauenly conversation and doctrine, they thinke vpon earthly things, speake and followe honoures, pleasures, and such like corruptions. A little after will he call him an Angell, whome now he calleth a starre. The Church of Rome was notable and pure, had Bishoppes, that is to saye, ministers of the church, vnto the emperour Constantine, about. 32. so: the most parte very well learned, moste holy (yet men) and moste glorious ministers of Christ, agayne from the emperour Constantine vnto

Of the church of Rome.

Gregory the great are accounted Bishoppes or pastours of the church of Rome, about. 32. amonges whom there were not a few diligent enough, learned, and godly: but yet amongs these were founde also, whiche blinded with the euill of Ambition, began more to incline to seke honours, and glorious titles, than the doctrine of Christ concerning humilitie and simplicitie, and the example of Christ, and apostles hath permitted. Christ fled, when the people would haue chosen and made him king. He sayed, that kinges should reigne, that Apostles and their successours should serue. If kings therfore had offered them realmes and riches, they should not haue receyued them. What certen Bishoppes of Rome practised with the churches of Affricke, and how they would haue ruled ouer them, the stories doe plainly declare. Notwithstanding there were founde amonges the latter Bishops as Pelagius and Gregory surnamed great, which greuouſely accused the Bishops of Constantinople, for that they went about to establish a church of Constantinople, as chiefe of al others in the world, and the Bishop thereof vniuersall. Rather was Gregory ashamed to saye expressly, that he is the vauncurrour of Antichrist, who so euer would couet the name or title of the vniuersal bishop. But Boniface the. 3. of that name moued nothing herewith, required and obteyned of the emperor Phocas no long time after the death of Gregory, y the church of Rome might be called and taken for the chiefe and head of al churches. Wherby the Bishops of Rome plucked out of heauen, and caste to the earth, utterly began to cleaue vnto earthly things, to care for earthly things, yea euen to aspyre to the empire and chiefe rule and gouernement. Here haue you, what starre fell from heauen to the Earth.

And to this starre (he calleth him afterward the Angell of the botomlesse pitte) or Bishop (I name one, I vnderstande all of that state and succession in that seate) was geuen the keye of the botomlesse pitte. Christe verely keepeth the keye of Dauid: as I shewed in the. 2. chapt. of this booke. The same gaue to the Apostles the keyes of the kingedome of heauen, power to open or to shut heauē: that is to wit, the ministerie of preaching the Gospell, wherby is shewed assuredly promised the foregeuenesse of sinnes and eternall life to beleuers: and

Bishops of Rome a starre fallen from heauen

I keye is geuen to Bishop, or Angell.

and the reteyning of finnes, a certaine damnation is threatned to the vnbeleuers. No godly mā doubteth but that these keyes were geuen also vnto Bishoppes of Rome: agayne euery man knoweth that the latter popes would not vse the lawfully, but corrupting the Euangelicall veritie, and infecting the lawfull ministerie, haue gotten them counterfitted keyes. Therfore is geuen to them of the Prince of darkenes the keye of the botomles pitte, to witte corrupt and counterfet doctrine, and not the Apostolical, but apostaticall ministerie, wherby as it were from hell set open, they haue brought forth outrageouse errors and superstitions, and vngodlines of all sortes. And I suppose it hath chaunced not without Gods prouidence, that Bishoppes of Rome are called *Clauigers* or keye bearers, and weare keyes in their Armes. But you shall not vnderstande them to be the keyes of the kingdome of heauen, but of the botomlesse pitte rather: sine he is a teacher of errors and of all abomination: Authoure moreouer of all warres and dissensions, leading them euē vnto Hell.

The popes
keyes.

God is a
liuely foun-
taine.

God is in dede the fountaine of perpetuall goodnes, and of all veritie: whiche opened in Christ by the Apostles in the preaching of the Gospel, refresheth with wholesome water al that thirst for eternal saluation. Of this fountaine *Esaye* maketh mention in the .55. chapt. And *Jeremie* in the .2. chap. The Worde also in the Gospel after *Iohn* in the .4. & .7. chapt. and in diuerse other places.

The bot-
tomles pitte.

Against this liuely fountaine of euerrunning waters, is set the botomlesse pitte, vnsearchable I saie by reason of the mallice of Sathan, full of vngodlines, abomination, and all kinde of liying. From hence blubbereth vp into the world by false teachers and ministers of Antichrist what error and abomination so euer is in the world. For Sathan the father of lies, spreadeth abroad in the worlde by his instruments what darkenes so euer there is.

The bot-
tomles pitte is
opened.

Therefore the starre or kungel of the botomles pitte, that is the Pope or Bishopp of Rome openeth the botomles pitte with a keye, and by it ascendeth vp the smoke of the pitte. For I haue spoken hitherto of the beginning of euill: now I shall follow of the proceeding and setting forth of the same.

The

Smoke
out of the
botomlesse
pitte.

The Pope by his corrupt ministerie openeth Hell, and not Heauen. Out of hell ascendeth or riseth a smoke. Smoke in some places of the Scripture, is a token of the presence and wrath and vengeance of God: as where in the time of *Esaye* a smoke rose in the Temple of Salomon, 3. booke of *Kinges*. 8. chapt. *Esaye*. 6. In the .19. of *Exod*. We reade, smoke ascended from the mountaine, as out of a fornace. You reade in the .18. psalm. Smoke wente vp in the wrath of God, fire burnt from before his face. At this present, smoke semeth to signifie hurtful and deuillish opinions. Smoke hurteth the eyes, and suffereth not clerely to see the truerly. So doeth also peruerse doctrine, it daseleth the eyes, taketh away iudgement, & blindly with error. And worthely do they suffer these things of the smoke of God his wrath, & of the lies of disceurable men, whiche haue forsaken the light of the Gospel, and the grace and perspicuitie of Gods veritie. Under the name of this smoke infernal, are conteyned the opinions, and abominable doctrine, that the Bishopp of Rome, as he is the prelate of the chiefe church and Sea Apostolicke, so to be pastour vniuersal and Apostolical: and moreouer the head of the church militaunt, the vicar of Christ in earth: whose voyce must be heard aswell, as Christes him self: that he hath full power in the church, the keyes of the kingdome of heauen, &c. And the reste of the like sorte. That the same ordeyneth and geueth to al churches Bishops or Pastours, which should gouerne al other churches after the prescripte of the church of Rome, &c.

But how great this smoke is, and howe effectually it is liuely expressed: it ascendeth, sayeth he, as the smoke of a great founace. And signifieth that the popish opinions, and doctrine are thicke, or grosse, manifolde, and apparent: where in dede they be nothing but smoke and vanitie puffed vp and vayne. But it is of such a power, that it darkeneth the sunne and the ayer. I haue tolde you ofte times nowe that Christ is the sunne of righteousness. And we cal the ayer the wholesome doctrine, wherewith the soules of the faithful are refreshed. Therefore by the popish doctrine the sunne & the ayer, that is Christ and the Gospel are obscured. Christ is the pastour vniuersal, the high and only Bishopp, the head & helch of the faithfull, whiche freely for geueth finnes: the whiche is preached

How great
smoke is of
what ef-
fecte.

preached by the Gospel. This doctrine wareth vile, what time the Pope is admitted for head of the church, with the full power of graunting indulgences for all sinnes. Thus is the sunne darkened.

Of the
smoke ar-
riving locu-
ses.

Howbeit the euil procedeth further, and setteth up it selfe in the church a greates deale more effectually. For out of the smoke came forth Locusts upon the Earth. For what time through the false perswasion of corrupt doctrine, the eyes of all men were blinded and looked not rightly upon Christ, and his only gospel, and all men reuerenced the Pope, as the vicar of Christ, the head of the church, and a man Apostolicall, and as it were the mouth of God, and he nowe made Bishops, Choppes and priestes, and nurished, auanced and established Monkes and Freres: an infinite multitude of the clergy increased moste luckily, I meane by a moste plentiful increase, and numbre that could not be numbred. For he himselfe immediately in the wordes that followe, and with a fuller exposition declareth, that he speaketh nothing of those little wormes the Locustes. For he sayeth, and it was commaunded them, that they should not hurte the grasse or hays of the earth (a verely the clergy liueth not with hays) nother any greene thing, nor any tree, but manne only. As though he should saye, I speake nothing of grasshoppers suche as in times past destroyed Egypte: but I speake of pestilent men, afflictynge men with the poyson of doctrine. But a litle after they are so described in euery poynte, that no man neede to doubt that the false clergy thereby is signified. The whiche thing *Primasius* also saue, which in his commentaries upon this booke sayed: he putteth thaurhours of euil doctrine. For like as the Locuste hurte with her mouth, so do they teare with theyr preachinges: as we reade, greedy Wolues not sparing the flocke, &c. Thus sayeth he. There be also other causes wherefore he likened the false clergy to Locustes. If the locuste be alone, he seemeth to be moste contemptible: so there is nothing more vile than a solitarie Monke or Frere, priest or sophister: but if they swarme together, they be a terror to men, neither can they be driue away with any force, they eate & distrope all. When the prophet *Isa* would shewe a great euil to come, he saith that the Locustes wil come. In

What are
Locusts.

some they singe, leape, lyue at ease and pleasure, to the losse and hinderaunce of husbandmen. The same thinges mayest thou see also in the clergy. I speake nothing here of holy Ancrets, priestes, that is lawfull ministers of the church, of good men, honest and learned: I speake nothing of the auncient & holy Monkes, whiche were burthenouse or greuous to no man, and wer no preachers, but very lay men, getting their liuing with their handes, in the church subiecte with other faithful to the pastours of the church, &c. I speake of the vnlawful, sluggerds, Idle bealies, deuourers of vitaille, but chiefly of false teachers.

And doubtes the Popes clergy is moste rightly compared to grasshoppers or caterpillers. For both they are innumerable, and they occupie and consume all thinges. In times past the ministers of the churches mighte be numbred. For the numbre was but smal: nother were vnpofitable or vnnecessary persons nurished of the church goodes. There remaineth a constitution of the emperor *Justinian*, where emongs other thinges: we ordeyne that there be not at any time in the sacred great church aboue. lx. Priestes, men Deacons an. C. Subdeacons. lxxx. and readers an hondred and ten, nor aboue. xxv. singers: that the whole numbre of the clergy of the greater church maye consist in. cccxxv. persones, and besides an. C. doze keepers, as they terme them. Therefore in the moste holy great church of this our noble Citie of Constantinople, and in those three churches to the same vnitied (to witte in the church of our Ladie, S. Theodore, and S. Irene, let there be so great a multitude of clergy. This some of the ministers of this imperiall citie and moste large church established fye hondred and twentie and fye persones. But how many at this daye may you finde at Rome, or in an other greates Citie Priestes, Monkes, Freres and Nunnes? They excede this numbre foure times and more. And to leaue out many thinges that mighte here be brought in, Pope *Pius Sabellicus* sheweth in the. 9. booke of *Aeneidos*. the. 7. Chapter. That the secte of greay freres was so greatly multiplied through out the worlde, that than they helde and possessed. xl. prouinces, and vnder euery one diuerse Cloysters and conuents (wardens they call the rulers) and

The clergy
is innume-
rable.

From the
Apocalipse
the. 9. chapter
the. 1. verse.

From the
Apocalipse
the. 9. chapter
the. 1. verse.

From the
Apocalipse
the. 9. chapter
the. 1. verse.

exceeds

exceeded the numbre of three score thousande men: in so much that the master of the whole order, whome they call general, hath ben hearde many times, to offer the pope preparing an Arripe against the Turkes thirtie thousand fighting men of the order of S. Francis, which should be well able to serue in the warres, and yet be no hinderance or let to the religion or seruice. And nowe who is it that knoweth not how many orders ther be of Monkes & Freres: you maye therefore accompte other orders after the rate of the order of S. Francis, and though you attribute to euery one but the one half of that numbre, to what a some wil it amounte? To these if you adde the colledges more and lesse, through out so many diocesse, persons, vicars, chaplaynes and parish priestes, thou wilt graunte that not without cause the popishe clergie is compared to locustes.

Locustes
distroye al
grene thinges.

But howe they light upon and deuoure all thing, I neede not with many wordes to declare. It is comonly sayed, where so euer thou seekest any place, fertile and hole some, where euer thou ridest or goest, thou shalt finde it full of the clergie, and possessed with religious men.

Of the
power of
the locustes.

He reasoneth also expressely of the power of these Locustes. He setteth them forth by a parable: and power was geuen them, sayeth he, as the Scorpions of the earth haue. A Scorpion is a flattering and in maner a domesticall wor me, which sodenly striketh with his taylor, or rather with the stinge of his taylor, and so poisoneth. Therefore with flattering wordes the clergie of Antichrist disceyueth and poisoneth in the poison of venemouse doctrine. So speaketh the Apostile also of false teachers in the .16. chapt. to the Romains. Through false speache, sayeth he, and flatterypng, they disceiue the hartes of the simple. They power therefore is none other, but euil doctrine, wherewith as it were with the venome of Scorpions they infecte the simple Christians, but especially those that contemne the doctrine of the Gospel.

Whome the
Locustes
can harie.

For there followeth a declaration, whome these Locustes maye hurte. There be two kindes of men. The one in dede willpng and witting will perishe, and are the open and professed enemies of the holy Gospel: whome by the iust iudgement of God these Scorpilolustes distroye with their poison.

son. The other being more simple, doe erre rather of ignorance, than of obstinate mallice: these sins they haue a scale in they: so cheades (wherof is spoken in the .7. chapt. are not stongen of the Scorpilolustes. For the power of this euill is limited, and not out of measure. Therefore was it geuen to the locustes, that they should not kil (not those wicked which had rather dye than liue) those simple. They hurt verely, but not as the unfaithfull to death. And they vex them siue monethes. And that tourment is the trouble of the conscience, which they tourment with they: eatnings, hipocrisie, and wonderfull terrours.

There is added for a comforte, siue monethes. The locustes verely come out in the moneth of Aprill, and liue untill September, and when they haue liued wholly siue monethes, incontinently they die. It signifieth therefore that suche as are consecrate to godlines shal fele these tourments a little while: nother that the discepuers shal alwayes preuaile: but that there shal be spaces to reste and breath in, wherein the godly through the trueth maye be recouered. For the locustes distroye not, & are sene al the yere long. There semeth therefore a comparison to be here in this determinate numbre, that the sene should be: like as the locustes liue not longer, than from Aprill to September: so doubteles there is a time prescribed to those seducers, and false Popishe clergie. Euen thus hath also the Apostile S. Paul him self comforted the church: which after he had prophesied that the church should be wonderfully vexed of hypocrites & false teachers, incontinently he addeth: and like as Iannes and Iambres resisted Moses, righte so doe these resist the trueth, men of a minde corrupte, and lewde as concerning the faith: but they shall preuaile no longer. For their madnes shal be manifeste to al men, like as that was of the other. And Primasius: they are ment here, saith he, which although they were intangled with false doctrines, yet hauing remorse about the ende of their life, they receiue Gods veritie. Againe we see, as I warned you in the .7. chapt. that al did not perishe, which were ones intangled with the snares of Antichrist. For at the length through the mercy of God they escaped, & required the grace of God to be geuen them through Christ, forsaking al superstitions, we see moreover,

- doe not destroy
men as (saith, al
do you 2 Corp

2. Tim. 3.

by reading of histories, how god hath at certē times opened the veritie by his faithful ministers, through whose preaching the lewdence of the Locustes is interrupted, that menne began to smell them out, and to eschewe the same: not withstanding the regenerated, many times haue returned, &c. And likewise other ministers haue returned home, &c.

How great
is the force
of the pop-
son.

And furthermore he declareth, howe great was o: is the force of this euil. Their tourmenting, saith he, is as the tourment of a Scorpion, when he hath striken a man. At the first there is no greates paine felte, by little and little it gathereth strength, and at the laste akech exceedyngly. If remedy be had in time, the poison is not deadly: if it be not take, he dieth that is stongen therewith. To the declaratiō of this tourment, whiche men fele in their consciences, apperteyneth this that followeth, and in those dayes men shal seke death, &c. And it is a like phrase of speache in a maner, as is that same, mountaines fall upon vs, and couer vs, &c. Wherof I spake in the 6. chapt. And it is the voyce of one that is sore afflicted, and brought in a maner to dispaire. Doubtes the popishe doctrine of merites, of the monastical perfection, & of other such like doctrines, haue driuen many headlong into desperatiō. Hereunto is added, that the times of the locustes were most full of sorowes: wherof al histories cōplayne. The tyme was not pleasaunt, the Locustes did so set menne together by the eares emongs themselves, &c. And to be brieft, they brought men in such case, that they wished to die. The Lord Iesus deliver vs from the popson of these Locustes.

The Locustes are described by a marvellous Hypotiposis, the Popish clergie: and is shewed, of what sorte the Antichristian warre shal be.

The xl. Sermon.



And the similitude of Locustes was like vnto Horses prepared to battell, and on theyr heades were as it were crownes, like vnto golde: and theyr faces

faces were as it had ben the faces of mē. And they had heere, as the heere of women. And their teth were as the teth of Lions. And they had habergions, as it were habergions of ydō. And the sounde of their winges was as the sounde of chariotes when many horses rūne together in battell. And they had tailles like vnto Scorpions, and there were stinges in theyr tailles. And theyr power was to hurte mē fūe monethes. And they had a king ouer them, which is the Aungel of the botomlesse pitte, whose name in the Hebrew tongue is Abaddon, but in the Greke Apollion.

We haue spokē already of the original & power of the locustes: neuerthelesse lest any mā should be impechd with any stande and obscuritie, so y he could not know the locustes: a beware (for beware of this is the end of y whole prophetic to understād y misteries of Antichrist, a beware) now also he describeth the locustes to a wonderful suffiguration, & theyr fight agaynst Christ, and agaynst the doctrine of godlines of al other most perillouse.

And there is no doubt but that the whole Armie of the Pope is here described, especially the spiritualtie as they term it. For the souldiours of the Emperour, kinges, and all princes serue him, whom they call secular. But in the popes tentes of the spirituall Armie be Cardinalls, Patriarches, Archebishops, Bishops, Abbottes, Prelates, nother is there any nōbre of Priests, and religious persones of both sexes. Hereunto appertaine many vniuersities, Doctours, and Maisters, great Champions of the Pope: these be verely those Locustes, of whome the Lord Iesus speaketh of here. I knowe howe displeasantly many will take this exposition. And I would gladly (God is my witness) haue spared them: but all the blame is in them, whiche in wordes and workes bewraue, and declare themselves to be locustes. For except y thing it self crie out, that those things are done of them, whiche by the exposition are now brought to light.

E.ii.

I will

I will not desire that credit should be geuen to me. I speake nothing here in the fauour of any manne, nother for hatred. Let God him selfe be iudge betwixt vs, let the veritie it selfe iudge. Certenly al expositors with one consent vnderstand by locustes false teachers.

All things
are made
playne by
parables.

Horses
prepared to
battell.

But lette vs see the description of the Apostle S. Iohn by the reuelation of Iesus Christ, which doeth iniurie to none, which slaundereth no man. And he sheweth the *Homoiomata*, that is to saye, the similitudes of locustes, by the which they maye be figured, and as it were set before our eyes, to be like the things which he bringeth forth. For vnto euery part he applyeth a parable or similitude, wherby he exprestly moste aptly the disposition and maners of the locustes.

First he sayeth that locustes are like vnto horses prepared to battell. By the which parable he signifieth many thinges at ones: that the clergie shoulde not only be ambitious and proude (for an horse is an Image of pride) but moreouer rebellious and bolde, and eue cruelly, fierse, and in their incredulitie, and in all their errors most obstinate. Seing utterly igno:ant of reuerfion, that is of repentaunce. For S. Iohn semeth here to haue alluded vnto these wordes of Ieremie: howe chaunceth it that this people is not touned away fro so frowarde an auersion: They cleaue stiffely to disceipt, they refuse to retouerne. I marked and hearde, and they spake not right: there was none that was sorry for his euil, & that would saye, what haue I done? euery one of them did runne his course, as it were an horse dislodged into battell, certes with this kinde of men there is none amendement. They thinke rather all, howe they maye allure others into errors with them. Ye signifieth moreover that the clergie shal be warlike, and the iuthours of warres, and shal moue warres against the Sainctes and true worshippers of God. For they haue the secular power, as they cal it, ready. Of longe time nowe there haue ben in maner no warres, which haue not ben rep:ed by this kinde of men. Stories beare witnes hereof. Yea and in this our time cardinals and Bishoppes haue had the leadyng of Armies, &c. Finally there is signified hereby that the clergie shal continually vere & wep with spiritual warre also, the true church of Christ. Wherefore in the. ii. chapter.

we

we shal heare howe the beaste commeth out of the botomles pitte, and maketh warre with the excellēt prophetes of God. They mire therfore and practise aswell spiritual as corporal warres. Taste of all is signified, that the popes clergie shal be wel fed, faire and wellikpng, and geuen to voluptuousnes, lusses and pleasures of the body. For this kinde of people represente not horses that be gaunte or leane, suche as goe to plowe and carte: but such as are wel kept and fed eue to serue vpon in the warres. For beholde with me and consider, of what sorte the clergie is (for the most parte) and you wil say, that they are here set forth in theyr coulours.

Secodly vpon theyr heades, sayeth he, as it were crownes, like vnto golde. *Rabanus Maurus* in the. 3. chapt. of the firste booke of the institution of Clerkes calleth the shauinge of the priestes crowne, a kingedome, a token verely of the dignitie of a king and prieste. For Priestes and Monkes or Freres boaste themselves to be kinges and priestes, and yet in dede are neyther of both. For the true saythfull before God are kinges and priestes. 1. Peter. 2. But by the ordeyning or shauing of the Pope, they receiue nothing either of kingdom or priesthood. Full well therfore S. Iohn, vpon theyr heades, sayeth he, as it were crownes like vnto golde: for he sayeth not, they were crownes, but like as they were crownes of golde. They were not crownes in dede, neyther were they deuē vnto them. And yet not withstanding in the ende of the world now they haue taken vpon them diademes, or miters, and crownes of golde also, and the same most precious. Yet haue they done this by no right. In times past Bishoppes of Rome did were white miters, in token of puritie and sincerenes, finally of the knowledge of both Testaments: but none of the Apostles nor Apostolicke men ware them. Therfore they bewraye themselves like a scatte with their owne vtreraunce, the which I suppose to be done by Gods prouidence, that they might be knowen, and eschewed of Christs shepe as crowned wolues.

Theyr faces were as the faces of men, not as the faces of Locustes. So likewise in Daniel to Antichrist are attributed eyes of a man. To wit industrie and policie. These men pretende a great humanitie, they be furnished with saye speech,

you woulde thinke if humanitie were losse, it mighte be founde in them: but they sayne these thinges, to the intente that in creping thus into mens bosomes, they maye bring thep; matters to passe, and disceiue. In crastes, disceipre, wilknes and p;actise, as they terme it, the Popes Legates, Ambassadors, Priestes, and Religiose persones, excell all other wisemen of the worlde. They p;eale into al assemblies of all menne, they will be made priue to all thinges, they take all thinges for the bringyng of thep; matters to passe, they semble and dissemble all thinges, they can easely supplant and begyle, euen suche as be moste wittie. Moreover they are learned, wittie, eloquent, and wonderfull craftie in all thinges. The thing it selfe speaketh and testifieth, that I write the trueth.

Wemens
lockes o;
heere.

And they had heere, like the heere of women: by the which similitude he noteth thep; wantonnesse, Idleness, whorish appaell, and effeminate mindes. For they be commed and piled, and very finely appaelled, delightyng in womens Jewels, wearing costely garimētes, especially in the church, where they ought moste of all to shewe humilitie and frugalitie. Whiche of the Apostles went euer so decked (or rather disguised) in the Temple or without the temple? The excessse and costelines of appaell of Priestes and Monkes geueth no place to the costely arraye of the Persian Kinges. Againe the thing it selfe speaketh. S. Austen in an homelie vpon the seuenth of the Apocalipse, in the heere, sayeth he, he wold vnderstānd and shewe, not only an effeminate or womanly sex, but also eyther or both sexes. This sayeth he. Which shal be construed and scanned of others.

The teeth
of Lions.

In attributing to them also the teethe of Lions, he signifieth their crueltie agaynst the poore and faithfull p;ofessours of Christ. They are most cruell in persecutions, and of bloud moste chirstie, neyther are they moued herin with any compassion. They destroye also with the sword all thinges: many deuise sondy; tourmentes. They excell in tiranny; *Bastides* and *Phalarides*: the thinge it selfe speaketh agayne. For of Kinges, Princes or Magistrates, would spare the self wretches, the priestes and Freres crie out that it is not lawfull: finally they incense the mindes of all Princes and Magistrates

Magistrates agaynst Gospellers, in p;scribing foumes of inquisitiones and oppressions. Hereto is added some of them are s;ozers, houndyng vp with unsatiabie couetousenes, and religious robberies, Kinges treasures. Agayne some other wastars succede, whiche sette abroad euill gotten good, and waste it prodigally in riotte, diswag, whoyng, in p;actise or warres. Therefore are the teeth of Lions attributed to them rightly: In like case as Amos is red to haue attributed to the false Prophetes. They had also habergions (*Thoracas*) habergions whiche is a defence for the breste, called a breste plate, or a vaintgarde. Others expounde it, curretes, but they couer all the body, habergions doe properly couer the breste. And hereby is signified, that their harte should be obstinate and inflexible. They are stiffe necked and straite lased, nother departe one heere breadth from thep; errors, but euen so ge that the same Sea can not erre: yea and that the Pope can not erre. For nother can they abyde to be taught and admonished, but playnely the Churche of Rome, saye they hath neuer erred: therefore thereremayneth none other thinge, but that thou muste subscribe to it, or els be condemned for an heretike, and suffer death. It is signified moreover that these shall be th;ough an other mans protection moste safe. For they haue thep; immunities, they haue thep; priuileges, they haue the secular power alwayes ready to fight at thep; request, they haue thep; fraternities, fellowshippes, leages and affinities. What should we saye that Bishoppes and Abbottes be the sonnes, b;etherne and Cosins of Princes: who so euer therefore toucheth them, he hath touched the apple of the Princes eye. For euen for the maynteyning of them and their state, all men fight as it were for lyfe and landes.

Winged
Locusts.

To the Locustes moreover are ascribed winges. For they are exalted aboue the conunon state of menne, whilest they are taken and accompted for the moste fortunate and moste excellent in the world, &c. Yea and impudently they bragge, that herein they are worthier and greater than the Virgin Mary, for that she bare ones in her wombe the Sonne of God, but they can calle him dayly vnto the Altar: &c. And whilest they lie, they make such an noyse, as horses do,

Warlike chariottes. Drapng warlike chariottes, and now ready to invade the ranks of enemies: that is to say, al they; dopnges are most vehement, most warlike, to men horrible, and deadly. There unto apperteyne the clamorous disputations of Sorbone and other scholes, excommunications, sentences geuen at Rome, the popes bulles and writings, the boastinges of decrees, and they be in obstinacie inuincible. All these thinges make a noyse together, and thonder terribly.

Whereunto is added, that by they; decrees and counselles they breake a sunder, or invade. Whereupon Daniel attributeth also to Antichristians, prosperitie: he shal doe, sayeth he, and shal prosper. And they invade in suche sorte, as we haue sayed also before, men wil desire to die, supposing that there is no deliuerance.

**The King
ging toiles
of Scorpions.**

Of the taples of Scorpions, and of siue monethes I haue spoken before in the fouerth Sermon. They; venomouse doctrine is noted, which neuerthelesse at certen times shalbe reproued, that godly men maye beware therof. And who seeth not, yea who feleth not also, howe greuous or harde is this fight or battell, that is made of such Locustes? Therefore hath the lord's mouth opened rightly an two with þe locustes. Men wishe ful rightly to dye, to the ende they might be deliuered from so great daungers. Lette vs waite and consider these thinges at this dape, and let vs praye that we maye overcome and escape the moste pestilent popson of Antichrist.

**A king of
Locustes.**

For nowe also is brought forth the kinge of these locustes, and is pointed as it were with the finger of Christ. He setteth him out by three titles, that he maye the better be knownen. The locustes, sayeth he, haue ouer them a kynge. This king is not lawefully geuen them, but they themselves haue that kinge ouer them. For who knoweth not, that by the policie of the spirituall fathers, the Pope exempted from the iurisdiction of princes, should rule ouer all the spiritualitie? For they acknowledge none other Magistrate, than the pope of Rome: and rale upon secular princes (for so they call them) and wil not obeye them. All they binde and sweare themselves to the see of Rome, which to haue saue and soude, they care not, though al other men perish. The fouerth of swearing is knownen, which is made of Bishops, Abbottes and doctours

to the Pope. And if kings and princes do but touche with their litle finger one that is annointed with the Bishoppes oyle, although he be a church robber, a murtherer, a thiefe, and paricide, they are holden accursed and they and they; realmes excommunicated. Thus I say the locustes haue the pope king ouer them.

The same is called also the Kynge of the botomles pitte: and streightwaies in the. 11. chapt. he shal be called the beeste which ascendeth out of the botomles pitte. Christ descended to vs from heauen, the Kynge of the Testament and great counsel. Whome who so euer disdaigne to heare, they heare wortheily the angel of the botomles pitte, that is to witte Antichrist sent of Sathan him self from hel. For he is the aduersarie and enemy of Christ, in whom corporally dwelleth the Deuil: As also thought S. Hierome, that the Deuill should wholy inhabite that great Antichrist.

**The angel
of þe botom
les pitte.**

Therefore also a trewe name, and a trewe title most agreeable is geuen him. For they lie, which salute, and call him, most blessed father, most holy Pope, &c. Christ setteth forth with an other stile, and geueth him other titles. His name, sayeth he, was *Abbadon* in hebrewe, and in Greke *Apollyon*. He publisheth his name in epyther tounge, for none other cause, than for that in epyther Testament, wherof the one is written in hebrewe, the other in greke, this title is attributed to him. *Abbadon* or *Abaddon*, or *Apollyon* signifieth a wasier or destroyer. But Daniel in the. 7. 8. and. 11. chapt. And Zachar. in the. 11. doe attribute to Antichrist this vertue and propertie. S. Paul calleth him the sonne of perdition, to wit most lost, most damnable, and the greatest Authour of perdition and damnation: whiche finally shal be vnto many Authour of slaughter, by sondry warres. For through false doctrine he destroyeth soules, and with tyranny by fire and sword he wasteth the lande, and those that refuse to obeye him, most cruelly. Let the Popes actes be considered, and the practises of spirituall fathers: lette them be applied to these oracles of God, and than let a coparison and iudgement be made. And this is as it were the keye, opening to vs the sense of this place, and that it should be expounded of Antichrist, whome S. Paul called the sonne of perdition. *Abbad* in hebrewe

**The childe
of perdition**

T. v.

signifieth,

significth, is losse or destroyed. And therof cometh Habbadon, perdition or destruction. So in Greke Apoleo and Apollymi significth to lose and destroy, herof is Apollyon. The Lord Iesus slayeth this destroyer with the breath of his mouth, & take him away utterly by his gloriouse commyng.

The sixte trumpet is expounded, where is created of Saracenes and turkische matters.

The. xli. Sermon.



One wo is passe, and beholde two woes come yet after this. And the sixte Aungel blewe, and I hearde a voyce from the foure corners of the golden Aultar, whiche is before the eyes of God, sayng to the sirt angel, which had the trumpet: lowse the foure Angels, which are bound in the great riuer Euphrates. And the foure Angels were lowsed, which were prepared for an houre, for a daie, for a moneth, and for a yeaer, for to slaye the the thirde parte of men. And the nombre of Horsemen of warre, were twenty times ten thousande. And I hearde the nombre of the. And thus I sawe the horses in a vision, and them that sate on them hauing firie habbergions of a palowe and brimstone colour, and the heades of the horses were as the heades of Lions. And out of theyr mouthes wente forth fire, smoke, and brimstone. And of these three was the thirde part of mē killed: that is to say, of fire, smoke, & brimstone, whiche proceeded out of the mouthes of them. For their power

power was in their mouths, & in their tailles for their tailles were like vnto serpentess, hauing heades, and with them did they hurt.

The sixte collicte or sight is of Mahometrie by the Saracenes, Turkes & Tartariā, most cruelly foughten and with much wo. And would God it were foughten. For we perreue daily by the thinges themselves the misterie of the prophetic, and see the fulfilling, and euen experience it also.

At the sounde of the trompe of the sixte Aungell S. John heareth a voyce from the foure corners of the golden Aultar, that is to saye from the middes of the Aultar: neither is there any cause, why we should seke a misterie in the fourth nobze. And he speaketh of that Aultar, whiche is before the eyes of God. That voyce commaundeth, the Aungell trompeter to lowse the foure Aungels bounden in the great riuer of Euphrates. Whiche thing as soone as it was done, an innumerable armie of horsemen marched forward, and slepyth and destroyeth the thirde parte of the earth, that is the thirde parte of men. And those horsemen, and the force or power thereof is most diligently described.

We learned of late, that the golden Aultar doeth signifie Christ, sitting on the right had of the father. He is purer and more precious than golde: he is priest and sacrifice of all the faithful, standing before the eyes of God, to witte pleasng God, wherein or in whome his soule is pleased with al faithfull, whose vertue sufficeth all. And suche a one God the father would haue him to be preached and beleued of all the faithfull in the worlde. Such a one also the auncient church instituted of the Apostles beleued and taught him: vntill by the worke and instigation of the Deuill, menne most corrupt sprang up in the church, whereof these deny the deitie of Christ, those the humanitie, others plucked a sonder the persone consisting of God and manne, and others confounded the natures, or proprieties of natures. The goodnes of God suffered this longe patiently, many times sendynge faithfull and open defenders of the veritie, whiche mighte roote out those blasphemouse errors: the whiche we haue red to be done by seuerall Bishoppes or Preachers of the church, or by ecclesiastical assemblies, which we call conciles

The come of the vision.

The golde Aultar.

such

such as were the counsells *Nicene, Constantinopolitane, Ephesine, and Chalcedonian*: In the whiche were cōdemned *Arrius, Macedonius, Nestorius, Eutiches*, and other monstres of heretikes which impugned *Christ*. Howbeit the incurable perversenes of men getting the upper hande, there was none ende of alteration and blasphemies. For two great Bishops *Peter* and *Seuerus* of *Constantinople* springing up, in the reigne of the emperour *Iustinian*, impudently and most wickedly affirmed (as the actes of the .5. counsell of *Constantinople* doe plentifully enough declare) that the body of *Christ* was utterly incorruptible, and verely deified, neyther subiecte to any affections, as oures are. For that the worde was so made flesh, that by and by it began to be one nature, to wit diuine, that *Christ* was made *ἀσβapros*, y^e is incorruptible. These thinges should seme to procede out of the most wicked scholl of *Valentinian, Marcion, and Manicheus*. *James Syrus*, surnamed *Zabalus*, of whom at this day the *Iacobites* are named in the east countreie, toke vpon him to defende the doctrine of *Seuerus*. He taught that *Christ*, so that he was incorruptible, neyther to haue suffered, nor ben crucified: but that some other was put to tormētes for *Christ*, *Christ* only standing by invisibly and looking on. This opinion was madde, by many testimonies of the Scripture, and finally repulsed and ouerthrowen with the articles of our fayth.

Christ suffered verely.

For we professe in our belefe, suffered vnder *Ponce pilate*, was crucified, dead and buried. The prophetes tolde expressly before that he should suffer and die, that he hath suffered and died the *Apostles* haue witnessed, of whom *S. John* behelde the death and passion of *Christ* on the crosse. No other reade we that the *Lord* was euer so much offended with his disciples, as he was with *Peter* goyng about to dissuade the passion as unworthy the sonne of *God*. For he sayed, goe behinde *Sathan*: thou saourest not those thinges which are of *God*, but which are of mē. Therefore should they not haue renewed the errour and madness confuted. We seme to reason probably, that *God* might haue redeemed the worlde by an other meane, than by the incarnation or passion of the sonne of *God*: to be an unworthy thing, that we should be

we the sonne of *God* to haue ben beaten with the hādes of the wicked, and moreouer slaine. But this probableness is of uncleane flesh, not of *God*, yea it is of *Sathan* him self. Yet ach this absurde & most wicked opinion founde not a few followers. For the heresie of the *Iacobites* conteyned in the *Alcorane*, is spread abroade farre and nere ouer al the *Easte* countreie. Wherof it is playne, that the golden Altar was of yem most filthy polluted: and the merite of *Christes* passion denied, the dignitie and maiestie of the priesthood and sacrifice of *Christ* trode vnder fote. There were besides these other most corrupt opinions in the *West*, &c. Which thinge worthely kindled the iustie wrath of *God*. For of his iust judgement he permitted *Mahomet* to make newe lawes, and to spread abroade the *Iacobisme* farre & nere throughe out the worlde. For they that wil not heare *Christ* worthely heare *Antichrist*: whiche thinge the *Apostle* hath also in the .1. chapt. to the *Romains*, and .2. *Thessa.* .2. chapt. affirmed. Therefore is heard from the Altar a voice of him that sate on the right hand, and commaunded to loose the foure Angels bounden in the river of *Euphrates*, that is to witte to bying forth into the worlde destroyers, which may ouer runne a great part of the worlde.

For the heresies of the *Nestorians, Iacobites, Monotelitans* breyng of force, *Monkes* and *seres* now increasynge, and of *Benedicte* Abbot of *Cassinea*. Greatly augmented, moreouer *Idolles* or *Images* comming up in the church, and taking strength, and the pride and unfaithfulness of the Bishoppes approaching, *Mahomet* the destroyer of y^e worlde was borne in *Moecha* a citie of *Arabie*, of parētes very obscure: the same was brought up of *Sergius* a vile *Monke* polluted with all kinde of heresies. Whiche after he was comen to the age of .30. yerres, belied him self to be the prophet of *God*. And thowrowe sedition beyng driuen out of *Moecha*, where a greatesse multitude of *Jewes, Iacobites, Christians, Paganes*, and heretikes were gathered, he went into the nexte cities, and houses, and secretly by the space of ten yerres, he so instilled his doctrine into miserable mē, that euery where throughe out *Arabie* there was founde a greatesse multitude of *Mahometes* secte. Than *Homar* a bolde fellowe, taking to him about .100. other men

The original of *Mahomet* and his religion.

He reade a like thinge in .3. booke of *kinges*. .11. chapt. of *Salomon* and his enemies.

ready

ready to fight, asked Mahomet what he would haue done. He answered: verely my will is, that executyng the commaundementes of the lawe, ye cleaue vnto it in riches and pouertie, and cleaue to gether with mutuall and stedfast loue: that ye defile not other mens wiues by adultery: that ye absteyne from euil, and prohibite others: that ye do good pour selues, and perswade others: that ye make warre in the name of God, and that by feare and force ye sette forth the lawes to the disobedient: for the whiche thinges verely I promise you Paradise. At this talke they gaue ech other thre faith. : Homar with his sworde drawn swore, that he wold not suffer that the preaching and lawe of Mahomet should be kepte any longer secret: thus verely what by preaching & what by the sworde Mahometisme preuailed verp muche in thorte space. They brake into Moecha, they put downe other religions, and beheaded suche as resisted, and there this newe Solon Mahomet proclaymed a newe lawe in the Temple at Moecha. A great multitude of seruantes and vnyfites resorted to that wicked fellowe. Who sent Ambassadors to the people aboute him, and sollicitated them to receyue his religion, and perswaded many that wickednes. These thinges were done vnder theperour Heraclius about the yere of our lord, 620. And that wicked and moste absurde lawe of Mahomet yet remaineth, and is called the Alcorane, so that it needeth no further declaration. Ful well therfore Nicephorus in his history, τὸτα γὰρ, οἱ σαρακηνὸι ἤρξαντο τὴ πάντων ἐρημίαν, sayeth he, the Saracenes began the desolation of the whole worlde. Saracenes were called the followers of Mahomet.

Certes they subdued Arabie, the Saracenes and Persians, they inuaded also Siria and Aegypte, Chaldee, and Armenia. After arose the Turkes and Tartarians, receyuing the religion of Mahomet, who haue subdued in a maner all the prouinces of the Romane empire in the east & to the South.

By the riuer of Euphrates moste famous in al Asia stode Babilon, the seate of the Monarchie orientall: and the moste mightie people of the East, the Assirians, Babylonians, Medes and Persians, which were lordes of the worlde before the Monarchie of Grece and of Rome, seemed to be as it were drowned, buried and hidde, and euen bounden in the same run.

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For the Macedonians of the west, were gouernours of the world, and after them the Romanes: and these most mightie nations, whiche we now named serued them. But after the olden Rustar, was as I saied, defiled, and innumerable people in the East and Weste reuolced from the trewe christianity, God stized up agayne the orientall distroyers of the worlde, whiche hath ben longe as it were layde a slepe. For the prophetes testific, that those nations were the scourges of the worlde: the same whippes therfore god agayn brought forth by his iust iudgement. Certes we reade in the .10. chap. of Daniel, that there was an Angel of Grece, and an Angel of Persia, and that by them the whole people are vnderstand. So now are reseyd vpon the nations of the East, Arabians, Saracenes, Turkes and Tartarians, who for sume might waste the worlde, and the East might rule agayne: as Lactantius out of Sibille prophesied should come to passe, let the Weste serue.

Lette vs learne of this treatise, that all euilles, and chiefly the desolation and destruction of Realmes, doe rise of the reuolting from the trewe religion to the false. The folishe people at this daye Iudge cleane contrarie, and for the same cause are miserably destroyed. Let vs learne that fierse nations are reseyd and kepte backe of God, that they should not hurt: that the same be stired vp of him to take iuste punishment of the impenitentes. Thus was Sennacherib, Salmanassar and Nabueodonosor, called the seruantes of God, which executed his iudgements. Therfore let vs feare God, and perseuer in the trewe religion.

Moreover the Saracenes, Turkes & Tartarians are moste diligently described. Firste is comended in them a wonderfull expedition and celeritie, the principall vertue in warres. They are euer, sayeth he, ready at euery momente to execute the iudgements of God. Therfore he reherfeth al partes of time, eue euery houre of the daye. And so there is no securitie to them: thou canst be neuer in suretie. They are by & by in armure, & come vnlodged for, they inuade, & spede they matters moste lutchely. He addeth that though their moste cruell & armed armures the thied parte of men in the worlde should be agayne. Verely Asia, Affricke, and Europe haue felte of the

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moste cruell slaughters and distructions of the Saracenes, Turkes, and Tartariāns, euer sines the time of Mahomet vnto our dayes, about the space of. ix. hondzeth and. xx. yeres. And also the priestes of Mahomet are very quicke and diligent, to allure men into theyr errours, neyther waunte theyr lucke successe.

Nombze.

The nombze is also noted in a maner infinite, and the nombze sayeth he, of the armie of horsemen is twenty times ten thousande, *δύο μυριάδες μυριάδων*. And Mirias is the nombze of ten thousande: so that two myriades of myriades should make twenty times a thousande Myriades. And so the olde translatour hath red or translated it: and Erasmus, twenty times ten thousande. The dutche translation hath, many thousande thousandes. Laurence Valla in his annotatiōs vpon the newe Testament doeth interpret, as hath the dutche translation, thousande thousandes. But howe so euer it be, certayne it is by the conference of other places, that a certen nombze is put for vncertayne, that is to saye for exceedingly great: and to be signified, that the horsemen of the Saracenes, Turkes, and Tartariāns should be innumerable. For we reade in the. 7. of Daniel, thousande thousandes serued him, and ten thousande millions stode before him. And he speaketh of Mungelles (whome he signifieth to be innumerable) and of theyr ministerie. So also in the fift of the Apocalypse, I hearde, sayeth he, the voice of many Mungelles, and thousande thousandes sayng with a lowde voyer, &c. Certēly the stōries testifie that the Saracenes came out of Spaine into Fraunce in nombze foure hondzeth thousande. Paulus Aemilius in the. 2. booke of thactes of Frenchmē, reciteth that Charles Martell ouercame thre hondzeth thre score and. xv. thousande Saracenes. And Matthias a Michon in the. 1. booke 8. chapt. of Sarmatia in Asia. Tamerlanes, sayeth he, had an armie of. 12. hondzeth thousande. Moreover it is playne, that there were neuer in any age or memorie greater Armies of horsemen led out of any nation, than of Turkes, Saracenes and Tartariāns. S. Iohn addeth, that he hearde their noyse, eueher for that he would so confirme, that he had sayed, howe theyr power should be greatest: or for that he would partly signifie, that theyr victories also were nombzed, and should

haue an ende. That in Daniel is most notable, Mene, Tckel pheres: that is, hath nombzed, hath wayed, hath diuided. He hath nombzed, sayeth he, thy kingdome, and hath brought it to an ende.

And at the beginning and also in the times that followed, the matters of Mahomet increased exceedingly. After Mahomet himselfe they had in order. xxv. Annies (for so they called theyr kings or princes) which ruled with great power vnto the yere eight hondzeth thre score and ten. About this time the. xv. called Mahomet, went aboute to dye out and oppresse Imbrael gouernour of Babilon, which sent for Muehulet the Turke out of Scythia agaynst Amirā. And y Turke dispatched his matters, and dyoue many of the Saracenes out of Asia, and the Turkes began to reigne in the East. And the Saracenes expelled out of those parties, came into Affricke: from thence sayling into Sicilie and other Ilandes, they possessed Spaine also: and ouer rode other natiōs nere, and invaded Italy, spoiling Rome, and consuming with fire many goodly buildnges. Concerning the which matter ye may reade Volaterane in the. 12. booke of Geograph. in the thre folde Arabic. About the yere of our lord. M. CCC. the Turke whiche emperours had theyr beginning of Ottoman, who possessed at this daye a great parte of Asia, Affricke and Europe. Herof hath writen Baptista Ignatius in the end of the. 2. booke of the Rōmane emperours, and Paulus Iouius. Many of the Tartariāns receiued the religion of Mahomet: & haue most greuously plaged the world, wherof Mathias a michon writeth in Sarmatia of Asia. And doubtles the people of Mahomet haue ben of very greate power, and be so still euen at this daye.

Now are painted out also the horsemen and horses wherupon they ride, that is to witte the maners and power of the Mahometanes are described. The horsemen had on habergions, not of yron, but fire of yelow and brimstony colour. Therfore fire, Hiacinth and sulphur, were in stead of the best plate, theyr Armure. For the Hiacinth he putteth by and by smoke. For Hiacinth in colour resembleth smoke next vnto fire & flame. And the horses had Lions heades, & Serpentes talles with heades. The horses breathed out of their mouths

The power
& successe
of Mahometanes.

Horsmen.
Horses.

fire,

fire, smoke, & sulphur. With these plagues, sayeth he, to witte fire, smoke, & brimstone, the thirde parte of men were slayne. Thei did hurt also me with the Serpentine tailed. He addeth, they: power was in their mouth, hurt in the table. These appere to be vnderstand and expounded spirituallp and corporallp. For: Mahometanes by their wicked doctrine, which is aptly compared to fire distroying, to smoke blinding, and to stinking sulphure, haue destroyed innumerable. Finally with a lionish or: tyrannical force they haue cōsterned many people to receyue they: Alcorane: and moreover what time their false prophetes seme to flatter (so: Esaye sayeth, a false prophet is a taile) they playe the serpente, and infecte men with the moste corrupte popson of doctrine. Out of their mouthes procede not only blasphemous lawes, but also maruelouse prayles, greate boastinges of victories, abominable blasphemies. Where saye they, is your chrysten faith: our religion of Mahomet ouercometh al. Al pour things are miserable. Being vanquished ye serue like boilde slaues euery where. The thing it self declareth, y our religion is true, and yours starke false. And in dede y Mahometanes reigne in a maner euery where, in victories & riches they are fortunate & noble. That thing maketh the Christians affraide, & causeth many to reuolte. For: what is done emōgo vs, is to manifest to al mē. The gospellers haue ones or: twise fought vnluckly, and abide euery houre great persecutions: the papistes overcome & reioyse. There are foude therfore many thousande, which say, how the thing it self speaketh, whether religion is better. Doubtles this great felicitie holdeth many still in error, which would els be gentle & tractable. Therfore it is no maruel, though turkes or: mahometanes preuaile very much to their mouth, sins emōgo christians, victories & the felicitie of this world is of so great force in maner to al men. And yet they excell with their mouth & boastinges, in the thing it self and in veritie. For: although the Turkes be victoriouse, yet is their religion moste false, most wicked and moste absurde. And corporally, how those thinges may be expounded, ther is no man that seeth not, whiche knoweth the Turkish histories. The Mahometanes burne with fire and brimstone, for hardely is ther any other nation, whiche hath so wasted the world

world with fire, as this. Which waie so euer thei tourne the, al thinges burne with a light fire, all is full of smoke. Their princes are lions, & their gouernement is like lions, al thinges tirānical. They cōmaunde cruel thinges, nother cometh ther any other thinge out of their mouth, than that is blouddy. Therfore haue many of them called themselves the wrath of God & the whippe or: scourge of god. And verely this wrath of the lord followeth corrupte doctrine and swaruing fro the faith. With these three plagues fire, smoke and brimstone the thirde parte of the world is slayne and destroyed.

Moreover the Serpentes taile admonisheth chiefly, that they do hurte very much. For: in case the Mahometanes or: Turkes haue any where entred in leage with chrysten Princes, thei haue not done it without crafte and guile. They that haue beleued they: promesses and flattering wordes, & haue required and had ayde of them, haue nurrished a Serpent in their bosome.

Herof remaine two notable examples. A discorde arising betwene the emperour of Constantinople and his Princes. And flatte- Whilest Marcus lord of Bulgaria toynded him selfe with the rings of Princes, or: lordes of Grece, the emperour was compelled to requite aide of Amurathes the first of that name the. iii. turkish Emperour after Ottoman. And he ayded the emperour gently. For: he sent into Grece. 12000. chosen turkes, with whome the emperour being ayded, he discomfited and put to flight Marcus him self & the rest of the rebelles. But that same amitie was the beginning of the destruction of the empire of Constantinople, & of al the calamities of Grece. For: when Amurathes vnderstode by the soldours whiche retourned home, that Grece was both a most goodly countie, & not strong, by reason of the discorde & dissention of Princes: he determined to transporte thither immediately, vnder pretense of persecuting theperours enemies. And so began to possesse Grece it self, which both his sonnes & nephewes with in an. C. yeres brought wholy into their subiection. In our time arose a discorde for: the realme of Hongarie betwixt Ferdinando, which now is Emperour, and John Vayne Prince of Hongarie: which being not able in strength to matche Ferdinando, was giuen to craue ayde of Solyman Emperour of Turkes.

The Turke was by and by ready with great faith and diligence, placing John in his kingdom: howbeit we see, that immediately he being extinct, the Turke intoped the kingdom of Hongarie. Would God therefore that Christen Princes would not trust the turkish naue and warfare. For whilest the Mahometane laugheth vpon the Christian with a frendely countenance, he intendeth to put a Serpent into his bosome, and to distroye him. And we are also at this day in this sike, as also in the sike fighte, in the Papisticall and Mahometicall corruption, wickednes and curāy. The lord Iesus deliuer vs from al these euilles by his glorious coming vnto iudgement. Amen, Amen.

What Should be done to the residue of impenitentes, in this meane while felypng none euill, of the Locustes and Hoyses.

The .xli. Sermon.



And the remnaunte of the menne, which were not killed with these plagues, repēted not of the dedes of theyr handes, that they would not worship deuilles, and images of golde, and siluer, and brasse, and stone, and of wood, which nother can see, nother heare, nother goe. Also they repented not of theyr murther, and of theyr witchcrafte, nother of theyr whozedome, nother of theyr thefte.

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reason.

It is spoken aboundantly, how greate calamitie shal come vnto the world of the locustes and hoyses vnder the fiste and sike seale: and where it is sufficiently knowē, that all are not subiecte to the locustes and hoyses, neyther to be punnished of them, which neuerthelesse committe thinges also worthe of punnishment, some man might marvel, whether these being free and exempted from these plagues, may safely leade an impenitent life: he prouēdely and safely, and the residue

of men, which also committe shameful thinges against God, and yet are not slayne with these plagues set forth, maye not thinke to escape unpunished. For euen they shal be punnished also of God most iust. For the speache is defectiue, and therfore to be made vp, both by the tenure herof, and also by the catholike sense of the whole Scripture, which is that all impenitent persons are punnished of God: & that so much more greuously, the more carelessly that they haue abused gods longanimitie, being nothing moued with any examples of Gods iudgements. Yet saith he not this by expresse wordes. It was enough for him to reherse the wickednes, wherein they were drowned. For herof maye euery man gather, what is due to such offenders. Aretas a Greke expositor, expounding this place. This speache saith he, sheweth an excellencie of insensibilitie, that is of the wantonnes and lasciuiousnes of them, which haue spent the time graunted them of God to repent in, aboute vanity, that euen for the worthines of their sloughfulnes they might receiue theyr rewarde: yea euen before the eyes of the vngodly the very rewarde is put in effect: yet these men not only by the sight of these terrible thinges, which they had present before theyr eyes, were made neuer a whit better, but also worse, & more and more wrapped in sinne, haue fulfilled theyr course, &c. Thus saith he.

Whereof we maye gather that it is not sufficient to a godly and blessed life, that a man be not a papist, or a Mahometane: but that of euery one of vs is required a true faith, which maye make vs to walke in al the commaundementes of God: and that we should know, that al must be greuously punnished of God, so many as transgresse the lawe of God, of what religion, condition, age, state or degree so euer they men be of. For God most iust hath no respect of persons. Who so euer haue sinned without a law, saith the Apostle, shal yett by the lawe be iudged: and who so euer haue sinned in the lawe, by the lawe shal be iudged. Certes S. John seemeth here now to bring forth both the tables of the lawe, & thereby to reprove the sinnes and wickednes of the vngodly men, of who he will also that iudgement be gathered. The first table setteth forth the seruice of God, commaunding to worship one

What is
required of
the very
godly.

God, not to worshipping Idollcs, &c. The seconde geneth preceptes of liuing, and teacheth the loue of our neighbour, forbidding murder, adulterie, theste and like mischieses. S. John bringeth forth two sinnes, done against the first table: and three or foure committed against the seconde. Repther is there any doubt, but that he compriseth vnder these all like or not unlike, more or lesse offences against God, and his will. Who so euer therefore thou arte, if thou offende against the diuine law, thou shalt be punnished. If thou seme in this world to escape free, and to flitte from hence happ, the same maye chaunce vnto thee, that happened to the riche glutton: whose iudgement is described in the. 16. of Luke. Briefly he shal be punnished, who so shal offende God. God knoweth the maner, whether he shal punnish here and in the world to come, or in the worlde to come only: and graunt here a voluptuose life.

They are And we must chiefly obserue in this treatise, that sinners dāned that be not here condemned. For we are all sinners: so should no repent not. man be saued. They are damned that doe not repente, which verely die in their sinnes, without repentance: Thapostle denieth that Idolaters, aduouterers, theues, couetouse persons, extorcioners, &c. shal possesse y^e kingdome of God, but he addeth: but such were you verely, but you are washed, but you are sanctified, but you are iustified by y^e name of our lord Iesus, & by the spirite of our god. And in case thou doest doubt whether thou mayest come againe into sauour with God, if thou beyng ones lighed and iustified, doest fall againe into sinne, learne of the fall and sinne of S. Peter, that thou mayest be restored: and the same that we reade written, howe seuen times falleth the iust, and riseth againe, &c. Therefore lette v^e learne herof, howe effectual is repentance, and howe pestilent lacke of repentance. If thou be, or hast ben an idolater, thou oughtest not to dispayre, tourne vnto the lord, and doe penance. If thou fall againe, abide not still in thy wickednes, Whereof I haue spoken more in an other place. But if thou wilt not retouerne vnto God, nor leaue the euill custome of sinne, neuer loke for any grace of God. Thou shalt perish in thy sinnes.

It remaineth that we declare in fewe wordes the fourmes

of sinnes, set forth here of S. Iohn, vnder the which as I sayed before, he hath doubles comprised like offences, that of like thinges the same iudgemēt be had. First he sayeth as it were generally, neither haue they repented fro the workes of their handes. For albeit that with this note or marke idolatrie is of mens condēned in the prophetes, yet do I extende it vnto all other dedes proceeding of the force of mē. For our worke is verely sinne: & the good worke is of the grace of God and of regeneration. And this generall thinge ones set forth, he addeth diuerse partes kindes, and fourmes, two against the firste table, and foure or three against the seconde.

It is against the firste commaundement, to worshipping Deuilles. For our very God will haue him selfe alone taken for God, honoured and worshipped. And who is so madde, sayest thou, that will worshipping Deuilles: Verely ther be cer- ten people in the East, which are sayed to worshipping Deuilles, for none other ende, but that they should not hurte thē. This is a barbarouse and folishe people, whie doe they not rather worshipping him, whiche is only able to restreyn the Deuill, that he can not hurte? Howebeit this wickednes stretcheth farre. For they indeede worshipping the Deuill, whiche will seme to worshipping Gods. For this matter is esteemed not of the opinion, or intente of the worshipper, but of the lawe marker. For the gentiles would not seme, that they sacrificed to Deuilles: but would haue taken it most displeasauntly, if any should haue sayed that they worshipped the Deuill. Thou arte a most vile and most impudent varlet and sclanderer, they would haue sayed, which darest so reproche the goddes and vs. But S. Paule neuerthelesse, I saye not, sayeth he, that an Idolle, or that is offered vnto Idolles is any thing: but this I saye, that the thinges which the gentiles offer vp, they offer them to Deuilles, & not to God. For where there is one only God, & he alloweth only these sacrifices, whiche are offered to him, calleth straunge Goddes deuils, & Idolle offerings sacrificed to the deuill: of this iudgemēt is the thing esteemed, & not of the fonde intente of men. Uing Saul would haue offered to God y^e burnt offering of Samuel: but Samuel tolde him, that he should comit idolatrie, & magick, &c. This is an harde sayng, but yet trewe. Whereof I haue spoken in

To boy:
ship ima:
ges.

an other place more at large. The worshipping of Images of God and of the Sainctes is against the precept of the first table. For al Idolatrie is prohibited. S. John here with couler defineth Idolles, and raunterh them also, alludping to the wordes of the prophet in the *Psalme. 114.* The Idolles of the gentiles, are siluer and golde, the worke of mens handes: a mouth they haue and speake not, &c. Therefore it appereth of the matter, that Images haue nothing of religion. For they be of earth, of golde, brasse, stone, timbre, &c. Agayne of the fourme and shape it appereth, that Images are vayne. For the fourme resembleth a moste grosse shape, and tuen a lesling. For nother God, nor the Sainctes were of that shape, whiche the Idolles represent. And now there is no vertue in them. They see not, they heare not, &c. How than do they represent God or the sainctes? I haue spoken of Idolles els where. They that thinke how ther is a diuersitie betwixt the Idolles of Christiāns and those of the gentiles, let them shewe that they are not of wood, or that those other doe see, heare, &c.

Murther.

The sinnes that follow, are against the secōde table, which commaundeth, thou shalt do no murther, thou shalt committe none adulterie, thou shalt not steale. There be many kindes of murders. For they slepe moste cruelly, whiche haue no sword, but a venemouse tongue. Many kill with corrupte doctrine. There be māquellers, and parricides, and murderers, &c. Except these repēt, they shal not enter into the kingdome of God. And they that swell with enuie and mallice, are homicides, as S. John saied in his canonicall Epistle. 1. and. 3. chapt.

Witch:
craft, or
poisoning.

pharmacia, Poyson, Witchcraft or sozcerie, or inchaunting, apperteyneth to murther. Poysoning, loucuppes, and inchaunementes, were in the time of S. John most frequēted, through out the Romane Empire: at this daie those wicked artes are renewed. But they shal be punished of God, so many as applie themselves to the same.

Fornica:
tion.

Fornication hath also diuerse partes. To the same belong whoredom, incest, adultery, and if any other thing be more abominable than these. The gentiles supposed, that simple fornication, that is to witte, betwene two single persons,

was no sinne. But the Apostle defineth the contrary in the 1. to the *Corinth. 6.* and. 15. of the *Actes.* This pestilent opinion at this daie is reuiued in many. But sure it is, that a whoremonger entereth not into the kingdome of God. *Ephes. 5.*

Finally is set theste with all his partes. Wherof I spake theses ones in the exposition of the x. cōmaundementes. The Lord Iesus p̄serue vs from all desilping of sinnes, &c. Amen.

Christ a strong Dungell, is set agaynst Antichrist: and is excellently described, shynping againe in the darkenes of the church with consolation.

The. xliij. Sermon.



And I saue an other mightie angel come downe from Heauen, clothed with a clowde, and the raynebowe vpon his head and his face was as the Sunne, and his feete as it were pillers of fire: & he had in his hand a little booke open: and he put his right foote vpon the sea, and his lefte foote on the Earth. And cried with a lowde voyce, as when a lion roareth. And when he had cried, seuen thonders spake theyr voices: and when the seuen thonders had spoken theyr voyces, I was about to write. And I hearde a voice fro heauē sayng vnto me: seale bp those things, whiche the seuen thonders spake, and write them not.

The. 10.
chapter.

Whereto haue we hearde many things of the most daungerouse conflictes against the christen pietie and veritie: but nothing hath ben spoken of the defence and mainteiners of the trewe religion: but rather the successe and wonderfull felicitie of the wicked hath ben preached, especiall in the fift and sixt trompet, to witte vnder Papisitie & Mahomettie.

W. v.

Therefore

griuous
temptatio in
felicite
of the An-
tichristians.

Therefore it might seme to many, that the veritie it selfe was not only oppressed & losie, but also that the veritie of Gods promises began to faine & decaie. For the godly oppressed, iniquitie triumpheth in al places: the veritie being trode under fote, liuing reigneth euery where. Who therefore would not thinke, that the thinges be in maner vaine, which are spoken euery where of the rewardes of good men, and punishment of euill? Doubtes the children of Israel doubted of the fauor of Gods promises, when the terme of their captiuitie was extended only to thre score and ten yeres. What maruell is it than, if the faithfull at this daie also, seing the seruitude or bondage of Mahomet, and the tiranny of the Pope or Antichrist hath continewed now many yeres, begunne also to be tempted: as also the Saintes were tempted in olde time, witnes Asaph, Psalme. 73. And verely ye shall haue at this daie, which wil say, peradventure this world shal be alwaies, shal neuer haue ende, papistrie shal reigne for euer, the Mahometanes shal conquer for euer, the godly shal be miserable for euer, therefore it is better to frame theselues to the world, we haue now looked for thy iudgement a long time, yea our fathers. D. C. C. and a thousande yeres since had thought the last day of the Lord had ben at hand, but none ende appeereth any where, but all thinges are dayly renewed: therefore shal the same face of the world be alwaies, & courses of times deuoly retournung. Who therefore knoweth, whether a reward be prepared for the godly, or punishment for the wicked? For there chaunce farre other thinges vnto holy men, than many loke for: They looking for blessing, life & felicitie, & beholde they are ouerwhelmed with the curses of al menne, caried to executio, and seme the most vnforgunate of all men. We that cleaue to the papistes, Turkes and enemies of the Gospell, goeth through luckely enough, &c.

Therefore as euery where in this booke, ioyfull thinges are mixed wth sorrowfull, so here also after moste greivouse battels of the. v. and. vi. trompet, and moste stronge temptations, he ioyneith a most ioyouse gospel for the consolation & confirmacion of the faithfull, lest they should any where doubt of the fidelitie of gods promises, or reuolte from the trewe religio to the false: therefore against Antichrist, the blacke Angel of the

the botomles pitte, is set the bright or shining Angel of heauē the lord Christ. Here is gallantly described: & is sayed to retourne vnto his: the same sweareth solemnely, that there shal be none other time, but that in the. vii. trompet the very misterie of God should be fulfilled. Moreover the lord Christ commaundeth S. Iohn to cate & open booke which Christ held in his hande, & to prophesie againe. By al the which thinges to the comfort of al godly is signified, that Christ shal retourne into the church, out of the which he semed by his enemye and vicar to be cast out, with great glory and power: nother the hope and expectation of the faithfull to be vaine, how so euer the last daie of iudgement be differred into many ages, and the godly sele of great aduersitie: finally that punishment and reward is prepared of God: and that this shal be gauen to the godly, and that inflicted to the wicked. For to the intent we might herof be most assured, Christ taketh a solemne othe. And sayeth it shal come to passe, that the catholike and christian veritie shal againe come into the fildes, and fight valeantly against the Antichristian and Mahometical doctrine. Herof therefore shal we learne, not to despeire in the long persecutions of Antichrist and Mahomet. We shall learne also howe to fight agaynst Antichrist, and howe he muste be ouercomen not with warlike, but spiritual weapons. These is not he able to match, he whettereth one sword on an other. And hitherto in dede in these two last chapt. hath ben spoken of the warres of heretikes and of the vngodly, and of Antichrist the head of al euil: hereafter shal follow of the contrary fight of the godly, and maynteynaunce of Godlynes.

Before these is set a description of Christ moste elegaunt, moste holesome, and moste full of consolation, declaring his force in the ministerie, by the ministers of the worde, who he hath clothed with vertue from aboue, & by the weak thinges of this world, ouercometh and beateith together the strongest thinges of this world, and the which semed inuincible. Christ king and Bishop animateth al his faithfull with his spirite and word, indifferently, & alwaies and euery where worketh many thinges by his vertue, so he is now felte of al me to be comen againe, vnto who he semed hitherto to haue absented him self some what to long. And I doubt, whether ther be in all

A goodly
descriptio
of Christ.

all the canonical booke a'ter the propheticke of *Esaye*, after the story of the Gospell, and especially after the gospell of blessed *S. John*, any other booke which hath mo and moze goodly descriptions of *Christ*, than hath this booke. They are deceyued and much abused, which suppose a rare gospell to be preached in this booke. But let vs see the description of *Christ* by partes.

*Christ a
mighty
Angell.*

We haue shewed in the .v. and .vi. trompe, that *Antichrist* the Pope and *Mahomet* are strōg. Now is set agaynst them a mighty *Angell*, the lord *Christ* him selfe: an *Angell* in dede not in nature or dignitie. For he toke not the nature of an *Angell*, but the seide of *Abraham*, and is much greater than *Angelles*, as he that is lord of *Angels*. Which the *Apostle* sheweth in the .i. and .2. to the *Hebrewes*. But it is the *Angell* of great counsel, to witte the ambassadour of *God* the father vnto vs, as *Esaye* and *Malachie* called him, to teache the will of the heauenly father, and to worke our saluation, and now also appointed, that fro the right hande of the father asking and *Bishopp*, he should kepe and defende his church. This *Christ* I saue geuen to men, is strong, not weakie. Strong to overcome and breake a sonder all the force of this worlde, of his enemies, of *Antichrist*, of the *Deuill* and of hell gates. No man therfore nede to doubt, but that he may be defended by this strong giانت: no mā nede to despayre in any perilles or matters be they neuer so desperate, sins *Christe* almighty liueth, which is able to helpe wery matters. He therfore must be called vpon of vs in al daungers: of him we must loke for helpe patiently and with stedfaste faith.

*An Angell
cam downe
fro heauen.*

Al starre in dede is fallen from heauen, but in the meane time of *Antichrist* crepte out of the bottomles pitte, & *Christ* descended from heauen. The lord cometh not from heauen corporally, but vnto the last iudgement: but spiritually he is sayed to retourne, so ofte as he hath semed a little, to haue withdrawen and absented him selfe. For he is neuer absent, he is euer present with his, which is euewhe. And he is sayed to be absent, when his ayde is not felce, but are troubled with aduersities, and as it were broken with euilles. *Christe* therfore descendeth vnto vs so ofte as he geureth vs ayde and counsell standing in nede. So in the most daunge-

roule

Cap. 19

ouse conflict of *Antichrist* and *Mahomet*, finally of hereticks and of al other aduersaries, *Christ* him selfe with his pitee is present with his, helpeth his, incourageth and animateth his, and defendeth his.

Antichrist as it were clothed and wrapped with the smoke of the bottomles pitte, is euill fauoured: and *Christ* couered ind as it were decked with a clowde, bothe sheweth him selfe to be *God*, whiche can conueye up his aboue the ayre and clowdes into his kingdome, and can raine downe dewe or iolosome shoures to comle and make fructfull his chosen. A clowde many times in the holy historie was a token of *God* present. A clowde toke up *Christ* as it were greded from the ries of his disciples. Clowdes with *Esaye* in the .45. and .40. chapt. droppe downe grace. Finally we shall be taken up in the clowdes with al the chosen to mete the lord in the ayre. *Antichrist* is crowned with a crowne, whiche he gotte to him selfe by craftie meanes, by flatterie, threatenings & disceiptes:

*Angell co-
uered with
a clowde.*

and kepeth the same by wicked practises, bloudy weapons, and all kinde of craftie suggelyng and vngodlines. But the rainebowe is on the head of *Christ*. For he is kyng of peace, pacifying and reconciling al thinges vnto *God*: reconciling also me themselues together with the bonde of charitie. The rainebowe is a token of the leage & amitie of *God* towards vs, as we mentioned before in the matters of *Noe*. Of *Antichrist* is wo, desperation, anguyshe, and a most afflicted and troubled conscience. *Christ* is a consolation, and peace of the conscience, that no man nede to saue: yf *Mountanes* fall vpon vs, and couer vs. For the saythful deliuered, crieth *Abba* father. The same lord *Christ* sayed also in the Gospell: in the world ye haue affliction, but in me peace. And agayne: come to me all that labour and are burthened, and I will refrethe you. Therfore the rainebowe sitteth on no mans head moze rightly, than vpon *Christes* head. For in the head of this *Angell* appered the rainebowe, as though it had be his crowne or *Diademe*. And now we vnderstande, from whence consolation and pacificatiō is to be looked for in most greuous perilles and afflictions of *Antichrist*.

*An Angell
crowned to
the raine-
bowe.*

The sunnethrough the smoke of the bottomles pit, crysed by the *Angell* therof beyng dakened moste filthely, was a

the face of
the Angell
was as the
sunne.
great

great grief to the world. But the face of this our Kingell is clere, and clarifieth, and shineth as bright as the sunne: as in times past also he is sayed to haue shone in the. 17. of *S. Matt.* The brighte face of Christe bringeth ioye and vnspeakable gladnes to the beholders, and pacifieth the mindes. And the same is sene of vs spirituallly and by faith. *S. Paul* is the best erpositour of this place in the. 2. to the *Corinth.* 3. and. 4. chap. Certenly of the ful knowledge of Christ, wherby we beleue him to be geuen vs of the father, that by him shoulde be accomplished, and he himselfe alone shuld be to vs al thing, & as a most ioyful light arriuereth in the mindes. For we are lighted of the light, as is declared in the gospel of *S. Iohn*. Howe so euer therefore the terrible darkenes of errours & calamities be ouer cast in the world of the prince of darkenes by *pope* and *Mahomet*, & other corrupters of Gods veritie, yet the light which is in the mindes of the faithfull through faith in Christ, directeth, lighteth, comforteth and preserveth.

The fete of
the Angel,
but the fete of
the lord Christ
are as pillars of
fire.

He setteth
his fete on
the Sea &
lande.

Antichrist hath the talles of Scorpions most venomous: of Christ are firme, right, and most cleane. In an other place also the veritie of the lord is figured by pillars. And god him selfe is called a consuming fire, burning vp all uncleanes. Moreover fire pearseth, nother can it be easely quēched, whē it beginneth to catch, and to burne. And who shall lette the course of the fire of the holy ghost: with these is ioynded another thing, that the Angel set his right fote vpon the Sea: and the lefte on the Earth. But to set fote, is to challenge to him self some possession. For as we saie in dutche, for that which is, to fire the minde to dwell in any place: so we reade of the Hebrew phrase, what so euer your fote shall treade vpon, shall be yours: that is, what so euer ye shall winne, shall be your owne right and possession. And Christ seemed as it were to be cast out of his possessiō by Antichrist, Mahometanes, and the rest of his enemies. For we haue heard many times that they haue wonne landes and Ilandes. But this vision instructeth vs, that Christ recouereth agayne, recētreth in possession, and bringeth vnder his subiection, suche places as seemed to haue ben taken and lost both by sea and lande, that is in al partes of *þ* world. For by the preaching of the gospel

many

many are recouered, which were plucked awaye fro the true religion: that now I nede not reherse, that Christ hath in all parts of *þ* world his chosen, which neuer bowed their knees to *Saal*. In them hath he a moste strong and moste purified kingdome, figured by the sixe pillars. Certes thapostle calleth the church a pillar and base of veritie. 1. *Timoth.* 2. And Christ him self also sayeth that his kingdome in the world is immouable, howe so euer it be assailed of Antichrist. The gates of hel shal not preuaile agaynst it, and his church.

And like as Antichrist couereth to haue *þ* boke of the gospel shutte, and closed, obscure and vnperfite: so the lord Christ holdeth the boke open in his hande. He openeth, and no man shutteth. You vnderstand therfore wherof it cometh that Antichrist, although he be of moste great power, can not at this day shut the gospel boke, which he seeketh with al his force to do. Of Christ & his spirite we haue the word bright & clere. By the grace of Christ we haue the bright preaching of the gospel, contrariwise a darke & an intricate sophistrie of Antichrist: of this boke shal follow hereafter more plentiful thinges. Verūto apperteineth the worthe inuention and godly benefite of *Printing*, neuer comended enough. This openeth booke, and sendeth them abroad into the world in despite of all the enemies of Gods veritie, and scattereth them abroad in euery corner of the world. So that they whiche can not heare preachers, to them come godly booke not without fruitte.

The Angel
holdeth in
his hand a
boke open.

Printing.

The soronde of Antichristes winges, is as the noise of charrettes, when many horses runne into battel: therefore Christ also maketh a noise, and crieth in dede with a lowde voice. *S. Iohn* addeth a parable. He roareth (*μυκάται*), he loweth, which is as much as if he had sayed, he roareth. For *Erasmus*, perauenture, saith he, the Grekes kepe not *þ* difference betwixt *μυκάται* and *μυκάσθαι* as the latines doe betwene *Rugire* and *Mugire* that is to roare & to lowe) as a Lion. We haue heard before how Christ is called a lion of the tribe of *Juda*. Therfore like as when a lion roareth, as *Amos* noteth in the. 3. chap. they are affrayed of themselves: so when the Lord Christ crieth by his word at the wicked are amased. Wherby is signified that the gospel shalbe preached agaynst Antichrist constant-ly and with Authozitie, to the terrour of Gods enemies.

The Angel
roareth
like a lion.

And

And doubtlesse although the princes aswel spirituall as temporall, seme to contemne and utterly to dispise the preaching of the Gospell, yet is it certayne by many tokens and coniectures, that they are exceedingly sore affrayed, of that preaching whiche as vile they dispise. For they indevour with all force of minde, and herunto applye all theyr counsellcs, that they might abolishe that same preaching. But in case they suppose it to be of no force, whie are they so affrayed therof? whie are they at so great charges? whie can they neuer be at rest herunto apperteyneth the common prophetic, which telleth, that whilest antichrist reigneth, *Helias* shal come, which with a sharpe, liuely, and manly faith, shal confute the trislinges of Antichrist. Therefore the spirite of *Helias*, and his earnest preaching, is that roarynge of the Lion, whiche roareth out *Christes* veritie.

The voyces of the seven thunders.

And as soone as that roaryng was hearde, the seuen thunders utter also theyr voyces. By the which voyces are signified the sondry graces of the holy ghost, and chiefly the terrible preaching out of the veritie of the canonically scriptures, as appered in the .4. chapt. of this booke. For with the gospel in the latter ages shal be expounded agayne the Scripture of the prophetes, whiche semeth as it were to thonder agaynst Antichrist, agaynst sinnes and wicked people. Verely *Iames* and *John* bytherne and Apostles of Christ, of the free, plaine, & earnest preaching of the trueth are called of the lord *Boanerges*, that is the sonnes of thonder, thonderers, that is to witte excellently sharpe in preaching, and to be feared.

He is forbidden to write the voices of thunders, he is commaunded to scale them.

And *S. John* would by and by haue written the voices of preaching of the thunders, but he is forbidden so to do: but is commaunded to scale them only. For since the holy scripture, through the inspiration of the holy ghost, was writte and set forth already by the seruantes of God the Prophetes and Apostles, what neede were it to write and set it forth againe? Those thinges are sufficient for the godly that are written. Therof make the preachers take vnto the agaynst Antichrist and al soetes thonderinges, lightnings, and thonderboltes. And where he is commaunded to scale up the thinges set forth already, it alludeth to the laste chapt. of *Daniel*: and that scaling is referred aswell to the godly as vngodly. Sealed let

tes

tes are doubtles of most authoritie. *S. John* therefore by his scaling maketh not now the Scriptures authenticall, but in scaling them declareth, that they are authenticall enough: so to the full scriptures no godly man goeth about eptere to adde, or diminish. Thus I saue the Scriptures are sealed to the godly, as to the that are most perswaded, that the scriptures are most perfite and authenticall, which may most fully suffice in the church for true pietie against all vngodlynes. Where the wicked will not see this, & seeke not for al thinges of godly religion in the Scriptures, nother care greatly for the scriptures: what maruell is it, though the Scriptures be sealed to them, that is shutte vp, whiche they neyther greatly care for, nother vnderstand, nor yet wil vnderstand: And on this wise is Christ sette against Antichrist, and recouereth agayne his church, discomfiteeth and subdeweth Antichrist: to whom be malediction for ever.

The Lord Christ perfourmeth an othe, and confirmeth his electe, that they should not doubt of the sayth of Gods promesses, &c.

The .xliiiij. Sermon.



And the Angel which I sawe stode vpon the sea, and vpon the earth, list by his hande to Heauen, and swore by him that liueth for ever more, whiche created heauen and the thinges which therein are, and the sea and the thinges which are therein, that there shal be no more time: but in the daies of the voice of the seuenth Angell, when he shal beginne to blowe, euen the mistery of God shal be finished, as he preached by his seruantes the Prophetes.

But whilest the wicked triumphed, and the enemies of God, Antichrist & Mahomet, overcame with most lucky successe, whilest

¶

whilest

whilest al good men were oppressed, and discrip'te and long reigned euery where, many men will thinke that there shall neuer be an ende, nother of these euilles, nor yet of the world. For the Apostle S. Peter knoweth this, saith he, that in the latter dayes shall come mockers, which wil walke after their owne concupiscences, and wil saie, where is the promise of his coming? Of whom Malachias also reasoneth in the 3. and 4. chapt. But to the intent the goodnes of God might heale the woundes of the godly, and might auance them in the veritie agaynst lying and reuolting, and establishe them in the same, Christ cometh abroade: and sweareth in the sight of al men solemnely. Which thing must be expounded by all circumstances. For it is a thing of most weight, most full of comforte, and right wholesome and necessarie for al men.

Christe
sweareth.

There is no doubt, but that he alludeth to the laste chapt. of Daniel, wherin also the Angel of the Lord sweareth, confirming by a soleme othe, that such thinges as haue hitherto ben tolde to the Prophet by propheticie, shall be all fulfilled in their times, therefore this mightie Angel sweareth now also, pea euē Christ him selfe, whiche set his fete on the Sea and Land. For by the state and behauiour of the body he sheweth stedfastnes, leeste we shoulde doubt any thing of his sayth and veritie: whiche sī he is lord of all, standeth moreover upon fete, not fleshely, but of fire pillars. All thinges therefore of Christ be certayne, sure, and vnmouable. He that resteth on him, standeth surely, he that beleueth his wordes, shall not be confounded. And it is no newe thing, that Christe sweareth. For we reade very ofte in the Scripture that God hath sworn. We reade in the Gospel that the same Lord Christ hath moste ofte repeated, verely I saie vnto you, verely verely I saie vnto you. Whiche is an othe of one swearing. When Calaphas adured the Lord in iudgement, Christ did not conceale, and by holding his peace dissembled, but with expresse wordes confessed the veritie. Whereof thou mayest learne, that the Lord when he forbade to sweare at al, mente not the sacrament of swearing. Which where the busshardely Anabaptistes wil not vnderstande, they styre up wonderful trouble, worthy to be put to silence with more seueritie.

But whie, or to what ende othes be made or taken, the Apostle

Apostle (out of the lawe in the 12.) hath declared at large in the 6. to the Hebrewes, to witte, that meene wauering and doubtful might be confirmed, and certified, and made quiet. Doeth any manne doubt, whether thou deale saythfully with him: God commaundeth to auouch it by a sacrament, to the ende al diffidence maye be taken awaye. Apostle: men saith he, sweare by him, whiche is greater, and is to the same an ende of al controuersie, in case it be confirmed by an othe. In the whiche consideration God myndng more abundantly to shewe vnto the heyes of promise the vchaungable stedfastnes of his counsell, expresth an othe. Euen so at this present where the diuine prouidence did foresee that vnder the kingdome of Antichrist the hartes of the saythfull shoulde be moste greuously tempted, and that many by reason of the moste prosperous fortune of Antichrist and all the wicked, shoulde be harde harted to beleue Gods promises, and that many, whiche thing also Daniel in the 11. chapt. prophesied, shoulde reuolte to Antichrist: it semed to God good to confirme his promises by an othe, and that a soleme othe by his sonne: to the intent that suche as will be wise, maye thinke, if an honeste man and a true shoulde cofirme his promise to thee by an othe, thou wouldest thinke it an unworthy thinge to doubt of his promises: howe much lesse shall it be lawefull for thee to doubt of promises of the Sonne of God, and of all his wordes by a soleme othe confirmed: beleue therefore the sonne of God sworne, beleue his Gospel moste confirmed, although the saye shoulde fall, and the Earth gape neuer so wide. God can not lie, whiche is the veritie, and that the eternall veritie: whiche nother disceaueth nor is disceaued: whiche is mercifull, and loueth manne so, that he tempereth him selfe also after their capacite. For euen for vs and for our infirmite he performeth a Sacrament, lest he shoulde seme not to satisfie vs in all thinges: and that all occasions of incredulitie, and reuolting to Antichrist, and to the filthie worlde might be cutte awaye.

why othes
are taken.

The sted:
fastnes &
certēte of
Gods pro:
mises.

Nowe come we also to wape the maner of fourme of the othe. Two thinges are here recited: the maner of the swearer, and the soleme wordes of the swearer. For he saith, howe

the maner
of fourme
of Christe
his othe.

the Angel lifted up his hande toward heauen: which in dede is the moste auncient rite and holy ceremonie of swearers. For we reade the same of Abraham in the. 14. of Genes. And in the. 12. of Daniel is writtē of an Angel: which lifting up to heauen his right hande & his lefte swore. We verely holde up our right hande. But where we sape, that geuing of voyces we wil holde up both our handes: we signifie that we wil utterly be of that sentence, that we heare there propounded. Therefore the holdyng up of bothe handes doth signifie a most perfect fidelitie, and most assured confirmation of the thing sworne. Certenly in the holy scriptures the lifting up of the hande is oftener than ones put for an othe. Whereof perauenture we Germanes haue borrowed, where we say, that is to sape, thou shalt confirme me this by an othe. And in matters most seriouse and graue we are wont to use some outward ceremonie, wherby we maye make the wordes and the thing it self as it were more notable & graue. Whereupon when we praise vnto God, we lifte up our handes. And verely an othe is as it were the calling vpon the name of god. Whereupon it is commonly accustomed, with great feare to persourne othes. For al men arise, and put of their cappes, as they were ready to fall on their knees before the sighte of God him selfe. When bargayne or contracte is made with wordes, the right handes are ioyned together also, in token of fidelitie. Therefore when we take a solemne othe, we lifte up our hand toward heauen, where we beleue that the Lord sheweth him self glorious to the faithful: from whom we fele that al good thinges come vnto vs: from whēce we perceiue also that vengeance doth fall vpon the periured, and contemners of God. Whither so therfore Christ applieth him selfe vnto vs: and after the maner of men, to the ende that menne maye be made the quieter, he listeth vpon his handes vnto heauen.

Solemn And the solemne wordes of the swearer be these: he sware
wordes to by him that liueth for euermore, whiche made heauen, and
swore by the thinges that are therein, &c. So reade we of Abraham in the
him that 14. of Genes. I lifte up my hande to the high lord God, pos-
sessour of heauen & earth. And in the. 12. of Daniel. We swore
liueth for euermore. Also in p. 4. of Ieremie. And
euermore. by him that liueth for euermore.

Thou shalt sweare, the Lord liueth. We say so truly as God liueth, and againe, so God helpe me. And this is a trew manner of swearing. God the creatour, is here most plentifullye and most properly expressed, and here are all creatures seuerallye expressed. He alone is the creatour, he alone is liuing for euermore, as he that is life of himselfe, and geueth life vnto all. This creation verely and viuification, is not communicated to others. As also he alone knoweth the harts of men: that hereof we may learne to sweare by the name of God alone, not to adde to him any creatures, which know not the heartes, neither are lyfe of themselves, but are lesse than he: adde also lesse than men, as they that are made for men. Next after God, there is nothing greater than man. Therefore let not mā sweare by any other thā by God. For al the gentiles sweare by a greater, yf thou swearest by y^e saintes, or by the Gods, thou shalt sweare by men, egal verely, and not greater. God alone is greatest and best. Therefore must we sweare by the name of God alone, lyke as the scripture teacheth else where, in the. 6. and. 10. of Deuter. 23. of Exod. 23. of Iosue. 4. and. 5. of Ieremy. 45. 65. of Esay, and else where.

But seying that is in dede God himselfe, howe sweareth he, sapest thou, by him that liueth for euermore: that is by god: he sweare doubtes by him self, as in many other places of the scripture. Or els he swore after the dispensation and assumption of the humane nature: after the which he saied, my Father is greater than I, which notwithstanding in his deitie was neuerthelesse coequall with the father.

And the same that I now reherfed, is the most simple and most trewe doctrine of othes and fourme of swearing. And yet ther be some which vnderstand that doctrine wel enough, but neuerthelesse for the sauour of men would sweare gladly by Saintes: and therfore demaunde, whether they may not ioine Saintes to god, especially in this sense, vnlasse I persourne this, I wil not be accōpted in the nomb^r of saintes. I answer, that they maye not: aswel for that we haue no expresse maner of swearing, which obediently to the honour of God we ought simply to follow: & also for y^e they which require and prescribe this fourme, would haue vs to sweare by the names of Saintes in heaue, and so to acknowledge that

we are holpen and punnished by their vertue and power. Which if ye do and acknowledge, ther is no doubt but thou doests greuously transgresse thy sincere religion. Certes if thou confesse God here before men, he will also confesse thee before his father and his Angels: yf thou deny him, he will also deny thee. &c. An othe is as it were thy confession, whereby thou confessest, whome thou doest acknowledge and be- leue to be thy chiefe filicitie, the reuēger also of euil, & rewarder of good. Yf thou shalt therfore ioyne Sainctes vnto god himselfe, and match them together and say, so help me God and his Sainctes: These so coupled with God, thou shalt graunt to be thy Gods, which can both helpe and hurt thee. Therfore take hede what thou doest. Reade S. Austen in the 145. Epistle to *Publicola*.

What Christ did sweare. Nowbeit we must see mozeouer, what the Angel swaie by this custome and solemne woozdes. For in this one thyng consisteth the whole somme of the matter. The Angel in the 12. chap. of *Daniel* ded sweare. Because for a time, times, and halfe a tyme, and in the wyndinge vp, to scatter the hand of the holy people, all these thynges shall be fully done. So this our Angel here sweareth that there shall be no moze time, but in the dayes of the voyce of the seuenth Angel, when he shall begynne to blowe his trompe, that the misterie of God shall be fulfilled, but here let no man vnderstand that all time vterly, and that euerlastingnes it selfe should be abolished and that there should be nothing moze after the iudgement: but there shall not be alwayes suche a time, as now is, and suche as the wicked inioye in this worlde, supposing that the courses of times shall be alwayes, that the worlde shall continue alwayes, that they shall alwayes flourish in honours and pleasures, oppressing the Godly. This shall not be, sayeth he, nother shall there be any moze suche a time that shall perishe and be subiecte to chaungeable courses. For aboute the lasie iudgement shall perishe, or be renewed, all these thynges that shall perishe, and lyfe and gloz euerlasting shall succede, I meane the time of eternitie with all ioye moste replenished. Therfore sayeth he not simply, that there shall be no moze time: but addeth, in the dayes of the voyce of the seuenth Angel, that is to witte, at the last iudgement.

iudgement, that the misterie of God should be made consummate, perfit, and fully complete. What this secret, or misterie of God is the Apostle expoundeth and saith, 1. Cor. 13. 12. Scholde I tell you a misterie, we shall not all slepe: and the residewe which are red there, the misterie of God therefore is nothyng els, than that the ende, of all corruptible thynges is at hande, and the happie and euerlasting worlde shall succede: so that Christ shall than come to iudgement: that Antichrist by him shall be abolished, that he with the whole body of the wicked shall be destroyed, the dead reysed vp agayne: the wicked to euerlasting perdition, the godly to eternal life: for that death, sinne and al corruption must be taken awaye from the godly, and be troden vnder softe, and al miserie imposed to the wicked, that they may be tourmented worlde without ende. And so: as much as many times menne doubteth thereof, (as I haue sayed nowe ofte) Christe hath sworne, that all these thynges shall assuredly come to passe, and that the godly shall be consummated with al gloz, and that the wicked shall be consummate with all kynde of tourmentes. And this is that great misterie of God, for the which the very Sonne of God beynge incarnate, dead, and reysed agayne from the dead ascended into heauen, that he might conuaye vs thither to him, haupng subdewed hell, Sathan, Antichrist and all vngodlynes. Therefore as in the 6. chapter was sayed to the Martires, that they should reste for a little season, till the nombze of chosen be fulfilled: so here we heare also, that the misterie of God shall at length be fulfilled, &c. The which is spoken to this ende also that the godly shoulde be of quiet mindes, and patiently abyde deliuerance. Yf therefore this consumation be differred, lette vs abyde patiēly and constantly, confirmed in Christ, and his Euangelicall veritie: as also the Apostle of Christe S. Paule hath taught vs out of the Prophetes, in the 10. chap. to the *Hebrewes*.

Mozeouer for a further declaration is added, as God hath euangelized, with a good and a lucky message hath preached, to wit by the seruants his prophetes touchyng the ende of the worlde, the last iudgement, of the euerlasting punnishment of Antichrist, and al wicked, & of the gloz.

glorifying of the godly, &c. Noether sayed he these thinges for a declaration only, but for confirmation also. For by the oracles of the prophetes the faithful are comforted, whose oracles sins they haue neuer failed in any thing: noether shall they in the ende disceue, in such thinges as they had prophesied concerning the last iudgement. And againe we see how great is thautozitie of the auncient scripture, and that the use of it is excellēt in the church euangelicall: wherein we see both Christ and his Apostles to confirme all they saynges with propheticall scriptures, and also to illumine, set forth and declare, or demonstrate. The testimonies of the prophetes concerning the last iudgement, of the rewarde and punishment of the godly and vngodly, of the abolishing of Antichrist, of death, and of al corruption, are in the .110. Psalme, in the .24. 26. 27. and .46. also in the .7. 11. and .12. of Daniel, in the .14. of Zacharie .3. and .4. of Malachie, and also els where. Thapostle hath cited Osee .1. Corinth .15.

Therefore let vs lift up our heades, brytherne, let vs watch and pray, for because our redemption draweth nere. Delure vs Christ from al euil. Amen.

S. John deloureth the booke receyued at the Angelles hande, and prophetieth agayne to the gentiles, nations and Kinges.

The. xlv. Sermon.



And the voice which I hearde fro Heauen spake vnto me agayne, and sayed: goe and take the little booke, which is open in the hande of the Angel, which standeth by the sea, and vpon the earth: and I wente vnto the Angel and said vnto him, geue me the little booke. And he sayed vnto me, take it, and eate it vp, & it shal make thy bealy bitter, but it shalbe in thy mouth as swete as hony. And

I toke the little booke out of the hande of the angel, & did eate it vp, & it was in my mouth as swete as hony: & as sone as I had eaten it my bealy was bitter. And he sayed vnto me: thou must prophesie againe vnto the heithē, and tongues & people and to many Kinges.

This is the .iii. comfort, which in this. x. chap. is cōteined. For vnder the persone of S. Iohn is shewed here, & thapostolical & euangelicall doctrine must be restored in the laste times before the iudgement against Antichrist & Mahomet. And he might bryefly haue sayed. The apostolical doctrine, as it was preached of Iohn, shal florish againe: but he had rather expresse the same by a goodly vision, at last to adde a plaine & bryefe exposition of the visio. Which is, thou must preach agayne, &c.

And those things al expositour do expoude agreably, first in dede of the persone of Iohn, which vnder the Emperour Nerua, retourned into Asia from exile, by the space of fye yeres, or ther about agayne preached the gospel. For he liued til the .3. or .4. yere of the reigne of the Emperour Traiane. Secondly of al preachers, before the laste iudgement, indewed with the spirite and doctrine of S. Iohn, and constantly professing Christ against Antichrist. Primasius expounding this place: the certaine meaning, saith he, is directed to S. Iohn, whiche must yet beyng deliuered from exile, not only bring this reuelation to the knowledge of Christes church: but also preach more depely the Gospel to people and nations, to tongues and many kinges: notwithstanding no man doubteth but that this voice agreeth also to the whole Church, which neuer ought to cease from preaching, &c. Thus saith he. The ordinary glose expoundeth these wordes: although this be vnderstande of the very person of S. Iohn, yet even herein is vnderstande, that the lord wil haue his church likewise instructed and taught by other preachers also. This appertaineth to the consolatio of the faithful, which shal liue in the dayes of Antichrist, & the residue. Thomas of Aquine also: In S. Iohn him self, sayeth he, other preachers are vnderstande, whome the lord in the time of Antichrist will haue to preache insauntly to great & small. So much sayeth Thomas.

The apostolical doctrine is restored against Antichrist.

Iohn preacheth agayne.

Before the iudgement cometh & Antichrist. *Aretas* Bishop of Cesaria, an expositor of this booke, re- citerh of this place of S. John, that the opinion of the comon people was that S. John with *Enoch* and *Elie* shuld come a- gaine into the world before the iudgement, to wit corporally, & earnestly and constantly to preache against Antichrist. The self same doeth *Aretas* repute with a more plentiful exposition, where in the. 11. chapt. he expoundeth the wordes of John concerning the two witneses, &c. Certes where in the. 44. of *Ecclesi.* it is writtē, that *Enoch* was translated that he might teach the heathen, many haue expounded it, as though he should corporally retourne, that he might teach the gentiles against Antichrist: where by the very translation made in times past he teacheth rather the gentiles, that there is an- other life prepared for the seruantes of God, & that the same is also dewe for the bodie, sūe that *Enoch* was translated both in body & soule: against the opiniō of *Epicure*, and the madde world, supposi- g none other life to remaine after this, & that the bodie, do putrefie, and neuer to rise agayne. This *Enoch* seemeth to come spirituallly to that laste age, for that the lord him self prophesied that a like thing should come vnto it, as chaunced before the deluge o; flud of *Noe*. For like as many than being carelesse contemned the iudgements of God, nother feared they any perill, o; hoped for any better life: so cometh it to passe also in the last age, in the which *Enoch* con- stantly p: eacheth by them, which establissh and maineteyne eternall life, and the resurrection of bodie agaynst the *Epi- cures*. *Helias* in the mounte *Thabor* appered in gloze with our sauour Christ vnto three chosen Apostles: neyther is it to be thought that about the ende of the world he must be thrust out of the heauenly palace, and agayne be subiecte to corrup- tion, and obiected to the cruell handes of Antichristians, which might teare him in peeces. For like as in y time of our sauour Christ *Helias* in vertū and spirite, I meane S. John baptiste went before Christ the Lord: so also before the iudge- ment *Helias* shal preache in them agayne, which indued with the spirite and vertue of *Helias*, shal cal awaye the mindes of al men from the worshipping of creatures, to the adoration of the eternal and only God. *Helias* cried out, howe longe do ye halte one bothe sides: ys the Lord be God, followe him: ys

Saal

3. of Kings 18. Saal be God, followe him. And nowe shal the *Helianes* crye: ys Christ be the perfection of the saythful, what nede is there of mans inuentions and constitutions to worke a perfectiō? ys Christ be our iustification, satisfiacion, purificatiō, our on- ly mediator and redemer, wherfore are these thinges attri- buted to mans merites: whie are saintes accepted interces- sours in heauen: whie is saluation ascribed to many other stinking things? *Helias* cried out: howe longe halte ye on both sides? No though he should saye, it is not lawfull to part your hartes betwixt two Gods, nother is it lawfull to attribute al thinges of life & of saluation, but vnto God alone. The fel- lowship of the kingdom is in this case enuious in dede. The *Helianes* shal crye: if rightuousnes be of the lawe, Christ died in vaine. No man can serue two maisters. Christ shal profit you nothing, which seke saluation in the traditions of men. Come ye vnto Christ: he is the perfection of the saythfull, & in him we are complete. And like as *Helias* greuouely accused *Achab*, *Iezabel* and the *Balamites*: righte so shal the *Helians* most sharpe- ly inuepe against kinges and Bishoppes Idolaters and Antichristians. Thus I saye *Helias* cometh agayne, hath comen, and shal come before the iudgement.

Nother shal S. John prophesie otherwise before the iud- gement. We shal not retourne into the Earth in his body out of heauen: but the preachers indued with the doctrine of S. John, shal renewe al his doctrine, thei shal expounde such thinges whiche he hath lefte vnto the church written in his Gospell, in his Epistles, and in the Apocalipse. This booke hath a while layne hidde, contemned also of good and lear- ned men: yet preachyng the same, that is contemned and set forth in this booke. but it shal be brought to light of others, & beset by: as it is playne that in this our memorie is done of many. And of al these thinges we doe clerely percepue, how Antichrist muste be impugned and slayne, not with carnall Armures, but with spirituall: to witte by sincere doctrine, framed after the example of *Enoch*, *Helie* and *John*, and taken out of the holy scriptures. Wherof we shal speake more fully in the. 11. Briefly the doctrine of John about the laste iudge- ment shal be renewed agayne, and be knowne to the worlde in despite and agaynst they: will. And vnder the doctrine

of

of John we vnderstande the whole euangelical and Apostolical doctrine, in the writing & setting forth wherof S. John also imployde a singular trauell amongst the most excellent.

What the
must be,
with what
qualities
furnished
he preache
against an-
tichrist.

And in the meane season in the same vision is figured the whole manner of the faithfull and lawefull Preachers to be matched with Antichrist, what they ought to be, & with what qualities furnished. First S. John is called, by a voyce spoken to him from heauen, with a commaundement goe. Therefore is Gods vocation chiefly necessary, lest any man should take vpon him this office with an euill affection. Moses was called, the prophetes and Apostles were called: some in dede immediately from God, not of men, nother by men: some of God also, but yet by men and of men. The apostles of Christ were not called of men boasting the lawfull succession, from Caiaphas, Annas & colledge of priestes: neuertheless had their vocation of Christ, and approued their vocation in dede, to wit by preaching of the veritie. Therefore albeit we cannot at this daye referre our vocation to the Pope and Bishops, bragging of the lawfull succession: yet for as much as we are able to approue it in very dede, and by the testimonies of Christ, that our doctrine is Christes doctrine, & therefore that our ministerie is lawfull, we care not a whit for their opposi-
b: house and railing words, which crye, that we be not called that we be not ordeyned by the Pope.

What the
must be,
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qualities
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he preache
against an-
tichrist.

But to him that is called is geuen a sure commaundement, to witte that he take the booke: not every booke, but the booke open, and that of the hande of the Angel, and agayne of the Angel standing vpon the sea & lande. That Angel is Christ the Lord, Lord of the whole Earth, of the Sea and all things conteyned therein. He with his hande offereth to his ministers a booke open, to witte the holy scripture: and chiefly his sacred & holy gospel, wrapped with no darkenes, nother closed, but right manifest to them that wil see. For albeit that for the antiquitie of the tongue, for the propriety of speech, for the figures, & rites, places, things, & stories out of memory some places make appere somewhat harde: what doeth this darken or obscure the misterie of faith and saluation, neuertheless most open & plaine: who vnderstandeth not, what he should beleue, what he should do, & how he should pray, euen of the

Articles

Articles of faith, of the x. commaundementes, and the lordes prayer: The some of faith and of doctrine is certaine & plaine. This booke therfore opened, Christ offereth to his ministers. And S. John hath βιβλαρίδιον, & not βιβλίον, a little booke, not a booke. For if ye compare the holy bible, especially the gospel booke, with other lawes, booke, and especially the decrees and decretalles of the Pope, the little booke of the holy gospel shal seme very smal. Primasius expounding this place: he semeth, sayeth he, to vnderstande the veritie of the lawe and prophetes manifested in Christ: therefore he sayeth not now, as before, that he taketh the sealed, but the open booke. For Christ is the ende of the lawe, for rightuousnes to all that beleue, and so forth. Therefore the lord Christ him selfe geueth vnto the sincere preachers none other preaching, than his owne, to witte the Euangelicall. For he is the light and redeemer of the worlde, rightuousnes and life, nother is there saluation in any other. This preaching is not fetched nor take of others, than of the handes of the Angel, not of the handes of the Pope or Bishops. Christ sayeth, go forth into the whole worlde, and preache the Gospel to euery creature, teaching them to kepe all thinges which I haue commaunded you.

Esay. 29.
2. Cor. 4.

Now is also required obedience of the ministers, that they obeye the commaundement of God: and that they craue and receiue, that which they are commaunded to are and receiue. In vayne doe some loke for a drawing and working of saluation outwardly, and with out thereto be finished, through the only inuisible operation of God. If God will haue me blessed and iuste, saye they, let him worke in me what he wil. Moreouer they themselves are not careful, how they should applie themselves to the grace of God working by grace. Agaynst their vngodlines is it, that we heare now, howe S. John applieth him selfe to the commaundementes of God, not without grace. For he goeth to the Angel and sayeth, geue me the booke. For the Lord must be prayed: we must reade diligently, as S. Paul also commaundeth: we must learne, and obeye the commaundementes of God, and not tary til God without vs do drawe vs.

The obe-
dience of
ministers.

And the lord denieth nothing to them that are willing, do are and are diligent, which in the Gospel sayeth: I wil geue the & are, you

The Lord
denieth no-
thing to
the & are,
you

you a mouth and wisdom, which all your adversaries shall not be able to gainsay. Moreover: my heavenly father will give his holy spirit, to such as desire of him. Therefore sayeth the Angel now: take the booke. Wherewith also he putteth here an other commaundement: eat it. He alludeth to the 2.

Seruent and 3. chap. of *Ezechiel*. Where the prophet is likewise commaunded of God to eat a booke offered vnto him. For *S. Iohn* here inuenterh no newe thinge. *S. Ambrose*: to eat a booke, sayeth he, is to laye vp the vnderstanding of the scriptures in the secret bowelles or entrailes. He semeth by a trope both to intimate an earnest desire, and beate in a singular diligence. For we deuoure with a greedy desire, such things as we haue long and much coueted to eat. They are sayed also to haue deuoured bookes and authours, which they haue perfitly learned and can. We saye in dutche, *Er hat den Galen, oder Prisciane gar fressen*: that is to saye he hath learned him perfitly. It is required therefore of the preachers, that they learne the holy scriptures with a desire, and that they learne and remembre them whole and exactely. Without a desire and seruientenes of minde thou shalt profit little in the study of holy Scriptures: and vlesse ye learne the Gospell exactely, vnto profitably shalt thou preache the same. The ministers therefore maye be ashamed of their ignorance, which are more geuen to Idleness, Tauerne, hunting, dising, and other worse thinges, than to the study of holy Scriptures. They being farre unlike the apostle *S. Iohn*, that in this warfare against Antichrist winne small renowne, vlesse they doe awake out of their prophane slepe, and cherely do their dewty without doubt most holy.

The effecte Prother is here dissembled so much as the effecte of the misterie, and worde preached. It is swete in the mouth as honey. For *Dauid* hath songe also: the iudgements of the lord are to be desired aboue much golde and precious stones, and sweter than honny or honny combes. This sweetenes is ouerfelte in the inward manne, and the faithful lighted with the trueth, hath alwayes continuall Ioye: but yet muste we not conceale, what it semeth to the fleshe, and what is the effecte thereof in the outward manne. It maketh verily the bealy bitter: which is also a phrase of speache, vnto which

hures answereth, signifying that the same which is propounded vnto vs, is both paynesful and greuous. The worde of God therefore bringeth the mortifying of the fleshe, trauelles, paynesfulness, the crosse, and aduersities innumerable, which with a strong and constant patience we must overcome. For the Lord in the Gospell preached repentance or mortification, and amonges other things made very much mention of persecutions, wherewith he should be alwayes exercised. *Primasius*: when thou shalt haue deuoured the booke, sayeth he, thou shalt in dede be delighted with the sweetenes of the worde diuine, and with hope of saluation promised, and pleasaunt taste of Gods righteousness: but doubtles thou shalt fele a bitterness, when thou shalt beginne to preache both to the deuoute and vndeuous. For the preaching of Gods iudgement ones heard, doubtles through the bitterness of repentance some being conuerted to better are chaunged: and others agayne being offended are more hardened, and beare greate hatred and mallice towards the preachers. The wiseman sayeth, thou shalt rebuke a wise man, and he will loue thee: reprove a foole & he will hate thee therefore, and so forth.

Prother are these things saied only, but also are done and felte: for *S. Iohn*: and when I had deuoured it, sayeth he, my bealy was made bitter. And we fele at this daye the most greuous hatred of mightie menne to witte of spirituall fathers, and tempoall Princes. Many are driuen into exile, innumerable are shutte vp in prisonnes, an infinite multitude are slayne with sondy kindes of deathes. All these things did the Prophetes prophetic should come to passe, our sauour him self in the Gospell gaye vs warning thereof: the lord here telleth vs againe the same tale. Therefore let vs be strong and constant in the Lord, and fight agaynst Antichrist vnto the ende of our life. The Lord will not forsake vs, which lesse we should be vanquished of those aduersities, tolde vs of them diligently before. And thus muste they be instructed which shall warre against Antichrist before the last iudgement.

Last as I sayed in the beginning of the Sermon, is set a vision of the which exposition of the vision. For the Angel saith vnto *Iohn*, thou

Prophecies
is felte.

Therpo
tion of the
vision,
thou

To prophetic.

thou must prophetic agayne to the Iherthen, &c. So this vs
sio, sayeth he, I wold declare nothing els, but that thou must
preach agayne to the world, first by thy self in Asia, after thou
shalt retourne from exile: secondly by faithfull ministers eue
to the worldes ende, which shall spreade abroad this doctrine,
now set forth by thee, with sondry tongues through nationes,
and therewith shall beate downe Antichrist. And such as are
accustomed to reade the scriptures know that to prophetic,
is take for to preach. For prophetic, is preaching, they were
in times past called prophetes, which at this dape be preach-
ers, as we maye gather of the. 1. Corinth. 14. and. 14. chapter.
And the doctrine of Iohn is touened into the Syrian tongue,
Aethiopian, Aegyptian, Germane, Spanish, French, English, Ita-
lian, to be shoyt in a maner into al lagages: in al these preach-
eth S. Iohn at this dape by faithfull ministers. The gentiles
be they neuer so barbarouse & rude heare S. Iohn teaching:
and so do the people of many nationes. Al these receyue not a
little comfote in these most daungerouse dapes of Antichrist,
and haue receyued of them also befoze this time, which long
sins renewed the apostolical doctrine against Antichrist. The
same doctrine is brought at this dape, and was brought in
times past also vnto kinges and Popes though they liked
and spurned agaynst it. The thing I speake is not doubtful.
For we bothe heare and see these thinges euen at this dape.
Histories also repute many thinges herof. Laude and glory
be to God. Some copies in the latin are corrupt, which haue
Igitur for Iterum. For S. Iohn sayed, thou muste prophetic
iterum, which signifieth Iterum again, not Igitur. For he signi-
fieth that he beynge dead also muste preache to many nationes
in sondry tongues, by faithfull ministers that shall fighte a-
gainst Antichrist. The Lorde assiste with his spirite all godly
Preachers of the Euangelicall veritie and Apostolicall doc-
trine. Amen.

**S. Iohn measureth the temple, and shew-
eth that God hath a care of it: and the quire he excom-
municeth.**



And there was geuen me a reede ^{The. 11.} like vnto a rodde, & it was sayed ^{chapter.}
vnto me: rise and mete the Tem-
ple of God, and the Altar, and
them that worshippinge therein; and
the quire which is within the Temple, caste
out, and mete it not: for it is geuen vnto the
gentiles, and the holy citie shall they treade
vnderfote. xii. monethes.

The lord is yet in ordering, and in describing the hostile
warre against Antichrist: and sheweth that the church shall
not be forsaken in those Antichristian and turkish difficul-
ties: that the enemies shall neuer so quietly inioyne al things,
but that the church shall haue also her champions or defen-
ders, which shall most valcantly resist Christs aduersaries.

And those things are figurative, which are rehersed in the
beginning of the chap. and seme to be taken out of the. 40.
chap. of Ezechiel. As be those also which are spokē in the. 7.
chap. of the faithfull sealed, out of the. 9. chap. of the same pro-
phet. For he is commaunded to measure the temple; and to
cast out the inward quire: wherof he sheweth the cause. And
he meaneth not the Temple of Hierusalem, whiche laye in
ruine, nor he should be repaired, after the prophetic of Daniel
and Christ: but the very church of God, I meane the whote
nombze of the chosen. For S. Paule calleth the faithfull the
Temple of God, liuely verely, as also S. Peter. 1. Peter. 2.
And. 1. Corinth. 3. And. 2. Corinth. 6. We haue sayed nowe ofte
times, that Christ is the only Altar in the church, and sacri-
fice for sinne, and Priest and intercessour on the right hande
of the father. The worshippers be they that worshippinge God
through Christ in spirite and veritie, and serue him lawefullly pers.
or with feare. So many as be such, that is, who so euer cleane
vnto Christ the only peace maker of the faithfull, & serue god
truly by faith, they be the very Temple of God, & the true
church. These hath S. Iohn measured: that we should vnder-
stande howe the lord direct his minde to buyde vp the church,
not to distroye it. For they that will buyde mete the platte, &c.

The come
of this ser-
mon.

The temple.

Altar.

Worship-
pers.

To meate
the temple.

whereupon the buildinges should be set: as appeareth in the 40. of *Ezech.* Then was also the temple destroyed of the Chaldeis, as y^e church is now wasted by the Papistes & Turkes: But the Lorde promisseth by this measuring, that he will repaire the ruines of the church of the merite of Christe, and faithful worshippers: moreover he signifieth, that the faithful in these troubles are numbred (before we heard they were sealed) and sure whome no hostile power can hurt in al these difficulties. For as the Altar Christe is undespoyled, and cannot be polluted or destroyed by any power of the Deuill: So are the shepe of Christ known to God, and perill not: As also the same Lord Iesus Christ testifieth in the 10. of *John*, and the *Aposle* in the 2. *Timothe.* 2. Briefely the faithful of Christ be in the communion of god and of all his good things, in the care, buildinge, numbre, and defence. This is a most assured consolation. Nowhere where the Lorde in the gospel prophesied, that the true faithful shoulde be excommunicated of the falsetrachers, & here also foresaw, what shuld chaunce to the vngodly pastours of the false byshoppes: he sayeth verely that they apparteine nothing to the buildinge of God, but to be of God excommunicated, to the intent the godly shoulde not feare their censure and cursinge. And here is the election of two sortes, whereof the first is more allowed, that is, καὶ τὴν αὐλὴν τὴν εἰσὶν the hall or quire that is within, cast out: that is to saye, declare the that be in this quire, to be cast out of God. Verely the Antichristians wil be within the Temple, or inwarde partes of the temple, & the chiefest part of the church, in so much that who so euer acknowledgeth not the, and follow them not in al thinges, & frame him selfe conformable to the church of Rome, is iudged to be an heretike. The inwarde quire in the lawe was the statiō of priestes, the place wherin they were when they shoulde do sacrifice. And whylest he sayeth the quire must be caste out, he signifieth figuratiuely that the Antichristian priestes shal be throwe out. For the place is set for the thing cōtained therein. And where he sayeth, caste out. This he sayeth, those whome God hath thus out, declare thou to be cast out. For God doeth excommunicate; man pronounceth & executeth Gods iudgement. The latter lection is of this sorte: & the quire (τὴν αὐλὴν) which

The quire
with in
muste be
cast out.

is with out, cast out. So hath the Spanish copie. And howe that you caste out that which was with out before: Therefore I like, as I saved, the former reading. But we reiect not this reading nother. For the hall that is with out, signifieth the Colledge or fellowship not communicating with thonly austere Christ, or with the true church of Christ, such as al this booke sheweth the Popes to be with al their familie. Moreover the Phariseis & priestes caste out him y^e was borne blynde, *John* the 9. that is to saie, did excommunicate him for the confession of Christ, and the lord saith in the 15. of *John*: If any abyde not in me, he is caste out, as a bryanche, and withereth. Therefore whylest S. *John* is commaunded here to caste out the Colledge of priestes, he is verely commaunded to declare, that those priestes were excommunicated, which wold be and seme the chiefe prelates of Christes church. He is also forbidden, to mete this quire. For because God will not edifie but destroye them: nother haue them nombred amonges his. For he hath reiected them. Who thā wil hereafter care this much for the excommunication of them that are excommunicated? wiche popes haue excommunicated Emperours noble men and godly: & discharging their subiectes of their fidelitie haue set them in their princes toppes. The storie of *Gregory* the 2. is knowne against *Leo* *Isauricus*: and of *Gregory* the 7. against *Henry* the 4. And of *Innocence* also, against *Fredericke* the 2. and of other *Bishoppes* against right good princes. Doubtles the chiefe stringe of the popish tyranny hath ben excommunication, which the Lord herelowsith.

What is
to cast out?

Neither doeth the Lorde counceale, whie he pronounceth the priestes, or inwarde quire excommunicated: for because it is geue to is geue to the heathen. Which phrase of speech is as much the heathen, of sorte, as if you should saie: for as much as in the quire they place not the priestes or faithful ministers, but the gentiles, which haue occupied this place. But the gentiles are rightly shutte out of the fellowship of God and the church: where the lord him self in the gospel saied: if he heare not the church, let him be unto thee as an heythen & publicane. And doubtlesly they that be not in the Temple or church, or els be in the inner quire, that is to saye, which wil be accomped amonge the prelates of the church, and yet hold not of Christ, be more

The quire, or Court.

more comformable to the hepythen, than to Christians: are accounted most iustly excluded amonges the gentiles.

The pope
and all pa-
pistes are
hepythen.

And now let vs see, wherfore he accompteth antichrist the pope with his members embyres the hepythen. They that are borne of god, heare the word of god, & glorifie it: they that be not as yet borne of God, but remaine gentiles, not only heare not gods word, but also blasphemef same. So these men will not heare gods word, & seke with all their induowre, how to feare men awape fro the scriptures, which are Gods word. They saie that they be obscure, doubtful, vncertaine, & vnperfect. Those that beleue & cleaue to the same thei cal heretikes: & the doctrine take out of the same, heresie. Agayne they that haue not Christ their head, & as brayntches growe not to the vine, haue no communion with Christ, & be gentiles. But such is the pope & his adherentes, persecuting Christ his, & al those that affirme Christ to be the only head of the church, Christ alone to be our rightuousnes & life, & al the faithful are made fully coplete by Christ. Be that thus beleueth, they pronouce him an heretike. Moreouer the gentiles worshipp Idolles, call vpon creatures, suppose God to be honoured with corruptible thinges as gold, siluer, & ppreciouse things, dedicated to the Temple, and set vp to beautifie the same. But what o- ther thinge doe they in the church at this dape? Thou seest playnely heathen Temples when thou seest their churches. The life also of the gentiles is shamesfull and filthie: they are geuen to voluptuousenes, full of surfering, addicte to filthie luste, they stinke in whoredome, and excede in gorgeouse apparel and pampering of the body. See what thinges the Apostle writeth of the life and conuersation of the hepythen in the 4. and 5. chap. to the Ephesians. And in the 1. chapt. to the Romanes. And in the 1. to the Corinth. the 5. and 6. chapter. Nowe what the life of the Pope is and of his spiritualite, the thinge to selfe to openly resisteth, that euen for this cause onely they might and ought to be accounted amonges the excommunicated. The Apostle him self pronouncing the sentence of excommunication, in the place whiche we haue nowe cited, the 1. to the Corinth. the 5. We maie put herunto their Epicurisme. For if they seke by any religiō, if they haue any feare of God in their, whyle do they seke all thinges in the church,

for geuenes of sinnes, heauen, Christ, the oblation of Christ, matrimony, ministerie, bytesty al thinges: whie call they in doubt diuerse articles of our belefe: what meane these doubtful disputations of the immortallitie of soules, and resurrection of bodies: whie make they a mockerie of the life euer lasting?

Herunto is added, that these treade vpon, yea spurne the holy citie: for therfore maie they iustly betaken for excommunication. This holy citie, is not that earthly Hierusalem, but the church of God, whereof the holy citie was a figure: as S. Paule expoundeth in the 4. chapt. to the Galathians. For the earthly Hierusalem, according to the saynges of the prophetes, haupng playd her parte, laye in ashes neuer to be restored. The lord therfore signifieth that the holy church of Christ, should through the tyranny of Antichrist and Antichristians be troden vnder fote. And is signified more, that he sayed, to treade vpon: than if he had sayed to afflict and persecute. For treading vpon is ioyned with the greatest despite of him that is troden on: and hereby is signified an extreme assailing and woderful crueltie of the enemies, which they practise on them thei ouercome, and haue to use at their pleasure. We reade in Daniel of the Romanes: The beast had great proueteth, eatyng and breakyng smal, and the rest treading vnder her fete. For wanton bestes are woonte to treade with their fete such thinges as they can not deuoure, when they be full. And Salomon in the 27. of the Proverb. A soule that is full, sayeth he, treadeth the hony combe. Malachie in the 4. chapt. speakyng of the ioye of the godly: ye shall leape, sayeth he, as calves of the herde, and ye shall treade vpon the wicked, whiche shal be as duste vnder the soles of your fete. Briefly S. John by treading signifieth the oppression of the church ioyned with greete tyranny, and wantonnes, and with the exceeding great mockerie and gladnes of the wicked. And semeth playnely to haue alluded to these wordes of the godly prophet: O God the heathen are comen into thine inheritance, thy holy Temple haue they defiled, and made Hierusalem an heape of stones. The dead boddes of thy seruantes haue they geuen to be meate vnto the fowles of the aire: and the fleshe of thy Saintes vnto the bestes of

The holy
cite is
den vnder
fote.

To treade.

the lade. Their blood haue they shed like water on euery side of Ierusalem, and there was no man to bury them: & the rest that followeth, in p. 78. *Psalm.* And a little after in this chap. that follow mo thinges of the persecution of Antichrist. Noether shall these thinges be obscure, ifeafe you compare them with those, which are done at this day in the church of Rome agaynst the louers of Christes gospell.

The reken-
ing of. xlii.
monethes.

Whesodes here is shewed a certayne time, in the which the persecution of Antichrist should be cruell agaynst the church, to wit the space of two and fourtie monethes. In the accōpte wherof some torment themselves maruclously. I suppose playnely that a certayne time was assigned, & that not without cause, & yet not withstanding an uncerten time to be vnderstande. A certayne time therfore is assigned, that we might vnderstande, that God hath appointed an ende of their furie: which as he him self alone doeth know, so would he signifie to his faithfull the same time not in yeres, but in monethes only, for a cōsolation. For we suffer more easely, that which we perceiue shal cōtinue but a fewe monethes. This sense hath also *Aretas* after a sorte touched, writing thus: we suppose that the time of. xlii. monethes doeth expresse a shortening of time, about the comyng of Antichrist: for the which affliction to be executed vpon the louers of God, Christ our God saith, that those dayes should be abbreviated. And these. xlii. monethes, are thre yeres & a halfe, wherein it shall come to passe that the faithfull, and the very tried, shal be troden and suffer persecution. Thus saith he.

Math. 24.

Theseyeres Doubtles al expositors in a maner beynge verely taughte a halfe, by this place, haue attributed to the kingdome of Antichrist, 6 yeres of and to his most cruel persecutions, not mo yeres than thre Antichrist. and a halfe. For so many yeres make. xlii. monethes, yf ye put to a yere. xii. monethes. Nowbeit the Scripture and the thing it self speaketh, that the kingdome of Antichrist should be a great deale longer. Wherupon I sayed, that a certayne time is assigned of chapostle, & an uncerten time vnderstand: that is to saye, al that sametime, that is rekened fro the fatal yeres. 666. wherof is mentioned in the. 12. chap. of the apocalypse, vntil the last iudgement. And whie I do expounde a certen time by an uncerten, these be the causes. First, forasmuch

Cap.

as the same nombre of monethes is put here in the. 12. chap. And is ascribed to the olde Romane Empire, verely that in their tribulations the Sainctes might vnderstand, & comfort themselves, that there is an ende appointed to their trespasse, which is known of God: and that the Sainctes should no more be sorrowful, than if they should be cōstreyned to abide their trespasse a fewe monethes only. Otherwise if ye should accompte from the first yere of Julius Cesar, and bring the course of time vntil that yere, wherein *Odacer* at Rome, al emperours of the weste beynge take awaye, was acknowledged for king, you shal not finde only thre yeres and an half, but about fife hondreth and. xvi. yeres. If you shal bring the accompte from Julius to the empire taken awaye, and geuen to the pope, you shal finde about. 767. yeres. The later cause: for that *Daniel*, the Lorde Christe, and the Apostle *S. Paule*, agreably do saye, that the persecution of Antichrist should last vnto the iudgement. But who shal take vnto vs the yeres and dayes of the last iudgement? And therfore must the nombre certayne be expounded by the uncerten, and must thinke that al thinges are nombred & prefixed in the counsel of god, which neuer neglecteth his faithfull. To him be glory for euermore. Amen.

Of the two prophetes fightyng manfully agaynst Antichrist, and of their power.

The. xliiij. Sermon.

And I will geue power to my two witnesses, & they shal prophete a. 12. cc. and. 40. daies cloyed in sacke cloth. These are two oliue trees, & two candlestickes stadyng before y God of the Earth. And if any man wil hurt them, fire shal come forth of their mouth, & deuour their enemies. And if any man will hurt the, this wise must he be killed, these haue power to shut heauē, p. liii. that

that it raigne not in the dayes of their prophesying: and haue power ouer waters to tourne them to bloud, and to smite the earth with al maner plagues as ofte as they will.

Prophetes
are promi-
sed.

These thinges apperteyne also to the consolation of the faithful. For the lord promiseth that he wil sende prophetes: that is preachers, whiche shall mapneteyne and defende the veritie of the Gospel, and glory of Christ, assaile Antichrist, and distroye his kingdome, and auaimce the saluation of the saythfull. In the fourmer chapt. 8. and 9. was described the sight of Antichrist and heretikes agaynst God & his Christ, and agaynst his church: & now at setue wordes is set agaynst the same the contrary sight, & the army of Christ is mustered.

Two pro-
phetes.

And he bringeth forth two Prophetes, that is preachers: not for that there shall be two only, but for that he wil so signifie that the power of Christ in the worlde should be and seme to two; idly men small (as I shall tel you anon) in the meane time he understandeth al faithful preachers and pastours of al times, whiche offer themselves to resiste Antichrist and heretikes. There be that expounde these thinges of Enoch and Helie, which shall come corporally befoze the iudgemēt. Whom be it. Hierome in the epistle to Marcella doeth referre that opinion to Jewish fables, signifying that these thinges must be spiritually expounded of those prophetes, as are also the most thinges of this booke. And in maner al expositours with great concord, doe interprete all these thinges of these Prophetes spiritually, and not corporally after the letter. I suppose that for two causes there be two Prophetes only here rehearsed.

First, for that he would allude to the olde historie of prophesie of Zacharie, which is in the .4. chapt. It was thought than also to the people of Israel, returned from Babylon, that the reparyng of the Temple was impossible, for that they had many and mightie aduersaries, and they were weake and fewe, and their gouernours Zorobabel and Iehosua contemned: but through the mightie hande of God, and his faithful ayde it came to passe, that the power of their aduersaries vanished awaye as vayne, and they in despite of hill gates

gates buylded up their Temple right, so the Lorde saveth it that be in that later age, that the ministers most contemptuous and very fewe in nombre, shall buyde up Christ his temple, and repare it, & shake the most mighty power of Antichrist. Herunto I suppose belongeth that sayng of Daniel: and when they shall fall, they were holpen with smal ayde, &c. Secondly for this cause chiefly he accompteth only two witnesses, for that it is red written in the Lawe, in the mouth of two or three witnesses euery worde shall stande. It is iudged therfore a full testimony, whiche shall be confirmed with the agreeable declaration of two. Where therfore the lord saveth that he wil geue two Prophetes, it is as much to saye, as that he wil geue so many ministers as shall suffice, which shall both buyde up his church and also plucke downe and ret a sonder the kingdome of Antichrist. There be of the expositours, which thinke that by two witnesses are understande two testamētes. Whombeit we see that the Lord speaketh here of witnesses, not of the thing testified or to be witnessed, which necessarilye we separate not from the witnesses.

The Apostles and Apostolicall men are called witnesses e. Who be uery where in the Gospel, and in the .1. chapt. of the Actes of Apostles. Witnessers are ordeyned in iudgement that they should faithfully utter that whiche they haue sene or hearde, that they should forge nothing of themselves, & to the things that should be testified should nother adde or put any thing, nor take awaye any thing. So likewise are placed of God in the church of God, the witnessers of God, that is to saye ministers: and of them is required, that they imagine nothing of their owne brayne, nother put to nor take away any thing from Gods worde, but simply declare to the church of God the thinges they haue sene in the story of the Gospel and hearde of the prophetes and Apostles. Therfore are they false witnessers, nother worthy to be called the witnessers of God and of Christ, which bying not the Gospel. They be rather the Popes witnessers, whose decrees & decretalles they bring forth, and beare witness of them to the foolish people. Therfore shall those two prophetes be witnessers of Christ, and shall bying witness for Christ out of the most trewe Scriptures.

And the beginning of them is here referred to God and

The origi-
nal of pro-
phets.

to his Christ as the original of Antichrist is reduced to himself. I will geue, sayeth the Lord, to my two witnesses, and they shall prophesie. Christ sendeth preachers, & geueth to them also that they can preach. The which is a wonderful comforte. For like as the deuill many times sendeth, instructeth, and helpeth his false prophetes. So Christ leaueth not his church destitute, and geueth to his ministers habilitie of teachyng and doyng luckely. For in the Gospel also he promysed and sayde: I will geue you a mouth and wisdom, which they shall not resist, so many as be agaynst you. These thinges ought to comforte vs, in the greuous consultation, trauayls and assaults of the enemies of the Gospel. Christ will not forsake his ministers, so they be faithfull, and depende vpon Christ alone.

The time
of preaching
of the
prophetes.

Now is also declared the time of the preaching of the Gospel agaynst Antichrist, verely at that time wherein Antichrist shall treade the Temple and holie cite. For a thousande two hundredeth and. lx. dayes make. xlii. monethes, if you put to euery moneth. xii. dayes. But we heard before that Antichrist should treade the church. xlii. monethes. Agayne therefore is a certaine nombre put for an vncertaine. And here is signified, and that with a misterie is here defined the time of daies, not of monethes or yeres. For though the function of the ministerie be neuer so harde and daungerous: yet so shall God comforte and confirme them, that they maye appeare a fewe dayes only, not monethes or yeres to suffer persecution, & to trauel in this laborious worke of the Lord. And where I haue sayed that those nombred dayes are put for an vncertaine of time, this hath moued me, that by and by in the. 12. chapt. the same nombre of dayes shall be assigned: for the which yet he hath set before, for a time, and times, and halfe a time. Which appereth playnely to be taken out of the. 7. and. 12. chapt. of Daniel. I knowe that the same is expounded of many for three yeres and a halfe: that the time, should signifie a yere: times, two yeres: and halfe a time, half a yere. But euery manne maye perceiue that the thing it selfe is repugnant to that nombre of yeres, if he be at the leeste any thing sene in stories. In the. 7. of Daniel: the other beastes, sayeth he, gaue ouer their rule, and spaces of life were graun-

ted, for a time, and a time. But who will expounde these thinges of two yeres only: sines it is euident, that the Babylonians, Persians and Macedonians reigned many yeres: he signifieth therefore that those kingdomes should reigne so long, as God would permitte them, and geue them power to reigne. We sape in Dutche where yet we appoynt no time preferred. In the same chapt. of Daniel is put the same phrase of speache, that the Saintes shall be deliuered into the hande of Antichriste, for a tyme, tymes, and halfe a tyme. And in the. 12. chapt. he sayeth that his Prophecie shall be fulfilled in a time, times, and halfe a time. But who shall beleue that within three yeres and an halfe all those thinges should be accomplished, which he declared in the whole worke? Whiche can doe they restrayne the times of Antichrist to three yeres and an halfe, especially his persecution: whiche see they not the destruction of Antichrist, and the peace of Saintes, and the daie of iudgement, to be the same daie? For Daniel sayeth, that the beaste should be caste downe headlong into hell, when the seates be furnished. And Paul sayeth, whome he shall destroye with his comping, and who shall throwe vnto us the certayne daie of iudgement? It is knowen to the father alone. Lette them leaue therefore with their supputations to strue with the Gospel. It appereth therefore that the Lord in that kinde of speakyng as it were by a riddle, to haue defined no tyme certayne: but rather to haue admonished the godly of longe sufferyng, of patience and constancie: and to haue commaunded that we should not ouer curiously searche the instant of this time, but should rather permitte it to christ himselfe, in an other place saynge: It belongeth not to you to knowe times, and the momentes of times, whiche the father hath reserved in his owne power: but watche, that when the Lord shall come, he maye finde you watchyng. Therefore whether so euer the Lord shall differre his iudgement a longe, shorte, or meane tyme, be you constancie. So at this present he sayeth, hope the ministers of Christe shall preach at that tyme, wherein Antichrist shall persecute. And verely if thou reade the stories, thou shalt finde, that the most attemouse & best learned men, haue in all ages, now for the space of these seuen hundred yeres and more, constantly

resisted

resisted the Popes enterprises, their great abominations, and craftie iuggelings and seducinges of monkes and Feres. Of the persecutions that they haue suffered, I wil speake hereafter.

The appa-
rel of the
prophetes.

Furthermore also the apparel of these prophetes is shewed, that hereof also maye be gathered the maner of doctrine. They shal not be clothed in softe or precious apparel, as velvet, sattin, or damaske, or crimsone ingrapned, but in sackcloth. And sackcloth, as appereth in the Prophetes is for a mourning garment, and for suche as are penitent. Therefore like as S. Iohn was courtely appareled, and preached repentance. So shal these also moue vnto repentance and amendment of life, and perswade men to frugalitie, and riot and al vntemperauncie they shal persecute. Certenly al good and learned men now these seuen hondreth yeres haue requyred nothing els of the Pope and Clergie, and of the people but repentance and a reformation: for the which they haue had small thanke at their handes. But what the apparell of the Antichristianes is, there is no man ignorant at this daye. Certenly it differeth not much from whorish. Consequently he declareth more fully and more at large, of what sorte they shal be, and also their ministerie, what also shal be the effecte, and vertue of their preachyng. And the same he setteth forth and declareth with sondry figures taken out of the scriptures.

The pro-
phetes be
olives and
candel-
sticks.

And first he alludeth againe to the .4. chapt. of Zacha. These be two olives, &c. with oyle lightes are nurrished: oyle therefore signifieth the matter of preachyng or of Sermons. For Candelsticks bearyng lightes, are preachers, shewing a-broade the light of Christ, and of his gospell throughe out the world. And that preachyng of light is taken out of the scripture, as also the light of a candel is nurrished with oyle. Oyle is a tipe of the holy of al holy. Wherefore S. Iohn calleth also the holy ghost, vncio. Certes the holy scripture, is the inspiration of the holy ghost. Therefore those preachers shall preach Christ out of the scriptures. And so preaching the gospell of Christ throughe the inspiration of the holy ghost, they are sayed to stande before the sight of God of the earth: that is to saye, these be in the protection, in the cure, and prouidence

that God, by whose prouidence he gouerned whatsoever is in heauen or in earth. For he appeareth to haue alluded these wordes of Zachary. The eyes of the Lord, loke ouer the whole earth: And these be the two childre of oyle, which stonde before the gouernour of the whole earth. And these inges comferte exceedingly the saythful preachers, which that god hath a care of them. I meane God the Lord of al. Agayne, they be nother shyues, nor candlesticks, shewing the light of the Gospel, so many as of Antichristianes parte. Ieme dyegges and dounge of men, in the place of the oyle of the holy ghost, and putte therein also into the candle: nother curre they any lighte, but darkente, and opinions of moste corrupte men. Against these S. Iohn reasoning, these things thus I writtten to you, sayth he, of these which disceiue you: and the vncion which you haue receyued of him, abyde in you, and you haue no nede that any man shuld teach you: as lyke as the very vncion teacheth you of al thinges, so is curre, and no leasynge.

Some are also the weapons of these preachers described, The armour wherewith they may defende their cause, and fyghe againste more of their enemies. If any man will hurte them (as ix. 10. 1) fyre es- with out of their mouth, and deuoureth their enemies. And this as ix. 10. signifieth, with a pretended mallice, and against iustice to hurt or to iniurie: and first he sayed to hurt. If any therefore of the champions of Antichrist, shall assaile these preachers, and shall blame their doctrine and ministerie, straight waies shal they bring forth of the holy scriptures Gods worde, also shal repressse and ouercome their enemies. For that these thinges maye not be expounded after the letter, that same chiefly proueth, that by and by we shall heare, that these prophetes shal be vauquished, and put to death of Antichrist: to witte corporally. Who than can not gather of that the victory of preachers is spiritual, that their adversaries vauquished of the veritie, maye lye in dede bodily, ut throughe the vertue of the veritie they maye seme to be hostely slaine. And therefore as it were by an interpretation added: and if any wil iniurie the, so must he be slayne. So saye, by fyre vnto whiche gooch out of their mouth. And he will saye, that materiall and naturall fyre should come forth

The pro-
phetes stand
before god.

The ar-
mour wherewith
they may defende
their cause, and
fyghe againste
more of their
enemies.

Fyre goeth
out of the
prophetes
mouthes.

forth of a man's mouth: And S. Paul also expounding these things, taking the manner of speaking of *Esaie*, reasoning of Christ & of Antichrist: whome he shal kill, sayeth he, with the breath of his mouth. Beholde S. Paule calleth it the breath of the mouth, whiche S. Iohn named fire. We reade also in the. xxiii. chap. of *Jeremie*, is not my worde as fire, and as a mallet breaking the rocke? And againe in the. 5. chap. In as muche as pou speake this worde, beholde I will make my roordes in thy mouth fire, and this people wood, and it shall consume the. Of *Helias* we reade in the. 4. of *Kinges*. 1. chap. that calling downe fire from heauen he bodily burne the kinges seruantes. Which example where the disciples *Iames* and *Iohn* alledged, the lord forbade them, that he might admonish them of their function, to witte that they muste fight with long suffering and with the word of the veritie. Which thapostle in an other place commaundeth expressly, to witte in the. 2. *Timoth.* 2. Whereby we are plainly taught, that Antichrist must not be vanquished with corporall weapons by the ministers, but with spiritual. For he must be slaine with the gospel, so that most sharpe sword, & fall downe and die in the brestes of men, that he may be utterly condemned, & knowne to be Antichrist. And where many cōfoude the ministrie of the word & the power of the magistrate, & for the same cause take the sword out of his handes, commaunding that in this case he may not strike heretikes and blasphemers, affirming that they ought not otherwise to be punished than by the word: let them leaue to discern better betwixt offices, & not to geue libertye to blasphemers, & to all maner of seducers, & to such as hauing ben a thousand times couerte of heresie, cease not to infect innumerable, & bring them into perdition, vntil they be straitly punished by the magistrate. Let euery one therefore applie thier owne office, & herein follow the rule of veritie and equitie, & than shal thinges be in better order.

They haue power to strike the Earth with euery plague. Furthermoze he addeth more expresse things concerning their power & ministrie, euen herein alluding also to sondry types of the scripture. For first he sayeth, they haue power to shut heauen that it raine not in the daies of their prophesying. And he alluded to the story of *Helias* which is red in the. 1. of *Kinges* the. 17. chap. And they must be spiritually applied to

this our business. For like as *Helias* though the power of god, did prohibite, that it shuld not raine: so shal the preachers of the gospel fro the disobedient, or such as will not heare the word, but had rather be seduced with popish abominations, shut vp heauen it self, that is shal assuredly testifie y^e it is out of God, for as much as through Christ alone, as the only ite y^e waie is opened vnto heauen, whom they not withstanding do contene: & shal tel the also sharply, that the grace of god is denied the, which is only graunted by Christ. For the prophets are authours, that rained doeth signifie the grace of god, & fruitful watering sent downe fro heauen. Therefore al the time of their prophetic the shal cōstantly testifie, y^e thei are through their greatest deserte, & their own faulte deprived of that celestially grace, light & life, so many as had rather haue y^e popes dragges than the true bread from heauen. And againe we vnderstand that thei haue power geuen the to open heauen y^e beleuers. Whereof here is now no place to speake. For y^e things are more manifest, which are writte in y^e gospel concerning y^e heies of y^e kingdom of heauen, & herunto thirly belon, in y^e I shuld now reherse the: sith I haue both at other times, & before also in this same booke spokē of them at large.

Secondly he alludeth to the story of *Moses*, & sayeth, that power is geue to these prophets to tourne waters into blood: which discometh nothing with the fouerth mebre. For the water of godly wisdom, is a figure of the grace and reliefe of the spirit. Blood betokeneth offence and punishment. For that sentence of the lawe and of thapostle is wel knowne: our blood be vpon our owne head. Therefore shal these prophets testifie, that God hath verily sent his worde of saluatiō, to saue al beleuers, but that this shal be to the vnbeleuers through their owne faulte vnto condemnation. For they that hate the preaching of Gods word, and beleue it not, heare to their owne condemnatiō. And so to the gospel at this date preached to many with out fruit: as being corrupted with the popish doctrine, by force wil not be wise, &c.

Finally they haue power to strike the Earth with euery plague, so ofte as they wil. But they will not, excepte Gods the Earth be wicked, by the whiche they being mislead and instructed are to plagues. Outraged, shal cōsumme them. For they wil do nothing wisely,

wilfullp, they will not followe their affectiōs, but the worde of God. Howbeit they are saide to strike the earth with plagues, when out of Gods word they threaten, that God with plagues wil punnish the sinnes of mē. Those plagues are recited in the .26. & .28. of Deuter. Wherefore in case they threaten to impenitent persons warre, pestilence famine, sicknesses and other calamities, God will sende them to such as are incurable, as the lord saith of him selfe in Ieremie. Agayne and on the contrary parte they shal in riches with all blessing those that obeye gods word, what time they shal thewe forth the Lordes blessing.

Thus muche hath he spoken hitherto concerning the preachers of the Gospel, which shal fight agaynst Antichrist, in that last age before the iudgement, and shal buyde up the church, & confirme the beleuers. Thou thy self shalt observe, in what preachers thou shalt perceiue these markes, and the same shalt thou acknowledge for the lawefull prophetes of God. And shalt acknowledge with all, how great a benefice of God it is, to haue true and faithfull preachers of Gods word. The lord our God confirme al ministers of his worde in the setting forth of his trueth, to the worldes ende.

Of the cruell fight of Antichrist agaynst the Prophetes of God, whome he ouercometh and sleeth, and shamefully useth them.

The .xlvij. Sermon.



And whē they haue finished their testimony, the beast that cam out of the bottomles pitte, shall make warre agaynst them: and shall ouercome them, & kille them. And their bodies shall lie in the stretes of the great citie, which spirituallly is called Sodom & Egypte, where our lord is crucified. And some of the people, and kindredes, and tongues, and

nations. Shall see their bodies thre dayes and an halfe, and shall not suffer their bodies to be put in graues. And they that dwell vpon the Earth, shall reioyce ouer them and be glad, and shall sende gistes one to an other: for these two prophetes vexed the that dwell in the earth.

We haue heard of the continual preaching of the preachers, which shall obiecte themselves to Antichrist, & to his armie, for christes veritie, and the church of the faithfull, & that the time that Antichrist shall exercise tyranny against the church: consequently our lord Iesus Christ will teach vs by apostle and Euangelist S. Iohn, after what condition the iactes shal fight, and howe Antichrist shall incountre with hym: which also apperteyneth to consolation, & a necessarie monition, lest any mā should be discouraged with the persecution of the Antichristians, and calamities of the faithfull. We calleth therfore expressly of the greuous persecution of antichrist, which hath now continued those many yeres (I meane that time, wherein the bishop of Rome hath vsurped, & taken vpon him authoritie ouer al churches) with some small spaces respice to breath in of the lord permitted. This persecutiō of Antichrist is more greuous & longer, than euer was any, either amongs chauncier people of God, or in the primitive church. Certenly for these siue hundred yeres, who so euer, of that state or condition he were of, began to speake neuer so little against the church of Rome, he felte incōtinēly hatred, imprisonment, banishment, and death. This do stories testify: which shewe also, that persecutiō so much the more increased, as the Bishoppes themselves and theyr champions Donkes and seeres, were increased in nombre and power. And the lord declareth most diligētly, when, who, of what state, where, when, & with how great crueltie Antichrist shall ape the tyrant against the faithfull seruantes of God. We reade immediatly, that all his enterprises shall be utterly vaine: and how great shal be the rewardes of constauente ministers, and also the calamities of the Antichristians.

The persecutiō of Antichrist.

The testi-
mony of
Prophets
must first
be finished
before the
persecutio
come on.

And first in dede, he admonisheth playnely what time per-
secution must be moued: not before the testimony of the pro-
phetes shall be finished. I shewed you before, that the testimo-
ny is the sincere preaching of the gospel. *Aretas* saith, what
testimonie? That he which shall be present, is not Christ, but
a deceiver, and a pestilent seducer, &c. And so great is the
goodnes of God, louing his church, that he wil not suffer the
preachers to be taken away, till they haue finished their pre-
achinge. For the gospell must be openly preached to all men
for saluacion, and deliuerance from anguish, craftes and dis-
ceytes, and from the seducers of Antichriste. And they shall
finish their ministry with sondy wytynges, and continual
preachinges. They shall finish I say, when it shall please God.
For some preach and abide safe and sound many yeares, be-
yng safe and sure from persecutions: And others are immo-
diately apprehended, cast in prison and flaine. Thus are these
things done, as semeth to god good: which must euer be re-
dited, what meane so euer he vseth, & to auance his glory, &
further the helth of his church. Here cometh to passe also, as
we reade oft times in the gospel, that the lord was not takē,
for as much as his houre was not comen. Therefore shall a cer-
taine houre also be appointed of God to the preachers. Be-
fore this houre they be safe & sure, though the deuill be neuer
so madde, tyrantes rage, & bloudsuchours and enemies of
saith laye in waite. We maruel sometimes, how y preachers
of the gospel coude preach in so great a company of wolues so
long time, & that directly agaynst wolues. Whie they were
not by and by toyme in peces? The lord God almightie hath
kept, which would first haue them thoroughly to finish the te-
stimonie of the veritie. He letted therefore their enemies, and
gaue strength to his seruantes to preach. To him shall we
render thanks, that many good preachers in times past, &
of late daies *D. Luther*, and *D. Zwinglius*, & other faithful wit-
nesses of God, coude in so wicked a worlde, and in so great
power of Antichrist, execute their ministerie, so many yeares,
in despite of hell gates. Not withstanding that the Prince
and Magistrates deserue also to be prayed, for the lawefull
defence shewed them: yet should this haue ben none at all,
vlesse the power of God would haue had it so.

And

And what time the faithful in the church shall be suffici-
ently admonished, so that such as will be wise, and not of a
set purpose perishe, maye all escape the snares of Antichrist, on.
And live in Christ, immediately shall followe persecution.
For so soone as the Pope shall heare with his dyegges, that
he is a sapted, he wil straight waye begiune to thunder, and
lighten, finally to craue & sty: vpon the secular power agaynst
heretikes. For he sheweth expressely, who shall be this ene-
mie of these prophetes and preaching, to witte the beast, that
is the Bishop of Rome notable by his most cruell, tyrannicall
and beastly power. Of the beast shall be spoken more aboun-
tantly in the 12. and 17. chapt. where we shall heare that she
cometh out of the earth, out of the bottolesse pitte, & out of the
repe pitte of hell. For the originall of that wickednes is re-
ferred to none other parente, than the deuill the prince of hel, a
re & murderer. And the thing it selfe speaketh at this daye,
that al persecutions & conflictes are moued, stirred & inferred
of the Pope & of his bloudy ministers of mischiefe. Of the
me & howe they arose at the calamities of former times.
And he fighteth with the ministers and ministerie of christ
with sophistrie, with craftie and subtle practises, excommu-
nition, deathes, and terrours. *Haymo*: Antichrist will put in
sondy kindes of tourmentes, sayeth he, & such as he can
ot overcome, he wil assaye to vanquish with doctrine. He
will geue rewardes, and wil promise swete wordes, and shall
geue also false miracles, &c. And seying it hath pleased y lord
to call that seate the beast, wherfore should we call it the holp
of the Pope be that bloudy beaste, whie should we sa-
te him most holy father?

He sheweth mo:ouer, with what lucke, and with what suc-
esse antichrist shall fight w the prophetes. He shall overcome,
with he, and kill them. The same the lord sayed playnely in
the Gospel, *Matth. 10.* and *Iohn. 16.* And before also *Daniel* in
12. 7. and 11. chapt. Some thinges are spoken also before in
his booke of the holy martyrs. The lord geueth this warning
in time, lest if we should see the preachers of the euangelicall
critie slayne, we should doubt of the veritie of the preach-
ing, or esteeme the matter of religion after the felicitie of
is worlde. Whiche neuerthelesse many doe at this daye.

Z. li.

For

The beast
fighteth w
the 13. 10.
phetes.

Antichrist
overcom-
meth, and
howe he
killeth.

For most men saye: yf this were the preaching of the veritie, as it is sayed to be, the most true God would not forsake his owne cause. But now we see the preachers are oppressed and destroyed, whie should we not gather, that their matter is false, and theirs trewe that overcome? But if we might so reason, than the Prophetes, Christ, and the Apostles defended a very euill cause. For all in a manner being oppressed of their enemies, in the ende were slayne also. Full good than was the quarrell of the Jewes, Phariseis, and the most wicked enemies of Gods worde: howbeit, thou wilt saye, sine the veritie is inuincible, how is antichrist saied to overcome? He shal not overcome doubtles, by sure testimonies, by holy Scriptures, or strong reasons: but by force, imprisonment, sword, and fire. For therfore by interpretation immediately followeth: and he wil kill them. Therfore by killpng he shal seme a conquerour. For if in a combat *Aeneas* shal overcome and slepe *Turnus*, *Aeneas* shal be called a victour. And hitherto in dede Antichrist overcommeth: and although the Martires be slayne, yet doe they before God receiue the rewarde of victours: because their cause is iuste, and the veritie overcome in them. The enemies overcome with the multitude, pompe, authoritie, power, fauour, riches, and other like thinges: we in the goodness, and excellencie of the cause, and finally by better testimonies of the Prophetes and Apostles.

The cruel- tie of An- tichrist. We haue now the maner of the fight and victorie. He shal fight and overcome by carnall weapons, and shal be subdewed with spirituall armure. Hereunto is added, what crueltye he wil vse against the Prophetes. The which he expresseth in two sentences: and their bodies shal lie in the stretes of the cite: and they shal not suffer their bodies to be put in the graues.

Theyr The firste sentence betokeneth an extreme crueltye, ioyntly with an utter contempte. For all filthie thinges are cast out into the strete, yea the Dunge of all stretes is troden vnder fete. Antichrist therfore shal handle the Prophetes most shamefully, in so muche that all will beleue that they haue power over them, and shall as it were spurne them with theyr fete, and take them for out-castes

after wicked persons, which being taken out of the way, things shal be safe. Certes the maner is in some cities, to caste into the stretes the bodies of them that are executed, to the intent that al men might treade on them, and driue cartes vnder them, for the terrour of others: and to signifie that those men executed were most detestable, and put to death for no small crimes. And herunto apperteyneth that Antichrist by secular power, hangeth vp some ministers of the churche openly in Cities vpon the gallows, and fasteneth others with haynes to a poste, and so burneth them with a slowe fire, and it lasse killeth them, and they are so terribly tied to the pale in chapines, that he maye hopse them vp, and let them downe into the fire agayne, and so singe them and lifte them vp againe to the terrour of al that loke on. What wilt ye saie that he hidgeth them vnto the laste honour: burial is the laste honour that is done vnto man: but he wil not suffer the bodies of the faithful to be buried. Thus peradventure he ex- poundeth, that he saied before, and their bodies shal lie in the stretes. At this daye not only sepulture is denied to suche as suffer for the gospel, but also they digge up a burne the bones of the dead, whiche living would not receiue the Popish sacramentes. For in case any man departe, and hath whispe- red the priest in the eare, confessing to him al his sinnes, and hath not axed absolution of him, nor receiued his God of bread, or suffered him selfe to be regenerated with extreme unction: although he departed in the trewe sayth, yet for as much as he hath not used those Popish ceremonies, and humbled him selfe to the Pope, the partie shal not come in christen buriall, but is buried on the dunge hill with dogges. The dying it self speaketh at this day. Moreover these Antichristes wil seke by this meane to abolishe al memorie of the godly. For Monumentes are made to receiue the honeste memorie of the dead. But the rightuouse shal be in eternall memorie. And they in dede thinke that they do like good catho- likes: but the lord Iesus expoundeth their worke, and sayeth it is extreme crueltye. Than what shall you thinke of them, which blinded with the hatred of true religion, like wolues and flauens lie vpon the bodies of the dead Martires, and poole them a peece, and handle them most shamefully.

The dead
coarces are
not buried

This dyd
Watson by
Bucer at
Lamb.

Three
dayes and
an halfe.

But cruel and blouddy is that crueltie, it shal continue by the space of three dayes and an halfe, the whiche al the expositours understande for a shorpe time, certaine in dede, but yet uncertayne: as I tolde you befoze of the monethes and yerres. Therefore I suppose this thortenesse of time to be brought for a consolation. We sape also, for the Lord geueth to the afflicted spaces to breathe in: & thorteneth the sorrowful dayes, to the ende we might be able to abide it. If therefore our patience be tempted in a greuouse cruell persecution of Antichrist, let vs thinke, that our Lord God hath in a reueryng al the dayes of our calamitie: and that he hath thortened the same, for the consolation of the weak.

The place
is tolde
where the
prophetes
muste be
slayne.

And the very place, where this crueltie muste be wrought agaynst the prophetes, he expresth playnely, as it were poincteth it with the finger. To witte the great citie. And it is the citie of God, and is also the citie of the deuill: it is the citie of Abel an innocēt, it is also the citie of Cain the parricide: it is the catholike citie of saintes, it is also the Synagoge of Antichrist. These cities are open through out y^e whole world, and are inclosed with no strapte walles: thou might call this citie, the lordshippe, dominion, kingdome or empire, or fellowship of the wicked. Where so euer therefore Antichrist or Pope of Rome hath iurisdiction, and euen in the Romish church it selfe, through out al nations & people, these thinges which we haue hearde shal be done agaynst Martires. For setting forth that citie with more playne tokens: their bodies, sayeth he, shal lie in the stretes of the great Citie. And by an expositiō he addeth: which is called spirituall Sodome and Aegypte. Moreover: where also our Lord was crucified. And agayne: and they shall see of people, and kindredes, and tongues and nations, therefore by this he understode not any strapte, nor yet any large citie inclosed with walles: but that citie stretcheth through out the world wherein dwell nations, kindredes, people, &c. Sodome and Aegypte are farre a fowder, nother can they be ioyned together with any walles. Againe our Lord was crucified in the citie of Iherusalem, which is also called of the Prophetes Sodome and Gomorra: but he is crucified dayly in his members through out the world. And there is one and the same citie and societie of al the wicked in the

her world, as there is one body of the godly. Let vs knowe therefore how that citie wherein the bodies of the prophetes lie in the stretes, is the citie of Cain, and the Romish church scattered ouer the world. The same is called Aegypte and Sodome, not spirituall. Where we see this vocable *πνευματικός* spirituall, to be vsed in a sense farre from the letter, for otherwise ly. here is no spirite at all, epyther in Sodome, or in Aegypte: for they be altogether flesh. Therefore in sense of a parable, and by a comparison, this citie is called Sodome & Aegypte. What Sodome & Sodome was, appereth of the 19. chapt. of Genes. and. 16. of Aegypte. Ezechiel. Her sinnes went vp to heauē. But what manner one is at this dape, & a longe time hath ben the church of Rome, all men know, excepte it be they that wil not know. And the Apostle in the. 1. to the Romaines hath expounded: And Aegypte robbed the children of God of their libertie, oppressed them with vile bondage, and prohibited them from the true worshiping of God. So likewise the Romish church hath spoiled the church of Christ, of the libertie gotten by Christ: hath wrapped her in filthie seruitude, that she might serue in the dirts of mens tradicions. It prohibiteth moreover by all force and powre, that she shall not in retournyng to the gospel, serue God truly. And verely our Lord Iesus Christ was crucified on Mounte Caluarie, at the citie of Iherusalem: and also the articles of our faith expounding the same, sape, that he suffered under Pōce Pilate. He was the Romane gouernour, it is manifest therefore, that Christ suffered under the Romane Empire. Under the same Empire, and under the iudgement thereof, were executed the Apostles and auncient Martires. Under the Empire of newe Rome sal y^e prophetes also at this dape by sword and fire. Also people, kindredes, tongues and nations obeye this Empire, nowe called the church, so that preachers in all places, the beast so willyng and commaundynge, are apprehended, and slayne with cruell deathes, people kindredes and nations loking on.

To the augmentation and moste aptely expressing the crueltie, that thinge apperteyneth chieflly, that these earthy men (possessing in these landes a church all together carnall) shall reioyse and be glad ouer the calamities and miserable deathes of Prophetes. The same did also the Lord him selfe

The fol-
lowed reioyse
at the cala-
mities of
godly.

prophecie before in the. 16. of Iohn. Verely verely I saye vnto you, you shal wepe & lamer, but the world shal reioyce. &c. Pea they shal sende giftes, saith he, and letters of reioicing. That this was done in the counsel of Constaunce, what time Iohn Husse, and Hierome of Prage were burnt. Histories make mention. We haue heard de veyr lately, howe after Englands was fallen agayne to the Romishe religion, what ioye and gladnes, what banquettes and triumphes the Papistes made in all places. So ofte as the ministers, or other faithfull are burnt, the selfe same kepe solempne chere and pleasaunte banquetting, singyng. *Te deum Laudamus.* And letters of reioicing flye to & froe in some other places with sollemne procession they reioyce at the miserie of the faithfull, but the Lorde seeth these thinges, which tolde long syno that the same thinges should now come to passe.

Banckettes
were made
for the
England.

They are
glad they
are lighted
of they
burthen.

And the cause of this exceeding gladnes is non other, than that those prophetes wored them that dwell vpon earth. For they that loue the earth, and couet earthly thinges, are soze offended with the free preachyng of the veritie, whiche they hate moze than dogge and snake. For they desire eyther to atcheue honours, riches, and pleasures, or if they haue them to kepe still the same: but they are soze affrayed leeste through preachyng the same should be shewydly shakē or wholy taken from them. Therefore they desire nothyng moze than to be ridde and deliuered of their clamours, and immediately to haue them taken out of the waye. For so thinke they that they shal be safe, and inioye their pleasures at will. With like affection and Counsell in the feast of Herode, was coueted nother kingedome, nor great some of Golde, but the head of Iohn Baptiste. The Popes had rather at this dape haue the heades of certen ministers of the churche, than so many thousande crownes. Pea mozeouer the ministers of churches are called plagues, disturbers, sediciouse, & iniuriouse against God, & his saintes, and agaynst al men. Therefore they wishe with all theyr hartes to be eased of this burthen. The Lorde Iesus forgeue them this sinne.

The

The enterprises of Antichrist in wedyng out the preachers to be vayne: howe great shall be the rewardes of Preachers, and of the punnishment of the wicked.

The. xlix. Sermon.



And after three daies and an halfe the spirite of life fro God: entred into them. And they stode vpon their fete: and greate feare came vpon them that sawe them. And they hearde a great voice from heauē sayng vnto them: come by hither. And they ascended by into heauē in a clowde, and their enemies sawe them. And the same houre was here a great Earthquake, & the tenth parte of the citie fell, and in the Earthquake were layne names of mē seuen thousand, and the remnaūt were feared, and gaue glozy to God of Heauen.

Whereto hath he spoken of the wicked ioyes and gladnes of Antichrist and the vngodly men of the last age, contented of the slaughter of his holy prophetes of god. They wil thinke, now they shal reigne for euer in those their errours, superstitions and pleasures: and suppose by theyr murtheryng to haue put to silence the preachyng of the gospel to them most displeasunt. But consequently the Lorde sheweth, that their hope is most vaine, their attemptes to be frustrate, and their ioyes shorte: pea and quickly to be tourned into mourning & miserie. For first he declareth, that the prophecie or preachyng shal be repared of God by newe prophetes, and that to the greates griefe and terroure of the Antichristians, whiche holied for no such thing. After he sheweth howe great rewardes are prepared and geue to the preachers oppressed in this world, and intreated with greate vilanie. Finally he signifieth that the wicked shall not liue in continuall pleasure, but

The ioyes
of the wicked
shall not be long.

Z.v.

that

that God will disturbe their ioyes, bringing miserie vpon them euen in this world. Which although he be gine at the laste in this world to punishe, in an other world will more abundantly augmente their tourmentes euerclastyng. And all these thinges shall nedde no greate exposition, so that we marke diligently, what thinges haue ben done a fewe ages past, and what be done also at this daye. And al these thinges apperteyne to the consolation and comfote of Sainctes.

The prophetic First that the free preaching of Gods word agaynst Antichrist shall be restored, whiche seemed to him selfe to haue been oft tyme overcome and oppressed all prophetic, he declarerth by these wordes: and after thre dayes and an halfe, the spirite of life from God entred into them. The signifieth by that nombre of dayes, as I tolde you before, a very shorthe time as though he shoulde saye: they shall not longe in ioye their false and bloudy pleasures. For God shall reyse up other Prophetes in the place of those that are dead. And he speaketh as though God should reyse up the selfe same prophetes, whiche Antichrist had slayne, and that he would obiecte them agayne to the wicked in their owne bodies. Wherobey they shall be reified agayne in their bodies at the laste daye: but now shall other preachers succede in the place of those that rest, unto whom God shall geue that spirite of his, which he had geuen to the others that are dead. Therefore he calleth this the spirite of life, for as much as those which were slaine for the same doctrine, seme as it were to haue liued agayne. Verely for riches of doctrine, *John Baptiste, Helias*, and the prophet *Jeremie* seemed to haue ben reuiued in Christ, as is red in the .14. and .16. of *Matth.* And here is expressely saied, that the same spirite did not procede of the Deuill, or of men (as it is saied at this daye of many) but of God. For he with his spirite (which is one) inspireth his ministers, and directerth the same by his worde, that the latter wholly answer to the fower in doctrine, and seuerely rebuking of sinnes, &c. For the liuely effecte of that spirite followeth, and they stode vpon their feet: that is to saye, they liued agayne. Their doctrine seemed ouerthrowen and troden vnder fote, but Gods worde standerth agayne vpon his fete, and runneth moste swiftly. We saie in Dutche of suche as be restored, to expounde the effecte

that same also appertayneth, that the Antichristians seying other preachers succede in the roume of the that were slaine: seying stricken with feare, knowe not whether to tourne hem. By the waye therfore is signified, that the course of the worlde shall be fortunate, and the whiche these menne cannot stoppe by any meanes, howe so euer they rage and murther. All these thinges shall be better vnderstande by the histories of later times, and of suche thinges as are done yet at this daye. And to the intente, that omitting the eldste thinges, I maye touche those of latter time: the Bishoppes of Rome had thought they had wonne the fiede in the countie of Constance, when they had burned *John Husse* and *Hierome of Prage*: but within a shorthe time after many godly and wel learned men sprang up in *Boheme* and in other countries, in whom those slayne appered to haue takē agayne the spirite of life. In *Italy* *Laurence Valla* taught to his greates prayse, and also *Hieronimus Sauanorela*, &c. In *Germany* taught many godly men, as in *Fraunce* also in *Englande*, and other nations. Thirtie yeres past though the grace of God was brought a light into the world by *Mirandula*, *Reuchline*, *Erasmus*, *Luther*, *Zwinglius*, *Oecolampadius*, *Melanchthon*, and innumerable others, in whom the spirite of life uttering it selfe after euery mans talente, set forth the Scriptures, detected the Romishe wickednes, and rebuked the vices of all states, but especially of the clergie. The Romishe are affrayde of this spirite, and fill the eares of the emperor & kinges with complainces and accusations, & crie out that we should all with our bodies be destroyed & burned. Howebeit the power of God neuerthelesse maketh the prophetes to stande on their fete, and their preaching to runne apace: howe so euer these rage in their furie, & persecute gods veritie preached throughly out the whole world. To God be the prayse and glory.

In this consolation are mixed also rewarde prepared for the faithful ministers, who the Antichristians slaying do first excommunicate, that they maye sende them as it were bounden, & might as it were addicte them to Deuils, of the to be tourmented with euerclastyng punishments. And hitherto haue all preachers been thought, which haue spoken agaynst the church of Rome, & haue suffered therfore at the Popes hande, to haue perished

Great re-
wardes
prepared
for godly
ministers.

perished both body and soule: their bodies I saue, consumed with fire, and their soules throwe downe into hell. For they were condemned as heretikes, and enemies of God and the church, and euen as the plagues of mankinde, & so taken out of this life. But contrarywise the Lord here pronounceth, and declareth euermore rewardes to be for them prepared. For they: soules deliuered from their bodies, are straightwaie taken vpp into heauen: and their bodies reposed at the last iudgement, ascende into heauen also, that there they maie reioyce with Christ for euermore. But to the intent that this godly promesse of the euermore and inestimable rewardes, might be of more authoritie and credit with al men, the Lord propoundeth it not simply, but most gallantly decked and furnished, for he setteth before, that a voyce was sente to the prophetes, and that from heauen: moouer, great, o: lowde. For great is the consent of Patriarches, Prophetes and Apostles with the very sonne of god, in most assured doctrine: wherupō we beleue vndoubtedly, that those which suffer for the confession of Christ, are saued both body and soule. And that doctrine was brought fro heauen, that there is no place leste for doubtfulnes. There be testimonies in the scriptures both manifest, and many, as in. 26. of *Esaye*. 12. of *Daniel*. 10. and. 16. of *Matth*. 14. of *Iohn*, and diuerse others. What shuld we saue that at this present is brought an expresse testimony hereof: for a voyce soundeth from heauen ouer the afflicted with the tyranny of Antichrist: come vp hither. That is as much to saue, as, I see the lewdenes and crueltie of the Antichristians to be such, that there is no place leste you in earth. They tourmoyle and persecute you as plagues, and vnworthy to liue on the earth: come ye therefore hither to me, into the heauenly palace, whither I my selfe came also after the crosse and opprobrious death. We reade in the Gospel that the iudge shall saue to the godly, come the blessed of my father, &c.

Come vp
hither.

They went
vp into
heauen in
a clowde.

Furthermore leste any man should thinke these wordes to be vayne, the Lord adioyneth by S. Iohn, and they ascended into heauen: not for that the resurrection is made already, but for the vndoubted certentie of the thing, he speaketh of the thing to come, as if it were past: of the which soke are founde

unde many lyke phrasedes euery where in the Prophetes. Elias in times past ascended into heauen both soule and body, as we reade in the. 4. booke of *Kinges* the. 2. chapt. by the same miracle he shewed than also, what rewardes the Lord hath prepared for the faithful preachers of Gods worde, nother there any other thing here nowe repeted. He addeth, how they went vp in a clowde. For a clowde toke vp Christ our head from the eyes of the disciples: and we shal be also taken vp in a clowde to meete the Lord in the ayre, as the scripture reciteth in the. 1. of the *Actes*, and the. 1. to the *Thessalonians* the. 4. chapt. Albeit therfore that preachers, & those which be true the preachers be communicated of Antichrist, & through pen and shamefull punishments should seme to be sent to the Deuill: yet Christ receiveth them deliuered from al euils, into him, into the palace of heauen.

Vnto this he addeth an other thing also: and their enemies. Their enemies are they. They saw I saue, with an horrible feare, for whym they shall see them, whom they haue condemned for gods enemies, as the trewe and honorable frendes of God to be a gloze: therof they shal gather, that they themselves shal be reputed into the fellowship of Deuilles. Reade herof a plentiful commentarie in the. 3. & 5. chapt. of the booke of wisdom. Albeit therfore that the preachers of the Gospel in this present worlde be iudged and seme and appere before the worlde as damned: yet in that same dape, wherin all men shal be assembled, so many as euer haue ben, be now, o: shal be, vnto al it shal be manifest, & these be the most dere frendes of God, and that their cause is best. And here with wil the Lord haue them comforted which are persecuted, condemned, despised, and spurned for the preaching of Gods worde. By these thinges he preparerth & establissheth the mindes of the faithful, that they be not discouraged with the rebukes, reuilinges and oppressions of Antichrist and his limmes.

Finally the Lord addeth also certen thinges of the miseries of the Antichristians, wherewith the rightiouse Lord becometh to punish them, & to interrupte their wicked ioyes, that at the last in an other worlde he maye put y same to tourmentes, that neuer shal haue ende. In that same houre, sayeth he, the same time doubtles wherin they shal afflict the prophetes,

The calamities
of the Antichristians.

phetes, shal be made a great Earthquake, & the tenth parte of the citie shal fall. And the tenth part we vnderstand to be great, yet so, that the moze parte shal remaine in errour. As S. Peter prophesied should come to passe, in the. 2. of Peter the. 2. And the Lord him selfe also in the. 7. of Matthe. And he semeth to recite two euilles, which haue ouer them, calamities, and reuoltines. For S. John him selfe semeth to adde an exposition, and to saie: and there were slayne in the Earthquake the names of seven thousande men. And the residue were affrayed, and gaue glory to God of heauen.

Deu. 2. 29.
men slaine
in the earth-
quake.

Therefore I suppose by the Earthquake to be signified exceeding greate alterations, commotions, seditions, warres, slaughters and distructions. And he sayed the names of men after the Hebrew phrase, for a nombre of men. And he put, 7000. a nombre certayne, for an vncertayne: as where it is sayed to Helias, I haue left me seven thousande men, which haue not boughed their knees to Baal. For if it signifieth a great multitude. Likewise he signifieth here also, that no smal nombre of Antichristians shal be dispatched out of the waye by slaughter and sond: for all kindes of calamities. Againe he signifieth that the tenth parte of the world, that is to saie the adherentes and sauourers of the Romische church shall reuolte not a fewe of them from the same church, beyng feared with the preaching of God his worde, and with plagues inflicted to the enemies of God his worde, and so they shal forsake the Romische church, that they shal geue all glory to the God of heauen.

The tenth
part of the
citie fall-
eth.

Whereto being abused with the Romish trilles, and sophistical opinions, they haue not geuen all glory wholy to the true God, creatour of heauen and earth, and the inhabiter and geuer of heauen, whilest they haue attributed moze unto creatures, mens inuentions, and to errours, than to the veritie: and communicated the glory, which they owe to God alone, vnto saintes also, and to the workes of their handes: but now beyng instructed with the preaching of the gospel, they wil depende of God alone, and wil ascribe al glory vnto him through Christ.

Nowe if ye conferre herewith histories not olde (for wherunto shoulde I molest you with a long rehearsal) but lately made,

ade, & that with in these hond:eth yeres, thou shalt geue a wonderfull light herunto. Whē the preachers of Boheme were at Constauce, a great comotion of the people insewed immediatly, the Bohemers mouing mortall warre against the Romanes. Aeneas Silvius him selfe wrote of that warre, herein many thousandes of menne were slayne, and many acres destroyed and layde waste. Moreover innumerable men, forsake the sea of Rome. In our memorie where through the instigation of Rome a greuous persecution was stirred vpe agaynst the faithfull, and certen thousandes of faithfull men, besides the expectation of al men, Rome was taken in the yere of our Lord. 1527. and so defaced and spoiled, that the same calamitie might be compared with those olde and greatest that euer were. Noether yet do the princes cease to warre monges themselves, and to weaken themselves with mutual destruction, whiche neuer cease in a maner to shede the blood of the faithfull. But we are glad and reioice, that a wonderful nombre at this daye do reuolte from that Romish see, and geue to God through Christ all glory. To him be glory and rule for euer and euer. Amen.

And since many
thousandes were
slayne: & Rome
was taken in the
yere of our Lord
1527. and so
defaced and
spoiled, that
the same
calamitie
might be
compared
with those
olde and
greatest
that euer
were.

The seventh Angell bloweth the trompe,
and the elders singe a song of prayse.

The. l. Sermon.

The second wo is past, and beholde the. iii. wo will come anone. And the seventh Angell blew, & there were made greates voices in heauen sayng: The byngedonies of his world are made our lordes & his christes, and he shall reigne for euermore. And the oure and twenty Elders whiche sitte before God on their seates, fel upon their faces, and worshipped God sayng: we geue thankes o thee Lord God almightie: whiche arte and

The. 12.
chapter.

and waste, and art to come: for thou haste received thy great power, and hast reigned.

By the seven trumpes Angelicall not only the destenies of the church are shewed, but all the godly are also excited to watche, and to keepe spirituall warre.

And to the three last trumpettes, as most dangerous, are *the woos.* assigned three woos, signifying, as I sayde in the ende of the 8. chapt. that al kinde of troubles and most greuous afflictions shal chaunce in these times, wherby men shal be brought in greatest distresse. And the first in dede he hath seuered fro the seconde and thirde, by these wordes: one wo is past, and lo two woos are yet to come after this. Whiche maner of speach doeth not breake of the matters, but frameth y^e speach in order. For the popish wo ceaseth not, when the Turkeish wo cometh on, but afflicteth the churches together. That maner of speaking is geuen therfore to the order: so now he discerneth the thirde wo from the seconde: signifying in dede that Mahometes lawe shal indure to the last iudgement: and yet in the meane time denieth not, but that Papistrie shal continue so long also, wherof he hath hitherto in the .ii. chapt. discoursed many thinges, hauing finished the matters of Mahomet in the .9. chapt. Therfore the sense of the Apostles wordes semeth to be this: you haue hearde of the firste and seconde wo, heare furthermoze also of the thirde and last wo.

And we must marke (which thing maketh chiefly for the consolation of the godly) that the Apostle saith expressly, that the first and seconde wo are past. For so he signifieth, that these two greatest tirames shal haue an ende, and that God hath euen prescribed them certen limites and boundes, which they can not passe. Let vs therefore reioyce, that God hath a care ouer vs, which will not neglecte, nother will permitte the wicked to do moze than apperteyneth.

The third wo cleaseth to the wicked, & well come anone,

The thirde wo shal sticke, not in the godly, but in the wicked what time being oppressed with the lasse iudgement, they shal goe besides they^r expectation with their head the Deuill, to euerlasting tormentes. No tongue be it neuer so eloquent, can utter those unspeakable paynes of this thirde wo. Wherefore Daniel saith also in the .12. chapt. And the

time

time shal be herd, such as hath not ben since the beginning of people. But why this wo shal be, is not expressed, no; determined, as nother y^e day of iudgement: which is knowne to the father alone, & therfore must not be searched of vs ouer curiously. That same is sufficiēt for vs, that it shal come shortly. For the Lorde sayth in the gospel, that he will for the electes sake shorten those harde tymes. And agayne, when these thinges begun to be done, loke vp and liste vp your heades, for your redemption appoacheth nere. But these thinges begunne not now to be done, but are already accomplished. Wherfore it cannot be chosen, but that our redemption is at hand. Away than with thought and care, wherewith many torment themselves, that God delayeth ouer long, that he geueth ouer much to the wicked, that the godly are vexed to fore, and in maner forsaken, muche moze neglected. For the veritie sayth: And beholde the thirde wo shal come anone, to witte in time. For in the tenth chapt. he affirmed by a solemne oth, that he will come vnto iudgement. Nowe as concerning the verry moment and oportunitie of time, geue glory to God, and acknowledge him in the courses of tymes, and in all thinges and creatures, to vse an oportunitie moste requisite. Where therfore thou confessest in thy crede, I beleue that the Lorde shal come from the right hande of the father, to iudge the quicke and the deade: confesse also that he wyl come in tyme most beue: And lyke as from the beginning of the world, he hath neuer forsaken or neglected those that serued him, so will he nomoze neglecte them in the ende of the worlde.

For it foloweth, that may expounde the thinges that goe before. And the seuenly Angell blewe. For he declarerth that the iudge is now at hand, he raiseth from the dead, the godly and vngodly: the godly vnto ioy, the wicked to payne euerlasting. These shal be new battelles, but to the wicked vnfortunate, and altogether miserable. Of the trumpet of this Angell, you reade in the gospell of S. Matthew. in the .24. chapt. and in S. Paule in the .4. chapt. of the firste to the Thessa. We shoulde adioyne now, the whole maner and discourse of that last iudgement: but he wyl differre it to the .19. and .20. chapt. In the meane tyme wil he recite as he hath promysed,

the

the

the furies of Sathan againste the churche, and howe he will use those notable instrumentes the olde and newe Romane Empire, to committe murder, and in maner to disrope the churche: wherein not withstanding the wicked shall in this world also be put to moste greivouse punishmentes. Nowe omitting, or rather reseruinge these thinges to their owne place, he celebrateth the gratulatiōs, reioynges and praises of Sainctes.

**The reioy-
cynge of the
wicked is
insolent &
intollera-
ble.** The pride and arrogancie of the wicked, and chiefly of the Antichristians hath seemed hitherto in the world intollerable: thei have oppressed the godly, bragged of their victories and have boasted of theyr owne felicitie with full chere: and as we shall heare in the. 18. chapt. of this booke, that beast hath sayed: I sitte as Quene, & am no widow, and shall neuer see any sorrow. For voices are hearde from Rome: al Empires are oures. It is known what manner of thinges *Augustinus Steuchus* an Italian and chiefe champion of the Popes holines hath set forth in this cause against *Laurence Valla*, about the donation of *Cōstantine*. And dayly are hearde the brags & reioynges of the papistes, of the everlastinge cōtinuance of the See of Rome, of her victories, & oppression of the preachynge of the Gospell, & that the same hath her power stretched through out the world, &c. But in that day (what time verely our lord Iesus Christ, shall abolish al power, rule, & authoritie & shall haue made al his enemies his foete stooles accordyng to the scripture in the. 110. *Psalme*. And in the. 1. to the *Corinth.* the. 15.) Ther shall be hearde againe the voyces of the gladde and ioyefull, singing trewe and eternal triumphing songes in heauen. For Angelles and sainctes shall sing together: wherefore the voices shall be greater & moze durable, thā the voices of Christes enemies, which last but a smal season.

**The songe
of the El-
ders.** Nowe also he rehearseth the songe or triumphante dittie, and reioycynge: the kingdomes of this worlde are made our lordes, & his Christes, and he shall raigne for ever moze, Amē. He sheweth two thinges, that all kingdomes are made the fathers and the sonnes: and that he shall raigne for evermoze. All kingdomes were before also our lord Iesus Christes: but the same appered not so plainely to al men, what time the bishop of Rome also vsurped the same to him selfe, & oppressed them

the which did only celebrate the name of Christ. But in that it shall truely appere, and that to all flesh, that al kingdomes were euer, and yet remayne of one & the eternal God. Christ therfore ouercometh, the veritie ouercometh, & gospel ouercometh, the churche ouercometh: they that are vanquished, shall be led to hel, Mahomet with his, & the Bishop of Rome with his. There is added, & Christ shall raigne for ever moze. Antichrist in dede hath raigned, and the wicked haue reioyced in this worlde, but a very shorte time: but now shall the godly reigne with christ for ever moze. Noether doeth he now diuide the kingdome of the father & the sonne, but sheweth it to be comon, where he sayeth that the kingdomes are made: that is to saye, it is openly declared, that al kingdomes are of God the father and the sonne, and that he shall reigne with his electe for evermoze. So you may see that the place of *S. Paule* maye not be expounded after the lettre, which is writte in the. 1. to the *Corinth.* the. 15. chapt. of that the sonne must be subiected, & shall deliuer the kingdome to his father. For he shall deliuer the kingdome, to witte the churche: that is to saye, shall bring, and present it to the father, and in his members shall be subiecte to the father, with whom not withstanding he him selfe shall reigne for ever. The affirmatiue vocable is annexed, Amen. I este any man should doubt one whitte of these celestial misteries. Howbeit he doeth moze playnely expounde afterwarde, what those voices are that were spokē in heauen, whilest he annexeth the narration of the. xiiii. Elders, and of such thinges wherewith they praised God.

And here the most goodly & beautifull order of this booke semeth to me worthe to be obserued. In the beginning of this visiō he brought in the same elders, teaching us by their example & hinnes, what we should do: the same therefore he bringeth againe also in the ende of this visiō, that we might be instructed againe by their wordes & doynges, not only concerning the last iudgement, of what sorte it shall be, most righteous doubles, as al his iudgements are (which the whole visiō approueth) but & also we shuld vnderstand, what becometh vs, & what we shuld do: verely that we should worship god, & submit our selues whole vnto him: & beleue stedfastly in both the iudgement shall assuredly come, & & also it shall be most iust.

A geupnge
of thanks

The hymne of prayer, which they offer up vnto God, is a kinde of prayse. For it is a thankesgeupng or reioysing for victorie. For in such sort they geue God thanks, that neuer thelesse they celebrate god highly, and reioyce to themselves and to al godly for their saluatiō. For they geue god thanks for their saluation. And cōmend his iustice and veritie, which he sheweth in this his iudgement, rewarding the good with good things, and the euil with euil. Therfore like as they rise out of their chayres and sal downe before almighty God: euen so aught we also both now and euer to do. Whereof is spoken more in the .4. chap. Where we should learne humilitie, and that God alone is to be worshipped, & that to him alone al praiers or inuocatiōs, or geuing of thanks must be offered: the which thing is cleane repugnant to the popish doctrine.

We se now verry thankesgeuing, than the which no better can be found. They geue thanks vnto God. Let vs therefore thanke him also. And also cōmend & exalte him, whylest they call him the Lord, and God almighty: and also they celebrate his maiestie, where they say: which arte, and which wast, and which arte to come. They allude to the wordes of God, spoken in oulde tyme to Moses in the .3. of Exodus. By the diuersitie of tymes, the eternitie of God is figured. But of this kinde of speach I haue spoken more in the first chap.

Christe in
iudgement
recepueth
power and
kingdome.

And now they declare, wherefore they geue thanks: for thou haste receiued thy great power, and hast reigned. God verely neuer laide asyde his power, that he nedeth to receiue it agayne: but what tyme he sheweth not the same, and permittech verp much to the vngodly, that they by their power can infringe, & preuayle against gods word, he semeth to haue layde it away. Therfore now that he oppresseth the wicked, and as a iudge auanceth the godly, maintayneth the veritie, and destroperh lying; he is truly sayed to haue recepued his great power. Likewise now is he said to reigne, not because he reigned not before, but forasmuch as the lord hath reigned in the mids of his enemies, so that some time it was doubtfull and vncertaine, whether Christe reigned or: Antichriste peath that he hath had the vpper hand, and Christ hath ben oppressed: now y Christ hath broken al the power of his aduersaries, he is said most truly to reigne. And verp wel Erasmus

admo-

admonistheth in his annotations vpo the newe Testament, that the translatour had tourned more aptely, *Ebacilensar*, yf he had sayed, thou hast obteyned a kingdome. For the latin men saye, *Regauit*, he hath reigned, whiche hath lesse reioysing: as they haue liued, which liue no more. But with the Grekes it is otherwise at the lesse wise in these wordes. To our iudge most iuste, most mightie, and most rightuouse, be prayse and glory, for euer and euer. Amen.

The thanks geuyng of the Elders is expounded, the Temple is opened in heauen, the arche appeareth, and there were made lightenynges, &c.

The. li. Sermon.



And the hepten were angrie, and thy wrath is come, and the time of the dead that they shoulde be iudged, & that thou shouldest geue rewarde vnto thy seruantes the Prophetes and Sainctes, and to them that feare thy name, smal and great: and shouldest distroye them which distroye the Earth. And the Temple of God was opened in Heauen, and there was sene in his tēple the Arche of his Testament: & there followed lightnings, and voices, and thonderinges, & earthquake, and a great hayle.

I shewed you, howe the Elders did so geue thanks vnto God for their saluation, that withall they extolled Gods rightuousenes, and excellēt veritie, which he sheweth in his iudgement most rightuouse, wherein he rewardeth the godly with iust rewardes, and plageth the wicked with deserued punishmentes. And vnder this figure of speache they teach vs, that both the iudgemēt shall assuredly come, and that the same in al thinges shalbe most holy and iuste. Would God they would diligently consider these thinges with themselves

Of the last
iudgemēt.

Ma.iii.

whiche

which iudge them to talke of trespases, that make mention of that horrible and most dreadfull day of iudgement. For we loke for thinges more terrible, than any tounge beit neuer so eloquent is able to expresse.

The tyme
of wrath
is come.

The rehearseth the wrath of tyranny of infidelites, against the faythfull cruelly and continually executed, and so verely, that God seemed to man to be a blocke, and nother coulde nor wolde be angrie. But the iudgement ones made, the elders extoll Gods veritie, and say the wrath is come. Doubtles the holy Prophetes of God haue alwayes threatened punishmentes, testifying that God is angrie, both with the sinners and with sinnes: but where the wrath of god appeared not immediatly, the Prophetes appeared to feare men with vayne terrours, and as it were, make them affrayde of their shadowes. but now, say the elders, the veritie hath appeared, and the wrath of God is come. And the wrath of God, sheweth it selfe in the iuste vengeance of God.

The tyme
of the dead
is come.

Moreover they extoll in that also the veritie and iustice of God, for that the tyme of the dead is comen, that they be iudged. Whitherto whylest the worlde flozished, they seemed to tel fables, and grandames tales, which spake of the resurrection of the dead, and the lyfe to come. For the resurrection of the dead was contemned of Philosophers, and men of this worlde. But the elders reioyce also, that the same tyme is come, and that the dead are reuiued, that is, that the bodies of the dead are risen agayne, and cummen to iudgement. Whereof the Apostle speakyng: we muste all sayth he, appeare openly before the iudgement seate of God, that euery one may receiue such thinges as are done by the body accordyng as it hath done, whether it be good or euill. 2. Corinthis. the. 5. chapter.

God in the
iudgement
will requyte
the lyfe

Furthermore they moste highly commend Gods iustice and veritie, when also they declare exactly, howe God by his iust iudgement, reuendeth to euery one that is his. He declareth therfore what he rewardeth, & to whome he rewardeth. First he payeth wages of hye. For reward is promysed of God vnto good workes. For in the. 13. of Ieremy the Lorde saith: restryne thy voice from weping, for there is a reward for thy worke. And the Lorde sayth also in the gospel, be glad

& reioyce, for your reward is great in heauē. And agayne: the sonne of manne shal come in the gloze of his father with his Angelles, and than shal he render to euery one after his doinges. So the Apostle sayed, that euery one muste ryse in his owne body, that euery one may receiue such thinges as are done by the body, whether it be good or euill. Whylest this worlde flozisheth, and the wicked reioyce in their voluptuousnes, and the godly are afflicted, and afflict themselves with continuall mortifying, the fleshy iudgeth, that these lose both labour and cost: but for other to be very happie. Which thing is also declared in the thirde & fourth chapt. of Malachie. But at the laste iudgement it shall finally appeare, that the godly haue not laboured in vaine, nother that the wicked haue contemned God unpunished, and dyspysed godlines. For God rewardeth euery one, after the qualitie of his worke: the which he calleth wages. Neuerthelesse, the godly abuse not in the meane time this sayeng, acknowledging it, to be of fre mercie, that they haue beleued, and wrought with good fayth: & that good worke of theirs therfore, to be accepted of God, because they be in Christ. Whereof I haue writen in the. 3. booke the. 10. chapt. Of the grace of God iustifying, shewing that of reward, desert cannot be proued.

Secondly they declare, to whome he geueth reward, I say to two sortes of men: to good I mean, & euil. Againe he recompteth many kyndes of good men. First he calleth these the seruaunts of god, as they that be subiecte to the empyre of god alone, and obey him in al thinges. By and by he nameth the prophetes, teachers of churches. Of whose state mo thinges are spoken in the. 11. chapt. These seeme to be more unfortunate than any others in this worlde, and are accompted of many as great offenders, which being taken out of the way, all clearnes shuld seme to come againe. Therfore be they iustly recompented in the regystrer of them, which receiue a reward of the lord, to wit in recompence of their trauell. Now into this accompte come also the saints. that is to say, al godly which being sanctified through fayth wth the spirit & bloud of god, haue lyued an holy life, keeping themselves from al worldly pollutiō. Moreover in the godly reward & nobye of holy sainers are reckened such as fear the name of the lord: that is, they that be very holy

To whome
rewards is
geuen.

and religious in dede. Finally leeste any man should thinke any of the faithfull excluded, he addeth, to small and greater: that is to saye, vnto men of all ages, state, and sexe, &c.

The lord After he cometh to the euill, and addeth: and shouldest destroy them that destroyed the earth. These things seme borrowed of the prophetes, with whom is much mention of the destroyers of the earth, whom the lord should destroy at the length. And vnder the name of destroyers S. Iohn understandeth first Tyrantes, Kings, and Princes, that be persecutors of the church. Also menne of warre and souldiours, whiche by vniuste warres destroye all thinges with sworde and fire. Secondely he understandeth vniuste iudges, mozeouer oppressours of the poore, whiche afflict widowes, and the fatherles: mozeouer whiche in vsurie, cheste, discipfulnes, extortion, and euill meanes are hurtful to all men, and by their vnassatiablenesse couetousnes byede a darth of all thinges. Finally, whiche by whoredome and aduoutrie defile & breake holy matrimony. Vnto heretikes destroye the earth, & suche as infecte men with corrupte doctrine, that dwell vpon the Earth: into the which numbre come also seditious persons and traitours, and other wicked men.

Perdition These shall the lord destroye with euerylastyng perdition, wherby they cease not to be, that perishe: but become muche moze miserable, whilest they are vexed with tourmentes that neuer shall haue ende. Vncharytes and prodigall persons are sayed to be loste, yet in perisshyng thus they cease not to be: but procede dayly to be moze miserable, whiche is perdition it selfe.

God openeth Furthermoze S. Iohn doubteth this doctrine of the reward of the godly: & that whiche befoze he treated vnder the fourme of a thankfull prayse and a ioyous triumphyng, he propoundeth now consequently the same as it were to be sene with the eyes by a vision celestially. And gallantly he endeth this vision with the opening of the Temple, which he began with the opening of heauen. For the louing lord openeth to his seruantes heauen it selfe to be sene of the eyes of our minde, to the ende we should no where doubt of the glory prepared for vs in heauen: nother should saie, who hath sene those celestially thinges that are promised vs? For like as the blessed

blessed fathers, the Prophetes and Apostles haue had very many visions of this sorte, effectually, trewe, and godly: So maye euery one of vs with the eyes of our minde though trewe sayth loke into heauen it selfe. I knowe well that the worldly men passe nothing vpon such visions, as of whom the lord in the Gospel hath sayed: the world can not receiue y^e spirite of truthe, for that he seeth him not, nother knoweth him. Let not vs care for their contempt.

Let vs see therfore, what is prepared for the seruantes of God in an other worlde. Firste S. Iohn sawe heauen open: **The temple** God in an other worlde. Firste S. Iohn sawe heauen open: now, in heauen it selfe he seeth also the very temple of God, open in pen to witte to all the godly. By the Temple of God, he vnderstandeth the secrettes of God, the inward & priuie partes of heauen, whereinto he will receiue to the fruition of him selfe all beleuers. But in that diuine temple of heauen was sene the Arche of his Testamente. For God made a conuenaunte or league with the saythful, that he would be theyr God, their fulnes, and a most plentiful Sea of all goodnes, a most abundant, and most sufficient plentie of all thinges. The confirmation, testimony, and declaration wherof is the Arche of conuenaunte, the very sonne of God, in whome dwelleth all fulnes of deitie, and in whom we be made perfit. For he is the Arche, in whom are layde up all celestially treasures, full of grace and veritie. This Arche of good thinges, and of eternal felicitie, appereth in heauen. For the sonne of God is in the thron of God. The liberall and bountifull father celestially wil poure out this Arche vpon his children, graunting to them though Christ his only sonne all heauendly giftes, that we might be partakers of all Christes benefites, euen to the endite, wherein he excelleth his brethren. Whereby it appereth, howe Moses prepared the Arche, after the example of the same whiche he sawe in heauen: and the figure wherof was the Arche of the conuenaunt, &c. Otherwise we shal heare in the 21. chapt. of this booke, that there is no temple in heauen, &c.

These moste beautiful thinges to be sene, and moste pleasant to be hearde, the sonne of God hath set forth to be sene and hearde of vs. Consequently he addeth, that punishments are prepared for the wicked: and expoundeth the same also diuersely, and propoundeth the same to be sene. Whereto

And light-
nings
were made
were made in the world lightnings, voices, and thunders
rings, &c. The holy ghost shinning to the world, and drawing
through the doctrine of the veritie, mouing, and fearing: but
the madde worlde would not vnderstande, no nor so muche
as heare the maner and waye of saluatiō: therfore the diuine
iustice requireth, that they should be talked wiche all in an o-
ther langage, and therfore by the iuste iudgemente of God
are made now lightnings, &c. And by this heape of wordes
he signifieth, the horrible punishment, that God will take
of the wicked. And he appereth to haue alluded to the bur-
nyng of Sodome, also to the wordes of the godly Prophet, it
shall raygne vpon sinners snares, of fyre, byrnestone, and
spirite of tempeste, in the. 11. Psalm. Therefore is this vision
concluded, as the story of S. Matthewes Gospell: and these
shall goe into euerlastyng punishment, and the iuste into
life euerlastyng.

We haue in these eight laste chapters, the thirde parte of
this boke, and an notable abridgement of the Ecclesiasticall
storye, fro the time of S. Iohn vnto the worldes ende: wher-
with we are instructed in the trewe sayth, and are admonis-
hed of all perilles and traysons, wherby the trewe sayth is
assailed, to the intent that beyng watcheful we maye beware
of all corruption and craftie seducing, and maye be made safe.
To God be praise and glory.

The description of the church and of the red Dragon, fighting agaynst the Church.

Chap. 12. The. li. Sermon.



And there appered a great tokē in
Heauen a woman clothed with
the sunne, and the Moone vnder
her fete, & vpo her head a crowne
of. xii. starres. And she was with
childe, and cried trauailing in birth, & pay-
ned ready to be deliuered. And there appered
an

an other token in heauē, and beholde a great
red Dragon, hauing seuen heades, & .x. hornes,
and seuen crownes vpon his heades: and his
tayle drewe the thirde parte of starres of hea-
uen & cast them to the Earth. And the dragon
stode before the woman, which was ready to
be deliuered: for to deuoure her childe as sone
as it were borne. And she brought forth a mā
childe, which should rule all nations with a
rodde of yron: & hyr sonne was taken by vnto
God, and to his seate. And the woman fled
into wildernes, where she had a place prepa-
red of God, that they shoulde fede her there &
thousande two hondreth and. lx. dayes.

The fourth parte of this boke exhibiteth to vs the thirde
vision, which others that diuide the seconde into two, make
the fourth. The lord hath often times and much made men-
tion in the seconde vision of the persecution and fight of the
saythfull with Antichrist, and wicked enemies of God, espe-
cially in the. 6. 9. and. 11. chapters. He procedeth therfore
nowe in the thirde vision, and that abundantly to discourse
of the same conflict, and to sette forth the thyng it selfe as it
were to be seene with the eyes, in the three chapt. next follow-
yng the. 12. 13. 14. He repeteth all thinges moze depely, and
describeth liuely & dilligently the partes of this conflict, and
after also the fight it selfe. Therfore after the church ones de-
scribed, which abideth the byrte of this warre, he describeth
also the Dragon that moueth the warre: he declareth howe
busily he watcheth, & agayne leeste any man should be discour-
aged, he addeth, howe vnluckely not withstanding he fight-
teth, Christe ouercomyng him, finally god unperehyng &
defeating his enterpryses, and yelding him vanquished to the
saythfull. Nowe he describeth the chiefe instrumentes, whiche
Sathan useth in assaulyng and persecutyng the church, to
witte the olde and newe Romane Empire, and herein suchie
Papistic,

The order
dispositiō
of thinges
of this
boke.

The argu-
ments of
12. 13. 14.
chapt.

Papistrie, wherein Antichrist is also luckily paynted. By and by notwithstanding he annexeth to these unluckie things, for the consolation and comfort of the godly, that the lambe standeth neuertheless on Mounte Sion a conquerour, ha-ving his church with him, howe so euer this worlderagerly and be neuer so madde and cruell, that the gospel is preached in despite of Antichrist: and al men warned to beware of Antichrist: where also he beginneth to reason of the iudgement of God agaynst the wicked, that he mighte prepare him a waye to those thynges whiche he will speake in the .5. parte, touchyng the paynes or punnishmentes of the Antichristians, whiche treatise he beginneth in the .15. hitherto therefore he treateth of the fight or conflict of the church and of the wicked, namely of Antichrist, all the whiche the father of all murther and of all iniquitie the Deuil inspirith.

These things are taken out of the .19. chapt. of Genes.

Therefore like as this whole booke is taken out of the scriptures, and expoundeth exceedingly well the olde scriptures: so these things also whiche are by and by in the beginning rehearsed, seme to be taken out of the .3. chapt. of Genes. Where the lord sayeth: I wil put enmitie betwixte thee (meaning the Serpente) and the womā, betwixt thy seide, and her seide: her seide shal breake thy heade, and thou shalt bite his heele. For you shall reade in the ende also of this chapt. And the Dragon was angry with the womā, and went his way that he might make warre with the residewe of her seide.

It tokē appeared in heauen.

And he describeth aboue al things the partes of this conflict, her which was assailed by warre, and the whiche moued the warre, to witte the church and the Dragon. And he sayeth, how a token of these things appered in heauen. For he would not only saue or wypte, but also set them forth to be sene of the eyes, and in maner to paincte, to the intente all thinges more playnely might be sene. And where he saith those tokens were great, he admonisheth, that thei were and be thinges of moste weight, and matters of greatest importance.

The woman the church.

Firste he describeth the church of God of all times vnder the tipe or figure of the woman. Noether is it a straunge or rare thing, sū as at the first beginniges of thinges the womā beganne to represent the tipe of Christes spouse the church,

as is

as is to be sene in the .2. of Genes. And so hath the Apostle expounded the tipe in the .5. chapt. to the Ephes. That I nede not now to recite, that Esaye hath oftener than ones vnder the tipe of a woman figured the church of God: reioyce thou barren, sayeth he, which byng forth no children, &c. Finally that S. Paule to the Galath. 4. chapt. hath set forth Sara a figure of the church: whiche Salomon also in his canticles discoursed at length in describyng of his spouse. The church than is that woman coupled with Christ her spouse in true faith and continual loue. After he applyeth certain thinges seuerally to the Virgin Marie, vnto whom not withstanding the thinges that go before, and followe after doe not altogether agree: whiche thing bothe Methodius and Primasius doe shewe, and other expositours also with great accord.

This woman is clothed with the sunne. The scripture calleth Christ the sunne of righteousness, and lighte of life. S. Paule commaundeth the church to put on Christ. He therefore is the light, the life and righteousness of the church: by Christe is couered the nakednes of the church: Christe is the ornament and beaultie of the church, through him it shyneth in the world.

The woman is clothed with the sunne.

The Moone is subiect to alterations, is variable, and repugneth sundry colours: she increaseth, and decreaseth: and although it shine, yet appereth it alwayes ful of spotted, and borroweth her light of the Sunne. Therefore all courses and alterations of times, and what so euer is mutable and corruptible in this world, al affectiōs also & infirmities, the church receaeth vnder her sete: all the light that she hath, she hath it of Christ, the light of her righteousness increaseth & decreaseth: finally she gathereth alwayes some spotted of the nature of flesh, which she can not leaue but by death. Therefore she shineth in dede, howbeit the church feleth some obscurities: as the Lord hath sayed also, euery braunche bearyng fruite he pourgeth, that he maye byng forth more fruite. And he that is washed, is al cleane, and nedeth no more but to washe his sete.

the moone vnder her sete.

Furthermoze a crowne is the honour of the head, & signe & crowne of a kingdome. Christ is the beaultie, comelines and king of the church. In this crowne are no precious stones, but starres.

For

For in Christ are, and beautified and lightened the church, the Patriarkes, Prophets, & the twelue Apostles, which haue light of the crowne, and poure out the same into the church. Whereby therefore is signified the doctrine of the ministers, as in the first chapt. of this booke. Noether is the shining ministerie the smallest portion emōges the most excellent things of the church.

A woman
in childe
were her
travell.

Moreover that woman hath in her bealy: which in a certain phrase of speache is as much to saie, as that woman was with childe: and had not only a great bealy (as we saie) but after the maner of women travelpng cried out, and labouryng was full of payne that she might be deliuered. Whiche properly apperteyneth not to the virgin Marie, but to the church. For the primitiue church of that first promise of the blessed sede, conceived in her minde an hope most assured, that at the length the sonne of God should be borne of a virgin, to witte the sede promised, which should breake the Serpentes head. Therefore did the church with an earnest desire, and with moste feruente prayers couet and wishe, that Christ might ones be ingendred, in and by the excellent mēbre of the same the holy virgin. Moreover Christ is begotten in his faithfull, when through his vertue they be regenerated. For S. Paule: my little Children sayeth he, whome I trauell for agayne, till Christ be shaped in vs. The Church therefore traauyleth, and bringeth forth after two sortes: bodily, whilest she earnestly coueteth with out paine that Christ might be borne of the virgin: and ghostly by sayth and regeneration, whilest she desireth to be made conformable to Christ in her members. This therefore is the nature and disposition of this woman, that with a greedy desire imbracing the incarnation of Christe and redemption, she would sayne haue it knownen to many: and that many times she wissheth to be regenerated and reformed after the Image of Christ.

The descri-
ption of
the church

This is verely a goodly description of the church. Whereunto compare them, which at this daye set forth themselves with the title and pretence of the church: and iudge, how wel they agree with this description. But this trewe church of Christ is brought in danger and battell.

Let

Yet we heare now in the second place, & as it were on the contrary parte, what maner one is the aduersarie or ennemie of the church: to witte that oulde serpent, which was a lyer and a murderer from the begynnynge, the onely authour of all euill, of all mischief, of all errors, of all iniquitie, murder and disquietnesse, and moste vnglacious Deuill: whome afterwarde he calleth Sathan, seducer of the worlde, and decketh him with other tytes, mete for such a maiestie.

This is the Dragon, and that the greate Dragon, to witte of great power through out the worlde in his members. And a Dragon, for bycause in oulde tyme he toke vpon him the shape of a serpente, and disceaue our parentes. Of Dragons Plinie and other authours wyte many thinges. The Scripture in some places, calleth the Deuill a wythen Serpent. For he is wonderfull subtyl, and can turne himselfe in to souldes infinite, that he maie disceaue, and kepe the disceaued in erreure.

He is red. For he is full of spere, and bloud of saintes and of innocentes. A right bloud hounde, the parent and patron of al persecutours and bloudie souldiours. In him sticke yet the spottes of the bloud of Abel. He smelleth yet, of the shedding of the bloud of the Prophets, and Apostles.

The same hath seven heades: vppon euerie one of these is sene a crowne roial. He hath also ten hornes. For the Deuill is called the Prince of this worlde: and hath in very dede ben gouernour of the wicked rulers of al ages, and ring leader of all hornes and bloudy realmes. He was therefore the head of Nimus, the King and prince of Pharaos, chief captaine of Balthazer King of Babilon, of Cambyses also the Persian, of Antiochus the Macedonian, of Iulius Caesar the Roman, and likewise of all other tyrantes.

The Prophet Esai called a false prophet, tayle, by reason of his soothing and flattering wordes, for that with his mealy mouth and swete wordes, he creperth in fauour with great men. Therefore with flattering and deceaueable wordes, and lyeng promesses, wherewith (as in times past) he promisetly his worshippers godly thinges, he perswadeth to al wickednes, starres, that is to say, preachers & notable men: whom taken from heavenly thinges, he casteth vnto earthly thinges, that

Escap. 17.

Seven heades, & ten hornes.

Tayle.

that hauing forgotten celestially matters and their holy office and due tie, they make cleane nowe vnto earthly thinges, being wrapped in the earthly foldes of the Deuilles taile. And thus in dede he shal corrupte not a fewe. For he putteth the thirde parte of starres, for a great nombre of notable menne, whose ministerie he useth agaynst the church. Whereof there be many and that notable exaples of al times in al histories.

The Dragon's enterprise agaynst the church.

And after he hath described this foule and filthy beast, and sworn enemye of al saintes from the beginning of the world: straight wayes also he uttereth his attemptes, treasons and bitter popson agaynst the church, and howe he beganne to moue warre. This Dragon, sayeth he, stode before the woman, whiche was ready to be deliuered: and he stode watching, dilligent, attentife, and awaityng busily, at al times: and he obserued, and toke that occasion of hurtynge the church, nother hath he omitted any oportunitie. But the ende of all his enterprises was, to deuoure the sonne, boine off spouse of God. He hath alwayes euen from the beginning of the world gone aboute to intercepte the glory of Christ: if any faithful being of the church regenerated spiritually be made conformentable to Christ, he attempteth also to byng them into errours and distrope the. Wherefore S. Peter notwithstanding cause sayed, that the Deuill goeth aboute like an honger Lion, seeking whom he maye deuoure.

Christe was incarnate, & given to the church.

He sheweth now by the waye, that Christ, as he was promised, is exhibited to the church, nother that the dragon could do any thing agaynst him. Whereupon he wil haue us vttered to conclude, that he shal haue no power ouer us nother, if we abyde in Christ. For now he shippeth from the vniuersal church to the singular and most excellent membre thereof the virgin Mary, and knitteth vp in fewe wordes the misterie of the incarnation: that excellent woman, whereof is spoken in the .3. of Genes. the daughter of that Matrone, I mean the church, the holy Virgin, brought forth a man childe, that is to saye her first begotten, king and priest: as S. Luke testifieth in the .2. chapt. And by he declareth, what and of how great power he is, and whie he called him a man childe. He it is, of whome (Dauid) prophesied in the .2. Psalm. That he should rule al nations with a rod of sceptre, not of wood of

leed

leed that is pliable, but of iron to witte stronge and durable, namely the worde of God: but suche as will not obeye Gods worde, with an iron staffe, that is with power, which no manne is able to resiste, he will beate downe sacre and nere. But so: this so mightie a prince Sathan layde an Ambush, that olde Dragon, which stired vp agaynst the chiefe of the Jewes and gentiles: but he founde in him nothing at al, as the Lord him selfe sayed in the .14. of Iohn: no more shall he at the laste finde any thing in the faithful of Christ: moreover whilest the Dragon attempted greates things agaynst Christ by the elders of the Jewes, being risen from the dead, the Lord was taken vp, as it were out of the throte of hottest assaultes of the Dragon, vnto his heavenly father, and sate on the right hande of God the father, the olde Serpentes attemptes made feustrate. And thither also wil he receiue vnto him his faithful, though the Serpentes guttes should burst. For though hope we sit together with our head in the places supercelestial. Ephes. the .2. And this is the chiefe and greatest hope of the church in this conflict. For thus he gathereth: the Dragon moste strongely and fiercelie inuadeth not only the auncient church, but euen the very head of the church, and redeemer Christ: howbeit with his surie outrageous he could nothing preuaile: therefore he shal no more preuaile agaynst his membres.

Now he retourneth againe to the church, and sayeth: after the dragon could bring nothing to passe agaynst the sonne of God, he wente and made warre agaynst the church, and the church fled into wilderness. Certainly Jewrie in the prophetes is compared to a place most frequented: the gentiles are called a deserte or wilderness. Therefore after Christes ascension, the Apostles departynge out of Jewrie, repared to the gentiles: yea and the Jewes inspired of the red dragon, caste out the church out of their limites: which was constrained, as appeareth in the Actes of Apostles, to flee vnto the gentiles. And where the Lord hath prepared a place for his church, and the church was greatly augmented amongs the gentiles, certainly it was through his grace (and by no merite of man) whiche prepared the place, whiche calleth, directeth and kepeth his shepe, the same hath disposed, and yet

the church fleeth into wilderness.

Sh

doeth

doeth dispose for: this church ministers or pastours, which may fede it, as the rauen did *Helias*, at the time that shal be, vnto the worldes ende. For as for the nombre of those daies I discoursed before. And by this exposition is signified that the dragon shal fight stoutely against the church, so that she shal be compelled to flee: but how much so euer he shal rage against the church, the lord God shal yet prepare a place in earth, wherein she may dwell safe: and will euer sende pastours to fede. He sheweth moreover, that the flight shal not alwayes be reprochable. The Lord saue and kepe vs. Amen.

The description of the conflict of Christe and the Church with the Dragon: the dragon is overcome, the heauenly dwellers sing prayes.

The. liij. Sermon.



And there was a great battell in heauen, Michael and his Angels fought with the dragon, and the dragon fought with his Angels, and preuailed not, neither was their place founde any more in heauen. And the dragon that olde serpent called the deuill and Sathanas, was cast out, which deceaued all the world. And he was cast into the Earth, and his Angels were cast out with him also. And I hearde a lowde voice, which sayed in heauen: nowe is saluation and strength and the kingdome become our Gods, and the power is Christes: for he is caste downe, which accused them before God daie and night. And they overcame him by the bloud of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell therein. Wo vnto the inhabiteurs of the earth, and the sea:

sea: for the deuill is comen downe vnto you, which hath great wrath, because he knoweth, that he hath but a short time.

Chapostle hath spoken of the partes of the notable fight and worthy battell: he hath spoken also of attēptes and pourpos of the dragon, which verely applieth al his counsels to this intēt, that he may deuoure al godlines, that is, might destroy it verely: he hath shewed how he began to moue warre agaynst the church, which fled into y wildernes: and now as it were leauing the womā in the wildernes, he semeth to bring forth other soldours, whiche geue battell to the dragon, and most valiantly do impugne and also discōfit him and al his power. *S. Iohn* therefore describeth the singular fight of one most excellent, to witte Michael, which overcame the dragon: and describeth the general fight annexed with y particular. For he addeeth, y al the Angels of Michael fought agaynst the dragon.

And first is heauen shewed to be the place of the fight or conflict. For in heauen, sayeth he, was fought a great bataille. And it is euident, y Sathan was at the beginning of al things cast out of heauen into the earth, and therefore that he moueth no warre in heauen, nor reiset any tumulte there. For heauen is a place of rest and ioye, not of debate and contention. Therefore this must be attributed to the visiō. For the lord hath in heauen by signes represented this bataille to be sene, whiche in dede is fought in earth in the middes of the church.

But here is set forth an image of a notable fight, wherby is shewed what hath ben, and what is yet done in earth. I saied euen now, that this combat was in dede particular, but to haue a general fight annexed. For Michael fighteth whiche is as captaine of this warre: and Michaelles Angelles fight also: which must be wel discerned, although that Michael and his Angels make but one parte only. On the other side fighteth the dragon, as emperour of this warre, and his angels fight also. And these verely make non other partes, than we haue heard before in the beginning of this chapt. That the partie of this fight were y church and the deuill. Nevertheless lest the victory should be attributed to the church, and not rather to Christ, the womā must now be omitted, and Michael brought in fighting.

ting. Whereupon there is in these things some difficultie: but it shal be easie enough for him, that will marke euery thing in order.

Who is he First we must see, what that Michael is, & there is in dede no doubt, but that the Angel Michell appered in the vision, with an Army of Angels fighting. And that on the contrary parte against the fought the Dragon with an hoste of deuils. But so; as much as we hearde in the beginning, & these were tokens, they must nedes signifie & betoken other things. I suppose here therefore to be signified, Christ the head of his church, king & protectour, with his members, Apostles, Martirs & faithfull. No other is it a rare thing, that Christ should be figured to vs by Angels: but is euen moste accustomed, that Angelles are called the ambassadours of God, & the faithfull seruantes of Iesus Christ. Christ therefore head of the church & the faithfull members of Christ, fight against the Dragon, yet after a diuerse sort. For christ ouercame him alone in the combat with out helpe of any creature, whilest in temptations he discomfited him at the last, & also by dyng on the crosse, & rising agayne from the dead, he al to brake his head. This is the only, trewe & singular victorie: wherby afterwarde are obteyned the victories of Christes members, gotten of that general fight, wherein Christ fighteth not now only hande to hande with the Deuill, but all the members of Christe at all times vnder Christ their Captayne fight against the Deuill, and in the vertue or victorie of Christ, fight and ouercome: as we shal heare by and by in the songe of prayse.

Why Michael is Christ. But so; great and sondry causes we affirme Christe to be figured and signified to vs vnder the tipe of Michael. We know by the scriptures as many of vs as be learned, & Michael, as also Gabriel, be the names of good Angels of god. Michael signifieth, who as God: And who I praye you is such, as God, but in whome ther expresse Image of the fathers substance, & which is the Image inuisible, and worde of the father from the beginning, I meane the very sonne of God Iesus Christ: Michael in the .10. & .12. chapt. of Daniel, is president, protectour & Patrone of the Iewish nation. And it is plaine, that the people of Israel had from the beginning no other tuteur and patrone, but Messias him selfe, the blessed

seede. This appereth in the .7. of Esaye, were we reade, that the lord spared the people of Iuda, and the princelike Citty for Christ. In an other place he saith moste openly, I will defende that citie for my selfe, and for my seruante Dauid. And Dauid is called Christ, in the .34. of Ezechiel. Christ is therefore in very dede gouernour of his people, whiche neuertheless in defendyng and deliuering his, useth the ministerie of Angelles: who also attribute nothing to themselves, but all glory to God alone. Nozouer that excellent victorie, can not with out offence of godlines be ascribed to Michael the archangel. For so omitting our Messias Christ, we should commend Angels being made & worthy to be called Angelical, rather than Christians. In the lawe was written, the seede of the womā shal brake the serpentes head. But the lord neuer toke the nature of an Angel, but the seede of Abraham, and by sinne hath condemned sinne. There shal followe anone in the songe. Now is saluation and power, &c. And there is added: for the Deuill is cast out. And this saluation hath Christ alone accomplished, wherfore it is necessary, that Christ the conquerour of Sathan be signified by Michael.

And the Dragon fought hande to hande agaynst the lord, not only matched with him in the deserte, but also neuer ceased to tempte and assaile him, so longe as he liued here on earth: he stired vp also agaynst him the Phariseis & Princes of the people, kinges and the Romaine gouernour, and so at the laste brake the lordes heele. This was the greatest fight of the Dragon. The same Dragon inspirith now kinges and Princes, wicked Priestes and cruel men, his Angelles which maye warre vpon the church. And all these verely do persecute and vexe the church in the power of the red Dragon. Stories declare & same to be done before Christes time: the same testific, and experience proueth, the like to be done from the ascension of Christ into Heauen, vnto this present daye, and vnto the worldes ende.

Now is also declared with what lucke they fought on euer ther side: to witte moste luckely concernyng Christ, most vnluckely as touchyng the Deuill or red Dragon. And in this fight, as also in the songe immediatly following, is cōtained the whole fruite of this disputatiō. For herof al godly may

learne that Sathan our enemy is unarmed: and that Christ in this conflict is on our side, as our Emperor & captaine at all times, by whom all the godly may easily in all conflicts overcome. Therefore this matter of battell and victory is set by and by after the beginning of the most dangerous battaile with Antichrist, and Antichristians, which are the body of scales, and scales of the serpent, and champions of the Dragon, for a comfort and consolation. And the naturall order is here altered, which treateth nothing of the successe of the battaile, till he hath set forth all the conflicts before. But this battaile shall be continued hereafter in the rest of the 12. and all the 13. chapter.

Christ our
commeth,
and christi-
ans over-
come also.

1 John 4.
16.

He declareth at these wordes, first the victory of Christ, secondly of all christians. The first is *ὅτι οὐκ ἴσχυον*, they prevailed not, they had no strength. Doubtes the force of the devill is greater if God permitte, and cleerly greater, in consideration of the iuste iudgement of God, as also appeareth in *Iob*, that he is able to slake & breake the strongest things. But the Lord sayth in the gospel. The Prince of this world came, and against me he hath nothing. Again in the gospel: The gates of Hell shall not prevail against her, the rock I meane, and secondly against the church. Although therefore the Devill make an horrible uprore, and cruelly rage against Christ and his church, yet is he without force. For the virtue of Christ prevaleth.

The seconde parte is, nother was there place any more found in heaven, which manner of speech signifieth no other thing, than that the reprobate Angell is put from all dignitie, glory & power: moreover that he hath no more any place in the church, or amongst the electe of God: not that the devill should not retorne, or should not tempte, or renew warre, but because he hath no place permanent. Verunto apperteyneth that the Lord so oft repeateth in the Gospel, and now the Prince of this world is cast out, in the 12. 14. and 16. chapters of Saint Iohn. Moreover, by other places of the Scripture it is manifest, that the Devill is shut out of heaven. And it shall be easie for us to shut him out, which being cast out by the sonne of God, hath no place in us, unless we our selves geve place to him. Which we shoulde not do,

the

the Lord admonisheth us diligently, that we should watch. The story is knowne in the 12. of *Matth.* of the Devill, proposing to retorne, and therefore toke unto him seven worse spirites. But wherefore dost thou heare him, which dost thou obey him, whom thou seest shut out of heaven? notwithstanding that hereby is signified also, that the Devill was so fully vanquished of Christ, that he was also driven to forsake the place of the battaile.

For the thirde membre, as it were expounding the seconde addeth, and he was cast to the Earth. For they that are thrown to the ground, are iudged to be overcome. Therefore a full victory and perfect conquest is signified. Howbeit he was once most valiantly thrown to the Earth. Of our Lord Iesus Christ, in the misterie of our redemption, and in the vertue of the same is daily cast to the Earth, of the faithfull. And like as the Devill hath no place permanent in heaven nor in the chosen: so verily doeth he inhabite all earthly, that is to save menne saouring the earth, and contemning heavenly things. Yea and we heare that his Angels are cast out with him. For the Lord in the gospel of S. Iohn the 16. chapt. sayeth: In the world you have affliction: but be of good cheere, I have overcome the world. And S. Iohn in his Canonical epistle: you are of God little children, sayeth he, and you have overcome them: for he is greater that is in you, than he is that is in the world. And this is the victory that overcame the world, even your sayth.

And by the waye he expoundeth, what we shoulde understande by the dragon, of whom he hath spoken hitherto, to wit the olde enemy of man kinde. He setteth him forth with his titles, attributing to him foure names, that hereby also we may understande his nature the better, and may be ware of that wicked murder. First he calleth him the olde Serpent. For at the beginning by the Serpent he infected with the popson of death and sinne our first Parents, and by the whole universall world: as is to be sene in the 3. of *Genes.* and the 5. to the *Romans*. Therefore I sayed in the beginning of this chapt. that he is called a Dragon. After he calleth him the Devill, that is to save a slanderer, or a false accuser. For by and by it followeth, which may expounde this word,

Ev. liii.

to

The nature of the
devill is figured by
certain
wordes.

1. Iohn. 4.
2. Iohn. 5.

for the accuser of our byetherne is caste out, &c. A goodly example of this thing is declared in the .1. and .2. chapt. of *Iob.* *διαβολος* signifieth to accuse or blame, and *διαβολος* is an accusation, and *διαβολος* a crime or complaine.

Thirdly he calleth him Sathanas, in the Hebrew word, to witte an aduersarie, for that he is in al things against god, and objecteth him selfe and resisteth men in holy matters, yf happely he might hinder or corrupte them. Laste he is called *διδασκαλος* seducer, disceauer, or he that supplaceth and betrayeth the whole world. For this the Lord attributeth to him in the .8. of *Iohn*, for that he hath ben a liar from the beginning, and is the father, that is the fountaine and original of al lying, disceipte, of errours and seducyng, and of al euill. For all errours and heresies, al deceiptes, and all leasings, finally all kinde of euils, haue flowed out of this most filthy wellspring. And who is he that heareth these thinges, which wil not abhorre that vile beast? they must nedes be starke madde, that sette by al meanes to be in fauour with that wicked spirite.

3 songe of victorie.

He should now here consequently annex the residue of this sight, to witte how the Dragon persecuteth & assaulteth the woman, and she agayne by flying resisteth, and ouercometh through Christ. But he suspendeth the same narration yet a litle while, & placeth now a songe of victory, and triumph of saintes in heauen, of the Angelles and blessed soules. The some wherof is, that Christ hath ouercomen, & that the faithful do ouercome in Christ: and therfore muste heaue themselves, and al that dwel therein, reioyce and singe. And I repete that these thinges are interlased in the dangerous Antichristian and Romish fight, for a consolation, lest the saintes should in those great daungers by reason of their natural infirmitie be discouraged: but calling vpon the name of Christ, should fight manfully, when they vnderstande vnder whose banner they fight, and with whome they fight: verely wyl one ouercomen vnder Christes standart. And when we heare that the Dragons force is broken, we shal thinke that the suries of eyther beast, aswell the ten hoyned as the two hoyned, are weakened in the faith of christ. This geueth also no smal courage in this conflict, that we see that the Dragon hath no power ouer them that are sprinkled and purified with the bloud

bloud of Christ, but ouer earthy and worldly men. And this triumphe is heauenly. For voices are hearde out of heauen, singing a mery note, to the intent that the reioycing of the blessed spirites might haue more authoritie, grace, and efficacie emonges the poore afflicted.

The al with one voice singe meryly, that saluatio & power is now made perfite, for by the wordes death and resurrectio, God hath wrought power, and made perfite the saluatio promised to the fathers, to witte whilest he trode downe the serpentes head, abolished sinne & death, and restored life. Thus is the kingdome of God in this worlde established in the electe, whilest euen by the power of Christ the Prince of this worlde is caste out and overcome. For the cause followeth, wherfore we must so reioyce, and what vertue and power of Christ hath shewed it selfe, or howe saluation is made perfite: because, sayeth he, through Christ, the Deuill is cast downe, that is to saue overcome and vauquished, that he can no more accuse mankinde befoze the iudgement seate of God. Hereunto belongeth that S. Paule wrote. Who shall accuse the electe of God? It is God that iustifieth, who is he that condemneth? It is Christ, whiche died, yea whiche rose agayne, which is also on the right hande of God which maketh intercession for vs.

Perfit saluation by Christ.

Rom. 8.

Moreouer the heauenly dwellers do not only preach the victory of Christ, but of all the saythfull, which they obteyne agaynst Sathan in the sayth of Iesu Christ: that it maye hereof at the last appere, what we should vnderstande befoze by Michael, and by his Angelles. And he beatech in diligently, that Christians ouercome not Sathan by their owne merites, force, or strength, but by the merite and grace of Christe. And they sayeth he, to witte the Angelles of Michael, ouercame the Dragon by the bloud of the Lambe. For in asmuch as the saythful are purified by the bloud of Christe, Sathan hath nothing against them: but sins they haue the spirite and sayth of Christ, they ouercome the Deuill also. So in times past the dystroper had no power ouer those houses, whiche were marked with the bloud of the Lambe: *Exod. 12.* And he addeth an other thinge, for the which the faithful ouercame: for the worde of the testimony of Christ, which is the gospel.

Christ hath made also: & saythfull victours.

Ab. v.

Which

Which because it is invincible & eternal, they overcome all thinges of this worlde, who so ever abide in the liuely and eternal word of the veritie. And euen in the gospel most trewe the lord him selfe hath promised that he wil not forsake his, and wil fight for the. Therefore must the faithful nedes overcome. To these thinges is added more the effecte of Christs purifying. They loued not their life more than Christ: and therefore haue thei geuen it for Christ vnto death, and so haue overcome. For many are vanquished by this one thing, that they wil not hasarde their life for Christ.

For these great benefites of God they exhort now heauenus themselves, and all the inhabiteurs of Heauen, that is to saye they exhort one an other, to singe a ioyefull songe. And that which the heauely saintes saye they do here, they teach the saintes in Earth to doe also, and instructe, of what manner and sorte they ought to be, which shal overcome Sathan in battaile, to witte purified by the bloud of Christ, cleanning to the testimonie of Iesu Christe, and contemnors of their own life, to whom it seemeth not greuous to dye for Christs sake.

In whome Finally aboute the songes ende they declare, in whome the Deuill the Deuill shal raigne and take place: to witte in earthly and hath place. fleshely menne: who verely mocke at godly thinges, and only set by these worldly thinges, and suche as shall perishe: for the getting and keeping whereof, they will not sticke to doe any thing be it neuer so harde, where for Christs cause they will abide to do or suffer nothing. Vnto these they denounce an horrible wo, to witte the curse of this present and of the life to come.

But in whome the Deuill possesseth his kingdome, in the same also he vetereth his mallice against the elect, & that his great mallice. For he rageth most cruelly against the godly, and against godlines. He rageth also most extremely against those his worshippers, whom he polluteth with all kinde of filthines, and with al shame and reproche defileth.

Agayne I suppose that same to apperteyne to the comfort of the godly, that is spoken of a shorthe time. For Sathan in dede throughe Antichrist shall moste cruelly rage agaynst the church, but those dayes shalbe shorthened for the electes sake.

By

By the way is noted also the wicked nature of sathan, which knowing that the last iudgement is at hande, wherein he must be thowen headlong into hell, thinketh to requite & recompence the shorunes of time with the crueltie of his wrath and deuillish furie.

And hitherto of the victorie of Christ and of his Saintes: now we followe with lesse terrour, yet horrible thinges of the warre, which the dragon moste greedely and fiercelly moueth against the Matrone of God. The lord Iesus bying him in subiection vnder our fete, Amen. Amen.

The Dragon persecuteth the woman: She is defended and preserued of the Lord. The Dragon standeth on the sande, &c.

The. liii. Sermon.



And when the dragon saw that he was cast to the Earth, he persecuted the woman, whiche brought forth the man childe. And to the womā were geue two winges of a greate Egle, that she might flie into þ wil- dernes, into her place where she is nurished for a time, two times & half a time, from the presence of the serpēt. And the dragō cast out of his mouth water, after the woman, as it had bē a riuer, that he might cause her to be caught of the floude. And the earth holpe the woman, & the earth opened her mouth & swallowed by the riuer, which the dragō cast out of his mouth. And þ dragon was wroth with the womā, and went & made warre with the renaunt of her sede, which kepe the cōmain- dements of God, & haue the testimony of Ie- sus Christ, and he stode on the Sea sande.

That

The persecucion of the Dragon. That which before he had begonne, to speake of the persecucion of the Dragon, and flight of the church, and had deferred it a little, to declare the victorie of Christ: now he resumeth and sinneth, and describeth the fyghte liuelie, and moste expressely and constauntly annexeth many tymes the help of God, which is geuen to the church through the grace of God.

Actes. 16. When Sathan therefore, sawe himselfe ouercommen by Christ, and quite cast out, he begā to rage against the church redeemed with the blood of Gods sonne, and vexed her with greuous persecution. For immediatly after Christs ascension, a great persecution was stired up against the Apostles and Apostolicall church. For the Apostles put in prisonnes wer greuously rebuked with wordes, and also scourged with rodde and whipped. Stephen was stoned, James beheaded with the sworde, finally by the meanes of Paule (which than played Saule) innumerable were caste in prison, and put to cruell tourmentes.

Gods deliuerance. On the contrary part he reciteth the present ayde of God, which he vtereth by a figuratiue kynde of speech, after the nature of the visio for the more efficacie. For he sayth, how to the woman, I meane the church, were geuen two winges of a great Eagle, by the helpe wherof she fled into the wilderness, where she hydde her selfe for a tyme, safe from the Dragons sight. And here is signified, that a large power is granted to the church of flying, & escaping the furies of Christs enemies, & of setting forth the gospel amonges the gentyles.

The Eagles wynges. Wherof you may read in the. 11. chapt. of the Actes of the Apostles. And not without cause he mencioneth of the Eagles wynges, and that of a great Eagle. For Moses in Deuter. maketh mention vnder this fygure, of the defence and ayde of God almyghthe: lyke as the Eagle, sayth he, flyeth out her yong, and stretcheth abroad her wynges, and carieth them on her shulders, so the Lord hath also kept and auanced the.

A place for the church in desert. Furthermore he saith, there is a place geuen to the church in wilderness, to witte provided of Christ, which turneth to to him whome he wyl, and preparerth for himselfe a spouse. And he nourisheth the church amonges the gentyles with his Euangelicall worde, as he nourished in oulde tyme his

people
as now it is in euery part of the world
by the power of the Gospel and the word of the Lord

people in the deserte with Manna. And the time of the church he prescribeth not. For he useth agayne a kynde of speech as it were a riddle, borrowed out of Daniel: which God useth when he wyl haue the tyme to vs unknowen: which since we knowe that good and iuste thinges consist in him, we should not curiously inqyre after. Whercof I haue spoken before. Doubtes it is playne that the church amonges the gentyles, shall continue & remaine to the last iudgement. But the day of iudgement can no man dyspne.

Agayne he declarerth, with what furys the Deuill inflamed, shall make a newe and a continuall warre against the church. When he sawe the church amonges the gentyles to be daylie increased and establisshed, he vomited after the woman water: and that we might know the fygure, he adderth, as it were a ruer. For he signifieth, that the Deuill hath powred a sea of cuples into the church, sectes I meane, dissensions, tumultes, seditions, persecutions, wherewith the whole worlde hath overflowed. Verely he rased up euery where al magistrates and priestes against the Apostles, and Apostolicall doctrine. Reade the Actes of the Apostles the. 13. 14. 15. and the chapt. folowynge. Nother is it a rare thyng in the Psalmes, by waters, flouds, and riuers, to vnderstand all kynde of afflictions. And to this end he rased up those great cuples, and powred them on the godly, *ἡ πότις μοφόρητος ποιῶν*, that he myght cause the church to be carped awaie wth the floude: that is, that he myght take awaie the godlie, and the doctryne of pietie. And this is the continuall endeuor of Sathan, herunto he applieth all his consultations and doinges. So in the myppre of Nero and Domitian, he studied to wash away the church by the bloude of Saintes, but yet in vaine. For therfore I suppose it is sayed, he vomited a floude of cuples after the woman, not vpon the woman.

For God neuer sayled his afflicted churche: In so much (which a man may maruayle at) that the earth opened her mouth, and swallowed up the floude powred out of the serpens mouth. This earth dranke vp in oulde tyme, and couered the blood of Abell. And here is signified, that the godly abyding persecution, haue helpe, from whence they loke not for: as David in times past is red to be deliuered by the help

He vomite
th a floude
after the wo-
man.

Empire. S. Iohn could not without exceeding great daunger utter much lesse describe those thinges, a man not furnished with any mans helpe, and thereto banished, and driuen into exile. For the Romane Empire was take for godly, invincible, most sacred and euerlastyng. Neuerthelesse the Apostle both speaketh and writeth hereof in such sorte, that it seemeth that he can not eschewe the title of a seditious person, and offende against the holy maiestie both of the emperour and Empire. But what I praye thee woldest thou do, God commaunding thee so to speake and write?

The vnpa-
tientnes &
boldnes
of the world
against the
truth.
Math. 23.

The world also rageth at this dape, when they heare realmes and policies chastised by Gods word for sinne and wickednes committed: and lordely enough some Princes set forth proclamations, commaunding that no such thing be heard any more. But the Lord saith in the gospel: of these holde their peace, stones shall speake: signifying utterly, that the truth must be preached, nother that it can be oppressed or quenched with any decrees, threatenings, force of Armes, or punishmentes. Therfore if they should at this dape kepe silence, vnto whom the office of preaching is committed, the Lord wil stirre vp other preachers, which though al the world sape nape, wil beare witness to the truth. Therfore I would counsell princes, that they were not themselves in vayne with those their sondyng attēptes agaynst Gods truth. For they shal not preuaile. The veritie shal vanquish. For he that is furnished Iohn, agaynst the Romane Empire, that time most flourishyng and puissaunt, the self same also at this dape reuealyng his truth to the world nowe broken and wahren olde, wil ouercome doubtes. Wo to those stiffnecked natures, which loue to seduce. Let al preachers learne, by the example of the Apostle S. Iohn, to utter frely such thinges as they haue receiued in commaundement, and to feare no man. He is greater which is in vs (as the same S. Iohn saied in the .1. Iohn. 4.) than he that is in the world.

The beast
is the Rom.
Empire.

And the beast he calleth the Romane Empire of great auhoritie, and as it were godly, not without most weighty considerations. For the Lord keepeth still the phrase of the scripture, imitating Daniel, which in the .7. chapt. attributeth the name of beast to the Romane Empire. And S. Hierome, expounding

expounding the Prophecie of Daniel, by the be name of derstandeth the Romane Empire: and supposeth that vntofoze it is not called a Lion, nor a Beare nor a Libarde, bified beast: that what crueltie some euer ye canne imagine of beastes, by the same ye maye vnderstande the Romanes doubtes in maners they haue shewed themselves beastes. Mithridates the moste renoumed kynge of Pontus, speaking of the Romanes in the .xxviii. booke of Iustine: As they themselves reporte, sayeth he, that their founders were nurtished by suckyng of a Wolfe: so haue all that people Wolues mindes, neuer satisfied with bloud, of rule and riches hongry and emptye. And nowe howe filthy beastes many Romane Princes haue ben, they owne writers testifie, chiefly Suetonius, and others that haue written of the Emperours liues. And that the people of Rome were also of beastly maners, the .1. chapt. of the Epistle to the Roma, proueth.

You will saie, I knowe well, siue S. Iohn comprehendeth vnder this Image the whole body of the Romane Empire, that we call Constant, Constantine, Theodosius and other godly Emperours beastes? I saie howe the Scriptures vse this maner of speaking, and by beastes in dede vnderstande Empires, all though they calle not all those that dwell in those Empires beastes with out any difference: therfore we vnderstande them exempted in all Empires, that liue a life to God acceptable: and know assuredly, that nother Daniel, nor S. Iohn woulde haue desited with wordes suche innocent men, and al praysse worthe. Yea in all this treatise of the Empire and of Antichrist, we excepte alwayes such men as are innocent and excelle in vertue. Wherof we shal happely speake more hereafter.

And firste he sheweth the beginning of this Empire. The origi-
beast commeth out of the Sea, on the sande whereof standeth the Dragon: and in the .17. chapt. it is sayed, howe the beast came out of the boromlesse pitte. Therefore the beginning hereof is referred to Sathan. Notwithstanding we muste here take dilligent hede, that we take awaye nothing from the Lord our God, the whiche he chalengerth to
him

phure in sondry places, but chiefly by two
tinesses, by Daniel in the. 7. chapt. and S.
hapt. to the Romaines, hath set forth, that
Empires are of the Lozde, and that he set
kinges. There is no power, sayeth thapostle
And hitherto in dede thapostles comaunde
and magistrates. Howe is it than that the
mane Empire came out of the botoles pit,
calieth of the same? doubtles the Romaine
solutely of the Deuil. For God is the au-

thies, and preserveth realmes and polities,
geuing therunto certen faithfull seruantes. But sathan med-
letly with mens matters, and corrupteth both kinges, & king-
domes: and so long they be of the Deuil. The Christians in
all politike matters obeyed Emperours, but comaunding
3. Kings. 11 Idolatrie they obeyed them not. Certaine it is, that God did
institute the kingdome of Israell of ten tribes by the pro-
phet Abiath: yet neuertheless the lozde crieth out in an other
prophet, they haue reigned in dede, but not by me. For the
4. Mos. 8. lozde would haue had those kinges to haue framed al thinges
after his word, and to reigne in the feare of God: and where
they did not so, but following the instigation of Sathan or-
dered al thinges after their owne luste, they are rightly said
to reigne, not of God, but of the deuil. Therefore haue the god-
ly obeyed kinges: but they obeyed them not comaunding
wicked thinges, although they toke them for their kinges.
God had instituted the order of priestes: not withstanding
Christe calleth the doynges of the same priestes the workes
of darkenes. And S. Peter sayeth: we must rather obeye
God than men. So verely the Romaine Empire, which was
of God, came also out of the Sea (as Daniel sayeth also) out
of the troublesome world, and euen out of hell, being made
great through slaughter, murthere, sedition and treason. For
the people of Rome with the most parte of Emperours re-
garded the Deuil and the world, and not God.

The Rom. And what the empire of Rome is at this daye, he figureth
Empire of now also, it hath seven heades, & ten hornes, and euen horne
3. heads had his crowne, signifying verely, that by hornes are signi-
fied

sted kingedomes. Forther doe we here bying in any name or
larre fetchd exposition. In the. 17. chapt. the Angel expoun-
derh him selfe, and sayeth, that by seven heades are signified
seven mountaines or hilles, and euen kinges also. In Rome
are accompted many hilles, but there be seven notable. For
there is mounte Palatine, Capitoline, Auentine, Caelius, Esqui-
line, Viminalle, and Quirinalle: Propertius expounding the same
in one verse (whiche I haue expressed in two) sayeth: Septem
vrbs alia ingis tota qua praesidet orbe.

A citie set alofte on seven hilles

Whose people rule the world at theyr owne willes.

And therefore is called of the Grekes, *ἑπταλόφος*, of seven hilles.
And verely the citie is taken for the whole Empire. So haue
there ben also many kinges & Emperours, which are cop-
ied in the seventh nobze: but yet is it certayne, that the seuenly
nombze of kinges also is exactly sounde in the historie. For
at the beginning whē Rome was first builded, there reigned
seven kinges in order, Romulus, Numa, Tullus Hostilius, Ancus
Martius, Tarquinius Priscus, Servius Tullius, Tarquinius Super-
bus: who expulsed by reason that Lucretia was rauished of the
kinges sonne, they were ruled by consules, by ten men, & by
Dictatours, vnto the time of Iulius Caesar, who first vsurped
to him selfe againe a kynges crowne: after whome reigned
Antony & Octavian, called Augustus, Tiberius, Caius, Claudius
and Nero, againe seven. In Nero the empire receiveth a plage:
From thence againe are accōpted seven, Otho, Galba, Vite-
lius, Vespasiane, Titus, Domitian, Nerva. From him was the
Empire deuoued to Nipius Traiane, a Spaniarde. Therefore
the Romaine Empire could not by plainer markes be exp-
sed. To this Empire also Daniel attributed ten hornes, as wel
for that it was collected of many kingedomes, as also that it
was disparfed agayne into many. Wherof shal be spoken in
the. 17. chapt. And it is a comon thing to the Scriptures, by
hornes to signifie kingedomes and power.

And to this kingdome the lozde Iesus ascribeth open wic-
kednes, ye he calleth it blasphemouse. For he addeth: and mane Em-
pō his heades the name of blasphemie, that is to saye, what pite blas-
plasphe mie so euer may at any time be any where diuised, at phemouse:

that same shall be founde manifeste in this Empire, and chiefly in the heades. For yf ye beholde the hill of Rome, chiefly the Mounte Capitoline, ye shall finde it called of Cicero, the mansion place of the Gods, verely for that it conteyned in a maner the Images of all the Goddes. For on those hills were sene the Temples of Jupiter after all his properties, &c. The Temples of Saturne, Juno, Minerva, of Mars the reuenger, of Hercules, Janus, Venus, Apollo: also the Temples of Fortune, Helth, Victory, concord, and suche other. But yf ye loke upon the Princes themselves, Caius woulde haue his Images sette up in Temples, and the people to sweare by his name. Nero blasphemed the name of Christe, and by shedding of innocent blood sought to abolishe the Gospell. Domitian commaunded himselfe to be called God and the Lorde. And others also haue required godly honours, menne swimming in blasphemies, and sinning, in all wickednes.

the potter
of the Ro-
mane Em-
pire of mo-
narchies
oppressed.

The Ro-
manes are
beastes.

Furthermoze by an Image compacte of sondy beastes he sheweth, howe the Romane Empire increased, and conteyned suche power, and what be the maners thereof. In the 7. chapt. of Daniel. By the catte of the Mountayne is signified the monarchie of Grece or Macedonie, by the Beare the Persian, and by the Lion the monarchie of the Chaldeis or Babilonians. And it is playne, that the Romanes ouercomying those nations, and putting downe and subdewping to theselues those monarchies, came vnto the supreme topp of gouernemente. For they subdued to themselves the east partes chiefly by Lucullus, Pompey, and Crassus, Macedonie and all Grece, by Paulus Aemilius: a good parte of Affricke by Scipio and Marins: Aegypte by Octavianus Augustus: and so forth. And lyke as they were in religion ungodly: so in other maners not vnlke moste wilde beastes. For as the Lybarde or Panther is spotted and of sondy colours: so are the Romanes, a collection of many nations, bothe to make sedition and slaughter. The beare doeth ony goe vpon his fete, but with the same also striketh, & catcheth his praye: so the Romanes did nothing els, but strike, fight, & take spoiles. And as the force of a Lion is emonges foure foted beastes moste

most excellent, and the Lions mouth unsatiabie and stinking: so was the Romane Emppire moste strong, couetouse, neuer contented, and the very matter and corruption of mischiese.

And S. Iohn declareth in dede moze expressely, that the Romaines haue of the Deuill all that wickednes, crueltie, and mischiese: the Dragon sayeth he, gaue vnto that beaste, his power, and that greate: he gaue also his seate. Which is as moch in effecte, as if he had sayed: the Deuill reigned whole in the Romaines, and the Romaines wought by the Deuill, all that they did. For the Deuill is the originall of murders and lyes. Of the deuils seate I haue spoken in the seconde chapter of this booke. Howbeit we muste knowe, that all power is of God: but he by his iust iudgement doth permit many things to the Deuill ouer the children of misbelief. For S. Paule in the 2. to the Thessa. the 2. chap. When he had spoken of the most mightie working of Sathan, by tokens and lying wonders, wherewith they shoulde be deceaued, that wolde not receaue the truth, he addeth immediately: therefore God shall sende them strong illusions, that they may beleue lyes, and be iudged all that belued not the veritie, &c. For (as I haue ofte admonished) we must take good hede, that we mixe not the workes of God and the Deuill together. Good workes are of God, euil are of the Deuill. Now lest any man shulde maruaile, why God permitteth so moch to the Romains and the deuill their head, and doth not instringe they: for the electe sake, S. Iohn interlaceth an heauie chaunce of the people of Rome, and of the whole Emppire, which chaunced to them, immediately after the first persecucion moued against the church of Christ, and after the moste chynning Apostles executed, verely to reuenge that innocent blood. For he seeth one of those heads, as it were wounded to death. For Nero which first of the Emperours, stirred vp the first persecution against the church, with his owne hand stricked himself. And he was the last Emperour of that familie. And left the Empire so afflicted, that it was lyke enough to haue falle to decaye. Certen prouinces reuolted. Galba, Otho, and Vitellius, fought emonges themselves, and made ciuile warres. This Vitellius mozeouer, dyone Sabinus, Vassianus brother, suspecting none cull, with others, into the Ca-

The Dia-
gon geueth
to the Ro-
his power
and state.

pitollhouse, and setting the temple on fire, destroyed both the Temple and men together, and made all one heape. Neither doeth *Orosius* conceale, whie these thinges happened, saying: by and by some solsed, by the murder of princes, and ciuile warres, for the iniuries done to the Christian religion.

The dead-
ly wounde
is healed.

Notwithstanding the Apostle addeth, that the wounde made was healed againe. For *Sextus Aurelius* victour *Vespasian*, saith he, refreshed in a shorte time (see what is the deadly wounde) the very worlde that longe waunted bloud, this saith he. Here haue you, that he saied, the deadly wounde was healed agayne. For other writers discoursing the same more at large, set forth: how *Vespasian* retournyng to Rome, accompted nothyng more noble or better, than to establishe and beautifie the comon welth that was soze afflicted and decayed, to bring in order and frame the prouinces and cities that were disordered by tumultes and seditious uprores, to reforme the warlike discipline ouer licentious, and to punish the offenders. He repared with newe buyldinges the citie defaced with olde firinges and ruines: he builded agayne the Capitoll house that was burnt: and erected the Theater in the middes of the citie, the most auncient monument of the Empire, &c.

The folish-
nes & vn-
godlines
of the worlde

Moreouer he toucheth now soze the folishnes & wickednes of the worlde. And there was an admiration in the whole earth, &c. For the worlde followeth the present felicitie, & esteemeth al thinges after their good or euil fortune. For that religion, saie they, is most noble, stable and trewe, which is famous in victories, and shyneth with the ornaments of this worlde. Therefore for the maiestie of the Roman Empire, which they had in greatest admiration, the most part of men receaued the Romish religion, & defended the same as sincere. But *S. Iohn* declaring the enormitie of this sinne, saith: and they worshipped the dragon, &c. he saith not, they worshipped Gods, or wood and stones: but they worshipped the Deuill. Idolaters will saie, that they worshipping and honour Gods, and are not ignorant, that Images are made of matter corruptible: and that the worship that they do unto them redoundeth, not to those dead signes, but to them, whereof they be signes. Thus verely will all Idolaters saie: vnto whom

whom if you saie, you worshipping wood and stones, they will answer quickely, that they haue greete iniurie done them. For they be not so folish (they will saie) to worshipping that thing, which they made with their owne handes, &c. But the Apostle whiche knewe well enough those ciuile expositions, and wilie shiftes of Idolaters, speaking frankly agaynst them, respected not that, which they alledged for their excuse: but that same rather, which God iudgeth, and the veritie of the thinge pronounceth, and saith: and they worshipped the Deuill or the Dragon. So *Paule* in the .1. to the *Corinth.* the .10. chapt. The thinges, saith he, that the heathen offer vp, they offer the, not to God, but to Deuilles. But this did the gentiles denie. But God in this case passeth not vpon the iudgements, and intentes, and denialles of men, but pronounceth after his owne iudgement. In the .17. of *Leuit.* he saith: yf ye offer vnto me oblations otherwise, than I haue prescribed, ye shal defile your selues with bloud. Yet now the masseingng priestes crie out till they be hoarse againe, we offer to the Lord God, not to straunge Goddes: yet shal the Lordes sentence stande moste trewe for euer, that they transgresse with vnlawefull worshipping, no lesse than if they committed parricidie. As also *Esaye* beareth witnes in .66. chapt. The Lord god alloweth the sincere obediēce, which we shewe vnto his lawes, he careth nothing for our inuentions & good intentes. Thus at this present he sheweth at fewe wordes, as the thing is in dede, that all idolaters worship the Deuill. If we would at this daye esteeme these things rightly, we shuld not so contende as it were for life and landes, aboute maine-tenyng of Images in the church. The Lord Iesus light our hartes and mindes to see his trewth.

The beaste is worshipped, and he blasphemeth the name of God, and the Saintes of God, and finally maketh warre with the Saintes.

The. lvj. Sermon.



And they worshipped the beaste, saying: who is like vnto the beaste? who is able to warre wth hym?

Ec. liii.

And

And there was geuen to him a mouth to speake great thinges, and blasphemies: and power was geuen vnto him, to do. xlii. Monethes. And he opened his mouth vnto blasphemie against god, to blaspheme his name, and his tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warre with the saintes & to overcome the.

The beaste
is worshipping
ed, & how.

He sayed, that the world worshipped the dragon: now he addeth, that the same worshippeth the beaste. Howbeit sayng the beaste is the empire, some mā might maruel, how the empire might be worshipped: But we at fewe wordes say, how they worshippinge the empire, which receiue the decrees, rites and superstitious or denaunces of the empire, and of them depende whole. And there were not a few at that time, who in fauour of the Romane Empire denied the faith of christ, and reuolting from the church, ioyned themselves in religion and sacrifices to the fellowship of the Empire. They in very dede worshipped the beaste. Moreover that thing which is only due vnto one God, the same did the Romanes attribute to their empire. But who so euer ascribeth vnto any thing diuine properties, doeth verely deifie and worshippinge the same. And 5 properties of god be these, to haue no match or pere, that he alone is greatest and best, immortall, eternal, most mightie, moste inuincible. For so saie the Prophets: who is like vnto thee, O God, in heauen and in earth: who is as thou: who can resist God: But the Romanes did attribute all these thinges to their Emperours, and to their empire, sayng, as S. John also reciteth: who is like vnto Rome: who is able to warre with it: they called their Emperours Goddes, best, greatest, most puissant, and most inuincible. The empire it self they called eternal. Ye may see these thinges yet in most auncient authoys and copnes. So many therfore as were not ashamed to attribute these thinges to the Romane Princes and kingdome, are saied rightly to haue worshipped the beaste. And what other thing I praye you is done at this daie, whylest for the fauour of Emperours, Kinges, Popes,

Popes, and their realmes, the veritie is denied, or wasted after the affections of men: These worship the beaste also.

Nowe is geuen also the beaste a mouth speakinge greater thinges, and blasphemies. Of blasphemies we shall speake more anon. But for asmuch as the Romane Empire obtayned greatest victories, and helde most gallaunt and solemne triumphes, it seemeth to haue occasion geue to boaste proudly of the victories, & to challenge those thinges to themselves, which were in dede wrought through the power of God. And doubtlesse there do yet remaine the greatest and moste licentious bragges of the Romanes, that they are conquerours and lordes of the world. But such pride was grievously punished in Nabuchodonosor the King. Whereof you may see in the. 4. chapt. of Daniel. S. Peter affirmeth that God resisterh the proude, and geueth grace to the humble. God hateth the arrogant, and taketh awaye their names from the Earth.

And where some man might demaunde. But what ende shall there be of iniuries, pride, finally of intollerable arrogancie, and blasphemies? S. John preuenteth and saith: and power was geuen him to do, that is to worke violence, xlii. monethes: that is to saie, so longe time, as it seemeth good to the Lord: which neuertheles, although he would haue the time to be to vs vnknown, yet is knowe to him, so that the godly may promise themselves, that this euill shall indure but a fewe monethes, of this nombre haue I reasoned in the. 11. chapt. and. xlii. Sermon. And haue shewed in the former places that those nombres were equiualent, to wit the thousande two hundred and three score dayes, the. xlii. monethes, the time, two times, and half a time. God therfore admonishing vs as it were by a riddle, will not haue vs curiously to inquire after times, which he hath kept in his own power, it is sufficient to vs that he hath assigned all thinges in their iuste limites.

Now followeth a plentiful treatise of Romish blasphemies. Of 5 blasphemies of First he saith by a trope, he hath opened his mouth: where by he hath signified his boldenes, and libertie, peccatoriousnes of speaking. For we saie he would not ones open his mouth: wher we signifie, any mā that wil not speake frankly.

But the Romanes, and companions of the Romish superstition blaspheme God thre manner of wayes. For firste they blaspheme the holy name of God in this, that they do preferre their false Gods and their superstitions to the true God, to the true and most holy religion. For where they ded abid in the cite of Rome the Gods of al nations, and their religions, the religion of the only God of Israell they vetterly refused: for that they vnderstoode howe he wolde be worshipped alone, and by non other rite, than that which he himself had prescribed. But they had rather receyue wickedly those their many gods, and their religion although most absurde, than to commit themselves into the tuition of one, and to receaue a inoderate & simple religion. Authour. *Aurel. August.* I raccounte not now the blasphemouse wordes of them, uttered against the true God, about that tyme chiefly, when *Vespasian* and *Titus* triumphed, after the Jewyshe war finished, both of the Citie destroyed, and the people of God overcome. There were caried aboute in the triumph the holy vessels of the Temple, and euen the God of the Jewes as vanquished and bounden, was sene led into the Capitoll house, to make his supplication to their great God Jupiter, as it pleased them. Whereupon we vnderstande that the name of God was no whit lesse outrageously blasphemed, at that tyme, than it was in olde time of the Palestines or Philistians, what tyme they set the Arcke in the temple of their God Dagon: lykewyse of *Rapsake*, and *Synmacherib*, mozeouer of *Balthazar* King of *Babylon* in the .5. chapter of *Daniel*. But the offendours are founde out at the lasse.

Secondely the Romanes blasphemed the Tabernacle of God. That same olde Tabernacle of the people of Israell, was not onely the offyce, or place of religion and worshippynge, but also a token of Gods presence. For God is now present in the myddes of his Church, a figure of whom, the Tabernacle of witnesse represented. But the Romanes called the Christen church wycked, foolyshe, seditious, whoreshe, and detestable: whych they also moste greuouslye ded persecute, and sought to destroy by al meanes: hereunto also they bent their whole power.

Finally

Finally they blasphemed also the heavenly dwellers, the happie and blessed soules of Saintes, Prophetes and Apostles, whom they called witched, seducers, peacebreakers, blasphemers, heretikes and sinnefull persons. For at this time, whilest *S. John* wrote these things, diuers Apostles, vnder the Romane Empire, had nowe ben executed and slayne, as plagues of the worlde, yea their memorial and doctrine condemned. But hereof you perceyue, how displeasantly God taketh it, if any man raile vpon godly preachers, and holy ministers of churches. For the Lord taketh the reproche spoken as it were agaynst him selfe. There remaine yet at this tyme recen blasphemies of this soyte with *Cornel. Tacitus* in the .ii. booke of *Angustallus*, written agaynst *Moses* and the people of God.

Mozeouer God permitteth the beast, that he should warre vpon the Saintes, and overcome them. For the Romane Empire vnto the tyme of *Constantine* the greates fired vpon ten most greuous persecutions agaynst the church. Wherof you maye reade *Eusebius* bishop of *Cesaria*, and *Orosius* in the history which he wrote to *S. Austen*. And this place chiefly apperteyneth to the instruction and comforte of the church: For the Lord also in the Gospell prophecieth of the desienles of the church, to the consolation and information of the godly, as appereth in the .15. and .16. chapt. of *S. John*. And how the Saintes be overcome I declared in the .ii. chapt. The Lord Iesus preserve his church. Amen.

Of the power of the Romane Empire, and who worshippeth the beast: and of the destruction of Rome, and the Romane Empire.

The. lvij. Sermon.



And power was geuen him ouer all kinrede, tongue, and nation: and al that dwel vpon the Earth worshyppe hym: whose names are not wyrtten in the Booke

of

Gods
Saintes
overwhel-
med with
reproches.

The beeste
maketh
war with
the Saintes.

of life of the lambe, whiche was killed from the beginning of the world. If any mā haue an eare, let him heare. He that leadeth into captiuitie, shall goe into captiuitie: he that killeth with a sword, must be killed with the sword. Here is the patience, and the fayth of Saintes.

Of the power of the power & maiestie of the Romane Empire. The Romane Empire was in dede of greatest power in the time of *Ottavius Augustus*, also in the time of *Domitian* his empire, and in the reigne of *Traiane*, also vnder *Hadrian*, *Aureliane*, *Diocletian*, and *Constantine*. The greater parte of the worlde inhabited obeyed therunto, as al Europe in a maner, Asia & Africke: as both latin and Greke histories do testifie. Howbeit herof the lord warneth vs, that we should not curiously search the counsellies of God, beyng inquisitiue, whie God gaue so great power to the Romanes, whom he knewe would abuse the same to the oppression of Christes Church: for where he saith, that the power was geuen to Rome, he stilleth and appeaseth all murmurings. For Empires be of God. But he is most wise, rightiouse, and holy. Where therefore he made the kingdomes of the world subiecte to Rome, he did it wisely, iustly, and holily. In that the Romanes corrupte Gods or denaunce, and committe themselves to be gouerned of the Deuill, it cometh of euill.

Let our disputations here cease, for the wise man saith also, that wicked men and hypocrites reigne for the sinneres of the people. And that he reherfeth kindredes, tongues, and nations, he doeth after the imitation of the Prophet *Daniel*, which by such a phrase of speech is wonte to signifie a moste large and puissaunt Empire.

But what apperteyneth this to vs, or what profit (sauest thou) cometh to vs herby, that the Romane Empire is so far extended through out the worlde? This verely, we see howe this propheticke hath hitte euery thing rightly that wente before: therefore is there lesse no place to doubte of the thinges that

that followe. Let vs consider moreouer that moste puissaunt kingdomes, which seme to men inuincible, maye of God be dissolved without any difficultie: lette vs therefore learne to feare God, and to walke in his commaundementes, and to dispise these earthly thinges.

Now also he declareth more expressely, who shall worship the beast: for he saied, that men in the world should be taken with admiration of the beast, and shal worship the beast: he now declareth the same, and so placeth the word of worshiping, that he maye vnderstande it as wel of those that are present as also to come. For he speaketh not only of men of his time, but of al, which rauished with the admiration of the empire, and maiestie thereof, shal eyther denye or contemne the fayth of Christ. And he saith, that al shal worship the beast that dwell vpon Earth: and lesse any man should referre it absolutely vnto al, as though non of the trewe worshippers of God shoulde be any, he annexeth, whose names are not written in the booke of life of the labe, to wit the reprobates, not chosen: the vnbeleuers. I say, which contemne the word of the gospel, disdain to heare it, and be rebelles to Christ. *Aretas* the expositor: they dwell vpon the earth, saith he, which are moued with no care of heauenly things, nor of the glory that there is: or geue themselves to earthly habitation, and applie themselves to a beastly life according to the same. *Thomas of Aquine* bringeth also a testimony out of the 17. of *Jeremie*. They that departe from me, shall be written in the Earth. For they haue forsaken the veyne of liuely waters, euen the lord him selfe. Of the booke of life I haue spoken in the 3. and 5. chapt. and wil speake of the same in the 19. and 20. chapt. of the Apocalipse.

Hereunto he annexeth a notable thing after the maner of Apostles, which are alwayes wonte, so ofte as they haue occasiō to celebrate and intimate Christ, and the misterie of his redemption. S. *John* therefore saith, howe the lambe hath ben killed and offered vp from the beginning of the world. And it is with out controuersie, that by the lambe is vnder-

stande Christ.

It is therefore demaunded, howe he was slaine from the beginning of the world. Many here tourmente themselves

Who wor-
shippe the
beast.

The lambe
sayne fro
the begin-
ning of the
world.

at the length they expounde, that Christ was slaine in *Abel*, and in all saintes, by participation not by passion. Certainly we maye not expounde this place after the letter. For Christ could not be slaine, before he was borne. Moreover the Apostle affirmeth, that Christ sine the beginning of the world, hath not ben slaine of cener than ones. Acade what he saith in the .9. chapt. to the *Hebrew*. And yet can not the most and true woꝛde of God be contrary or repugnaunt to it selfe. Therefore sape we after the comon rule of expounding the Scriptures, that the signes haue the names of the thinges signified. For the Lambe was called a passouer or passing by, wherof it was a signe. Circumcision was called the leage or conuenaunt it selfe, sacrifices are named sinnes. So verely from the beginning of the worlde sacrifices were slaine, whiche were simbolles or signes of Christe to be incarnated and offered by ones for the cleansing of sinnes. We vnderstande therfore by this testimony of Christe, that all the sacrifices of the auuncient fathers, were sacramentes of Christ, and that the redemption of Christe hath from the beginning of the worlde ben of efficacitie to all the fapthful. Therefore this place is notable and woꝛthie to be obserued. Vnto apperteyneth the Apostles testimony in the .1. to the *Corinth*. the .10. That al our forefathers haue eaten of the same spirituall meate wyth vs, and dronken of the same drynke, and that they dranke of the rocke followyng them, whiche was Christ.

Of the destruction of
the Romane
Empire.

And hitherto hath he spokē of the maiestie of the Romane Empire, blasphemies & sinnes. Nowe followeth of the destruction of so great an Empire, & punisshments of sinnes. Whereof notwithstanding shal be spoken againe in the .17. chapt.

And with an Acclamatiō, most comonly used in the gospel, & as it were peculiar to Christ, he stireth vp al his auditours, and crieth out, he that hath an eare to heare lette him heare. Verely it was to men a wonder, and seemed vncredible, that so great a Maiestie coulde falle: but yet it falleth. The fapthfull marueled also what shoulde be the ende of blasphemies, slaughters, iniuries, abominations. Moreover the doctrine that followeth, is notable, excellent, and woꝛthie to be kepte in memoꝛy. Therefore he stireth vp all men to attentiuens,

and

and than he saith: whosoever shall leade into captiuitie, shall go into captiuitie: whosoever striketh with the sword, &c. For in such sort he declareth the destructiō of Rome and the Romane empire, that he confirmeth with al the iustice of gods iudgemēt. And also with a maruelouse breuitie of gods sentence, geuen or pronounced against Rome, he suppleth of that unmeasurable power. And this is both by the law of God, by the law of nature, and by the law of al nations receiued as a thing most iust, that euery man shulde loke to haue the same done to him, that he doth to an other. For to this belongeth the sentence rehersed of *Noe* in the .9. of *Gen*. He that sheddeth bloud, his bloud shalbe shed. The same is repeted in the .33. of *Esey*. Woe to he that spoileth, shalt not thou be spoiled: A testimonie wherof is *Ninie* with the Prophet *Nabum*, and *Sablon* with al the prophets. Therefore hath the Lorde taught in the gospel, whatsoeuer ye wold that men shuld do to you, do you the same vnto them also. With what mesure you meat vnto others, with the same shall others meat vnto you agayne. Whosoever stryketh with the sword, with the sword shall perish. Therefore it is moste reasonable, that siue Rome hath spoiled the whole world, and iniured al nations, and made cruel war vpon al men: it shuld be againe of al nations inuaded, spoiled, torne, and troden vnder foote. Let vs marke this iudgemēt of God, & let vs fear god, and do good vnto men. For here is sentence geuen against al men that do iniurie to their neighbours, but especiall those which inuade innocēts with vnjust wars, & which they be hired to make &c.

And here muste we repeate some thing out of histories, whereby the veritie of this prophesie may be better knowne and vnderstand. When the most excellent Prince *Constantine* had receiued the gouernment of the empire, as it were abhorring Rome, he builded *Constantinople*, and made it the seate or mansion of the empire. And from that time the Maiestie of Rome began to sal vnto ruine. Under the emperor *Gratiā*, a Prince moste wittie, the Barbarians were a great terrour to the Romanes, wherupō *Gratiā* made a leage with them. *Stilio* father in lawe to *Honorius*, a Vandall borne, demniched the wages of the Gothians, and other leage fellowes of the people of Rome: for the which cause they toke Armour

The destruction of
Rome and
the Romane
Empire.

yet

pet beinge pacified agayne, they were stirred vp afterwarde through the mallice of *Stilico* & of Duke *Saul*, & vnder the conduct of *Athalaricus* their King, they hast them to Rome, lay siege to it, & besiege it by the space of two yeares, at the length toke and spoiled it. Which siege and spoyle *S. Hierome* in his Epistle bewayleth much. *Orosius* writeth much & christianly hereof in the. 29. chapter of the. 7. booke of *Histories*. It is reported that Rome was taken the firste day of *Apryll*, in the yeare. 412. Yet the *Gothians* immediately leauing the Citie, remoued into other places there by: neuerthelesse, beyng agayne inflamed with fury they retorne, and vnder their captain *Athaulphus*, they plagued & spoiled Rome, worse then they ded before. The Kinge had determined, extingwishing the name of *Romaynes*, to haue called the Citie *Gothia*, if he had not ben dissuaded of *Galla Placidia*, daughter to *Honorius*. A fewe yeares after, Rome was taken agayne of *Gensericus*, King of *Vandalles*: and that which was inpyched and replenished, with the robberies of al nations, was by fouertene dayes together emptied cleane. After came *Odacer* with the *Germanes*: and putting downe the name of Emperour, reigned ouer the citie himselfe as king, by the space of. 15. yeares. Whom *Theodoricus* of *Verona* expelled and slew. And there reigned with his East *Gothes* about. 50. yeares. Than was it recouered of *Belisarius*, for *Iustinian* Emperour of *Greece*, but to the utter destruction of Rome. For *Totilas* Kinge of *Gothia* discomfited both the *Greeke* and *Romayne* Armie at *Placence*: after he besieged Rome, scaled, toke, sacked, ouerthrew and set it on fyre. The citie burned thirtene dayes. Noether was there any man in it, by the space of fouertie dayes. Reade the. 4. booke of *Sabellicus* the. 8. Remeade. Peraventure I shall discourse more at large of the destruction of Rome, in the. 17. chap. Wherefore within the space of. 136. yeares, Rome came seven tymes into straungers handes, and was sacked most cruelly, and fell on the edge of the sword, and was led

Councell into captiuitie: which hath long stricken with the sword, howe god: and led away all nations prisoners. This was the iust iudgement of God.

And *S. Iohn* annexeth a doctrine, howe the godly shulde behaue themselves in so greates troubles and aduersities. Here, mean the: selues into great euils

that is to wit, whilest the *Romanes* reigne and rage, also in those bloudy and cruel alterations, and destruction of the *Romane* Empire, the *Saintes* shall nede to haue patience, or perseuerance and fayth. These two vertues shall kepe the faithfull, that they perishe not also. Of patience the lord speaketh in *S. Luke* the. 21. chap. In your patience shall you possesse your soules. Of faith speaketh blessed *Iohn*: and this is the victorie, that ouercometh the world, euen your faith. Impatience and incredulitie hath led away many into the denying of the faith, to idolatrie and to al vngodlines. So learne we also, how to arme our selues in our dayes against all vngodlines. The lord deliuer vs from euill. Amen.

Of an other beast, which cometh by out of the Earth: that is to saie, of *Antichrist*.

The. lviij. Sermon.



And I behelde an other beast coming by out of the Earth and he had two hornes like a lambe: and he spake as did the Dragon.

The Apostle *S. Paule* playnely testifieth, such thinges as are written to be written for our learning, that through the patience & consolation of the scriptures we maye haue hope: wherefore we must also applie therunto these things present. For *Christ* the lord of all, when he foresawe how greatly sa- than should by his chosen members the olde and newe *Romane* Empire, afflict the church, would haue vs diligently admonished of euery thing, to the intent that al afflicted persones should hereof learne patience, and conceaue comfozte and hope, and not be discouraged with the heauy burthen of euilles. Like as he hath therfore diligently described the olde *Romane* Empire, and shewed as it were poynting with the finger what mischief it should worke to the church, & admonished al to haue faith & patience: right so wil he from hence forth describe poperie or *Antichristianisme*, in which description he setteth forth before our eyes, what so euer the *saintes*

shall suffer: that being warned before, they maye abide moze manfully persecution, and lesse peld to mischaunces.

The second
beaste cometh
not forth till
the first be
taken a
waye.

And in goodly order beginneth he to sette forth Antichrist after the Romane Empire tozne and taken awaye, For Daniel sayeth, that a litle and small horne shoulde arise vpon monges the ten hornes, and thre of those hornes to poole downe, plucke of, and cast awaye, and so to attayne vnto greate power. For he signifieth, that the Romane Empire being diuided, and brought now vnto decaye Antichrist shal arise, whiche shoulde procure to him selfe a newe, and countrefet Empire. And S. Paule sayeth also, that Christe shall not come vnto iudgement, till Antichrist haue gone before: and that he shall not come nother, vntlesse this be firste taken awaye, whiche hindereth and letteth, that he can not come. The whiche S. Hierome and other holy expositours do vnderstande of the Romane Empire, whiche muste be plucked vp, and taken awaye, and that then shall Antichrist arise. But the Maiestie of the Empire was distroyed aboute the yere of our Lorde. 480. when Odacer invaded Rome. For from that time by the space of 300. yeres and moze, ther was no Emperour of the Weste after Augustulus. And besides this vnder the Emperour Iustinian, Rome was brente and layde waste of Totila. Sins the whiche time the Bishoppes of Rome haue begonne to loke a loste, and to thinke vpon a newe kingedome.

The second
beaste of
the Earth.

And therefore the Lorde sayeth, that this beaste ariseth of the very earth. The kingedome of our Lorde Iesus Christe cometh from heauen, and bringeth to heauen: Papistrie cometh nother of Christ, nor of his doctrine, but cometh out of the Earth: that is to witte, of euill meanes, Ambition, auarice, treason and crueltie. What ministers of the church Christ ordeyned, is easely perceyued by the Gospell of Iesu Christ. That he forbade them gouernement, supremacie, superiorite and maiortie (as they terme it) appereth of the. 18. and. 20. chapt. of S. Matthew. and. 22. of Luke. Therefore do the Actes of Apostles, and the doctrine of Peter testifie, that Peter was a Minister, and not Lorde of the Apostles, muche lesse Prince of the citie or Empire of Rome. For they lye lowde, that saue, howe Rome and Italy are the

Parti

Patrimoine of S. Peter, geuen him of the Lorde. At the first the Apostles, and Apostolicall men, ministers of churches, gouerned the churches equallye, neyther ded one take vpon him moze prehemincence than an other. Which thyng I am able to proue, by many testimonies of auncient wyters, p nedde requyred. Aboute the counsell of Nice, and a litle before that tyme, when churches were greatly multiplied, were ordeyned, and custumably receyued Metropolitanes, instituted in dede by a laudable (but yet mannes) ordinaunce: that is to witte, in a certen prouince or head citie was ordeyned a Bishop or Pastor, whiche shoulde haue as it were, the oversight of the reste, and shoulde serue for the calling of Synodes or assemblies. Yet was it than diligently prouided, that he shoulde not be called Primate: leeste any manne shoulde thinke himseife preferred before others in power, but in order. Nother was the Bishop of Rome at that tyme, exalted aboue all others: but there were dyuerse Metropolitanes, whereof the bishop of Rome was one. The Nicene counsell confyrmed that same custome, and woulde haue it ratified. Socrates in his ecclesiastical Historie the. 5. booke the. 8. chapt. reciteth many Metropolitane churches in Asia. S. Hierome to Enagrius, and in an epistle to Titus sayeth playnely, that in oulde tyme churches were gouerned by the common counsell of priestes or elders, and that tyme Bishops and priestes were all one: After by the custome of the church, not of the veritie of the Lordes ordinaunce (I rehearce Sainte Hieromes wordes) Bishops were preferred before priestes, yet muste they gouerne churches together.

And of that same custome, yea rather of the abuse of the custome, Antichrist had his beginning. For Boniface Bishop of Rome began firste to take vpon him dominion ouer the churches of Affricke. But he was immediatlye repressed by the firste Affricane councell, whereat Sainte Austen is red also to haue bene: After that, began also the Bishop of Constantinople to chalenge to himselfe the Supremacie, for this cause chiefely, that Constantinople was than the courtelyke Palace, and chiefe Citie of the Empire. Howebeit here certain Bishoppes ded resist him: amonges whome was Leo, Bishoppe of oulde Rome. There remaine certain Epistles of his

De. ii.

to

to the Emperour of Constantinople, to the Bishops of the East, and to others. So was this trouble for that time also appeased. But straight way an other Bishop of Constantinople blinded with Ambition, requyred a feeth, to haue the supremacie geuen hym. Whome Pelagius and Gregory Bishoppes of Rome withstood: And this later so impugned the supremacie of the Patriarch of Constantinople, that he stucked not to call him the vauntcurour of Antichrist, which woulde vsurpe the tittle of generall bishop. There remaine not a fewe epistles wyrtten of this matter, in his register.

Neuerthelesse a fewe yeares after, when the Bishoppes of Rome were sore affrayde, lest that dignitie shulde be geuen to the bishoppes of Constantinople, Boniface the .3. obteyned of the emperour Phocas a parricide, that he which was bishop of old Rome, might be taken for the vniuersal bishop, and Rome for the head of al churches: which constitution set up the Pope in Authortie, that he was now, taken of the moste parte of the west Bishops for Apostolicall, and manie matters brought before him to determine: whereby he got the fauour of many Princes, chieftie of Fraunce, by whose ayde he droue oute of Italie both the Emperour of Grece, and kinges of Lombardie, and brought Rome, and the best a most flourishing partes of Italie vnder his own subiection. Thus I saue out of the earth cometh vp the seconde beaste.

Beaste.

Furthermore, Christe calleh the Romish papistrie beaste, for that in Auarice, Couetousnesse, Tyrannie, Crueltie, and euen in beastlinesse, he differeth nothing from the olde beaste, of whome I haue spoken before.

The beaste
had two
horns.

Whereto of the originall of Antichrist or Pope, and of the newe Emppre: furthermore S. Iohn proceedeth to describe that second beaste (puelie, that we shuld al know and eschewe the same: and first he reasoneth of the power of Antichriste.

That other beaste, saith he, had two hornes: and he addeh, lyke a lambe. For of them is spoken in the fift chapter of this booke. And the Lord signifieth the priesthod and kingdome, whiche the Popes vsurpe to themselves, aspyninge that power is geuen them in Heauen and in Earth, in spirituall matters and temporal. For therefore they geue in their names two keyes, that is to saie two hornes: They boaste

that

that they haue two swordes. Of the which blasphemies, he that wyl be fully instructed, let him reade the wordes of the beastes of Boniface. 8. in the sixte Decret. of malozit. and obediēce. One holy: agayne Clement. 5. second booke of othes: finally Gregorie. 9. or rather the first booke of Innocent the. 3. tit. de maior. & obedient. All histories make mention that Boniface the. 8. ded in the yeare of our Lorde. 1300. institute the first Inbeley, and in the same openly before the people to haue shewed in the way of ostentation the Pontifical and Emperiall maiestie, whylest on the one day he appeared in the apparel of a Bishop, on the other hauing put on purple robes shewed himselfe to the people like an Emperour. They caried before him two swordes. And he himselfe cried, lo here are two swordes: as though he shoulde pointe with his finger to the whole worlde, that he and certen of his predecessours and all his successors, were that two horned beaste. What shall we saie that all bishops by him consecrated, weare vpon their heades miters or two horned caps. Wileste therfore we be blinder than was Tyresias, we see with our eyes, who is that great Antichriste.

And here we muste obserue, that he saith not, that those at the hornes of a lambe. For Christ kepeth stil both the priesthod and kingdome with the faithfull in the church: nother doeth he resigne the same to any other, he hath appointed no Bytar. For he executeth continually at the righte hande of the Father, the offices both of King and Bishoppe, and this all faithfull fele with ioye. He saith therfore, lyke a lambe. For the Pope wyl make all men beleue, that he hath receiued of Christ Priesthod, and Empire, that he is Christes Bytar: wher he is nothyng lesse. He bragth euery where, that he is the great shepparde, and hath receiued the keyes of the kingdome of Heauen: And that of the very lambe of God, in the Apostle Saincte Peter: and therefore that all Bishoppes are subiecte to him, finally, al Kinges, Princes, and people.

He proceedeth to shewe moreover, what the talke of Antichriste is, what is his doctryne, and what is his speach. He saith, saith he, as ded the Dragon. The Dragon is the Devil, as before is playnely shewed. Therefore he ascribeth to

Id. iii.

Antichrist

And for
17-4

Lyke a
lambe.

He saith
as the
Dragon.

Genes. 3.

Antichriste or Popery, Diabolicall doctrine, or a deuyllish mouth or tongue. We muste see therefore, howe the deuyll speaketh: that we may so vnderstande rightlie, howe Antichriste speaketh. In *Paradise* he so tempereth his talke, that he calleth in doubt the certentie and veritie of Gods word, and by that occasion placeth his owne worde, in steade of the worde of God. Is it so, sayth the Deuyll, hath God forbydden pou, vnder perill of your life, that ye shoulde not eate of the fruite of the tree of knowledge of good & euil: yea rather yf ye eate therof, ye shall be made lyke vnto God. And after the same sorte Antichriste in his Poperie bringeth the veritie of the Scripture in doubt, which by all meanes possible he diffameth as vnperfecte, mayned, obscure, and doubtfull. And by and by vpon that occasion, he bringeth in his traditions, & decrees, wherewith he maye patch up that, which he contendeth to want in the Scriptures. But in his traditions he affirmeth thinges contrary to Gods worde and so disceaue men. And all men knowe, that haue any skill of poppish matters, that the fyrste and chiefe principle and foundation of Papistrie is, that the Scriptures are vnperfecte and obscure, and therefore to haue nede of traditions. Moreover the Dragon speaketh openlie against the lawes of God: and so doeth the Pope manifestely. God wyll be worshipped alone: the Pope addeth to him Sainctes. God forbyddeth Idolles and Idolatrie: the pope commaundeth them playnely. God wyll haue his name to be sanctified, and his name to be sworne by onely: the Pope by dispensing with othes, polluteth the name of the Lorde, and commaundeth to sweare by the names of Gods. God commaundeth vs to kepe holie the Sabbath daye: The Pope bringeth this in contempt, setteth forth his owne holy daies, and maketh double feastes. God commaundeth vs to honoꝝ our parents: This doeth the Pope abrogate, and commaundeth to make more of Abbottes and Abbessees. God commaundeth, thou shalt not kill, thou shalt not commit aduoutrie, or steale: The Pope graunteth moste ample indulgences and pardons to his soldours for eack warres, made at his wyll and pleasure: spoyleth with his sacrileges al churches: and he with his mayden priestes fylleth all the world with aduoutries, whoꝝ edomes,

to speake in the meane time of nothing els moꝝe filthie. And where God forbiddeth lies, and false witness: the Pope, and his whole doctrine (which he setteth forth besides the Scripture) is sowed of lies: and not only he dispenseth with false witnesses, but permitterh also to breake safe conduites and publicke sayth geuen, and yf he hate the Prince, absolutely the subiectes from the othe of their fidelitie and obedience: geueth libertie to al concupiscences, and maketh lawes, which nurrish the desires of the fleshe. And whiche shall be the Dragons mouth, yf this be not it? The Dragon moreover is red to haue spoken and sayed to the Lorde: all these thinges will I geue thee (for he shewed him the kingedomes of the worlde) yf thou wilt falle downe and worshippe me. What other thing speaketh the Pope: doeth he not enrich his obedient children with the riches of this worlde, especially such as will fall downe and kisse his sete? I suppose the Deuyll would neuer be so shameles, as to offer to the Lorde his sote to kisse: but that beast in the sight of God and his Angelles, and of al the world, dare put out his sote, marked (not with out a great mockery) with the signe of the Crosse, and profer it to be kised of all the childꝝ of God. I can not bring forth the horrible and innumerable blasphemies out of the decrees and decretalles. For I am ashamed of such vngodlines. Who therefore wil not acknowledge that Sathan himselfe doeth in this beastie reigne and rage? God shortly confounde the same. Amen. Amen.

Part. 4.

Agayne of the power of Antichrist, and howe the fourme beastie is worshipped.

The. lxx. Sermon.



And he did all that the firste beastie coulde do in his presence. And he causeth the yearth, and them whiche dwell therein, to worship the first beast whose deadly wounde was healed.

Dd. liii.

Agayne

The second
beaste exe-
cuteth the
power of
the first.

Agayne he reasoneth of the power of the seconde beaste, or Antichrist and of poperie. He doeth or executeth, sayeth he, the power of the fouerth beaste: that is to saye, exerciseth the same authoritie, that the old Romane Empire exercised. Where he addeth, in his presence: *Aretas* expoundeth, in following immediately after, and even in imitating the same. But what power and authoritie they exercised, I declared before in his place, about the beginning of this chapt. Therefore as the Romane Emperours supposed all kingdomes and prouinces to be theirs, and to appertayne unto them: so do the Bishops of Rome make their boaste that all realmes are theirs. I geue nothing here to affection or hatred. There came forth lately a booke printed at Viôs, of *Augustinus Sten- chus* keeper of the Popes librarie, in the which he reciteth out of the register of one *Gregory* (I suppose the. 7.) all the kingdomes of Europe, Spayne, Englands, France, Denmarke, Hungary. &c. The proprietic whereof apperteyneth to that seate of Rome, the use unto the Princes, Clientes of the same see. Ful ofte haue the Popes assayed to bring into subiection to them and to their Sea the kingdomes of the East also, and that vnder pretence of the holy warre, and recouering the Tozdes sepulchre. And like as the olde Romanes vered with continuall warre the nations that did not acknowledge or obeie the olde Romane Egles: so the See of Rome in our time, and in the memoyr of our forefathers hath put to busines and trouble, those kingdomes, nations and people, that went aboute to reuolte, and would not acknoweldge those double Keyes, that is to saye two hornes. For who knoweth not with what cruel warres he vered in times past the laude of Boheme: who knoweth not what Germany and England hath suffered in fouerth peres: So verely the seconde beaste exerciseth gallantly the Tiranny of the olde beaste. The olde beaste set forth proclamations concerning religion, and paying of tributes and customes, and so impouerished in a manner all realmes, their riches being brought to Rome. And what other thing doeth that seate at this daye: what hath it done nowe, to reken the leest, these fife hondred peres: who therefore doeth not see, that the seconde beaste exerciseth most aboudantly the power of the first beaste: A certain man made

verses

Cap. 13

verses in Latin taunting the couetousnes, and discipules of Rome: and where Rome doeth magnifie her selfe to be head of the world, which in Latin is *Caput*, thus sayeth he:

If *Caput* come of *Capio*, which signifieth to take
Then maye Rome well be called so, whiche doeth nothing forsake.

If you decline *Capio* *Capis*, and to the groundes come
Her nettes are large and can not misse, to catch both al and some.

We addeth hereto an other thing, that this seconde beaste doeth procure, that they that dwell vpon Earth should worshippe the first beaste. Which doubtles we see fulfilled in the Popish kingdome two wayes. For first the Papistes haue procured, such authoritie and reuerence to the Romane Empire, which they call both sacred & holy, that as many as liue at this day, whē they heare but the name of the Romane Empire spoken of, doe Imagine a certen diuine thinge, and brought vnto them from Heauen. I graunte, that there haue ben many right noble Princes, godly, and al praise worthy, in that same Empire: as was *Constantine*, *Constantine* worth some of his sonnes, *Gratiane*, *Valentinian*, *Theodose*, and diuerse others. I graunte, that vnder these and such other like the Empire was holy, and was in dede the empire of Christ. For Christ was acknowledged with a trewe sayth: and yet we see, how the lord Iesus hath neuertheless, as *Daniel* hath done also, called that Empire a beaste, doubtles figuratiuely and for the tirannes. Therefore we must wisely and iustly attribute to euery one that is his, and not without respect to imbrace and reuerence that bloudy Empire for sacred and holy. And we haue also declared before, in what sorte kingdomes are of God, and howe farre their trophes are to be allowed that are in kingdomes. And hereof shall be spoken a little after yet more plentifully.

Secondly the seconde beaste causeth men to worship the first, herein chiefly, that Papistie hath brought agayne the heptenwith manner, the names only chaunged. For I tolde you before, that the first beaste was worshipped, in this that selfe maner receiued the Romanes religion, and worshipped Idoles. The hepten did verely confesse the high God almightie: but they ioyned to him many Goddes, vnto whom they submitted elementes, diseases, Artes, countries, cities,

Id. v.

the

Who wor-
ship the first
beaste.

Poperie
hath recei-
ued graces
likewise.

the members and partes of man, and such other like things: *Aeolus* was God of the windes, and *Neptune* of the Sea, *Pluto* ruled in Earth, *Mars* was God of warre, *Minerva* and *Apollo* of artes, *Aesculapius* ouer diseases, *Hercules* and many more. *Venus* was lady of Loue, and the Goddess *Iuno* of marriage. Noether was there any membze in the body, that had not his God: so had all Countries and Cities theyr sauyng goddes, and euery house their domestical Goddess. To them afterwarde they framed Idolles, that is tokens and memorialles, whiche might bying those heauenly goddes into the memorie of the Earthly dwellers. They builded for the chappelles and churches, they instituted priestes, holy daies, rites and Ceremonies. These things are founde in the booke of the gentiles, & in our histories, and also in their writings, which haue confuted the heythen Idolaters. But in the popish kingdome at this day, the names beyng onely chaunged, who can denie, that the same culte, the same religion, naye very superstition is not renewed: of these things I haue treated at large in my booke *De origine erroris*. The Papistes teache, that the Saintes in heauen reigne with God, and that to them are subiecte sicknesses, artes, limmes or members, cities and all things, and muste therfore be called vpon and worshipped. Saintes are expressed and represented by Images, to these Images are erected Altars and churches: briefly, it is done to them, that was done to the Goddess and Idolles of the heythen. Who therefore understandeth not now, that Antichrist hath procured, that the first beast might be worshipped, that is to witte, mighte be of force agayne, and that the olde Idolatrie and superstitious worshipping might be renewed and frequented?

Who wor-
ship the first
beast un-
der the se-
conde.

And as we haue red it to be sayed before, and they worshipped him all that dwell in Earth, whose names are not written in the booke of life of the Labe: so sayeth he also here plainly, and he causeth the Earth, and the inhabitants of the Earth, that is they that seeke & regarde onely earthly things, to worshippinge the firste beast. For all be not polluted with popish Idolatrie. For hereunto apperteynerh the noble historie of *Leo* the thirde Emperour, and *Gregory* the seconde, and of other Popes, through whose wickednes Idolatrie

was

was agayne brought into the church: which I wrote of long tyme in my worke *De origine erroris*.

Noether with out a misterie is this hereunto anniered, whose deadly plague was healed. For he semeth to compare together the firste and seconde beast, and to shewe the likenesse of the same. And I tolde you, howe many men at the firste were kepte still in the Romanes errors and Idolatrie, for that the Goddess, by *Vespasians* meanes, were sayed to haue profured the common welch, whiche els with ciuile warres was as it were brought to ruine. Finally we reade in stories, that the Empire of Rome hath many times receiued deadly woundes: but yet by and by, through the wisdom and valeauntines of some noble men, the Goddess (as they speake) so willpng, haue ben healed againe. In that nobye are rehened *Lucius Septimius Seuerus*, *Valerius Aurelianus*, *C. Aurel. Val. Diocletian*, &c. By whose lucky successe, triumphes, and victories to the Empire restozed, many haue ben moued to saie, who seeth not, that Rome shal be eternal, and that the Romane religion is to the Goddess most acceptable, and that the Emperours also and publicke weale is indued with a certen deitie, and is to be honoured? after the same sorte the kyngedome of the Pope or Antichrist hauing tried moste diuerse chaunces, hath very ofte escaped out of desperate daungers. Force and policie hath afflicted it, and also the religion of *Henry* the. 3. Emperour, and of his sonne *Henry* the. 4. *Fridericke* the first and second yeted the popes. There were also other mightie Princes, whiche inflicted mortall woundes to the See of Rome.

Againe there were Bishoppes of Rome which with singular craftes haue cured their woundes agayne: of the whiche sorte was *Gregory* the. 7. *Vrbane* the. 2. *Paschalis* the. 2. *Calixtus* the. 2. *Alexander* the. 2. *Innocentius* the. 3. *Honorius* the. 2. *Gregory* the. 9. *Clement* the. 4. & 5. *Boniface* the. 8. *Martin* the. 22. and diuerse others. But was not that state in greatest perill in times paste, when three Popes were created at once: whereof one was resident at Rome, the seconde went to *Auignon* in France, and the thirde liued in *Spainne*? But all these thre putte downe by the power, diligence, authoritie and policie of the Emperour *Sigismunde*, and the counsell of *Constance*, that

Whose
deadly
wounde is
healed.

The woundes
of Antichrist
healed.

that deadly wounde was saye healed in Martin the. 5. And this felicitie, and restoyng the Popish kingedome, perswade many effectually, that poperie is of God, and the popish religion to be most certain and true: as that which hath so ofte ben of mightie princes assailed, might in dede be shaken, but neuer yet ouerthrowen. The acclamation of all the Romische is knowne: the shippe of S. Peter is tossed in dede with stormes, but can neuer be drowned. But Daniel him self also hath prophesied that this shuld so come to passe, sayng: and he shall prosper, and shal doe what he will, and shal kill the strong and holy people, at his pleasure, and guyde shal be directed in his hande. Whiche thinges they doe not make, whiche are at this daie so much offended with the felicitie of that chapyre of pestilence, and the beaste therof. Therfore like as the daies of mourning, and soden destruction came vpon olde Rome, and utterly destroyed both the citie and Empire: even so shal we heare in the. 17. and. 18. chapt. That Babylon shal haue her fatal destruction. The Lorde Jesus confirme vs in the faith of Jesus Christe, and deliuer vs from the guiles, lucke successe, and felicitie of that Romish Antichrist. Amen.

Of the signes of Antichrist, and Image of the beaste of him repled.

The. lix. Sermon.



And he did great wonders, so that he made fyre come downe from heauē into the yearth in the sight of men, and deceaued them that dwelt on the earth by the meanes of those signes whiche he had power to do in the sight of the beaste, sayng to them that dwelte on the Earth: that they should make an Image vnto the beaste, whiche had the wounde of a sword, and did liue. And he had power to geue a sprite vnto the image of the beaste,

beaste, and that the image of the beaste should speake. And should cause that as many as would not worshippe the Image of the beaste should be killed.

He proceedeth moste dilligently to describe Antichrist and his kingdome, which so greatly impugneth the faith of Christ, and afflicteth his church, to the intent he mighte be knownen and eschewed of al men.

He sayeth howe he shall do great wonders, by the whiche he vnderstandeth miracles. Wherof some be true, and some false. I call those true miracles, which are done in dede, and are not by any craftie iuggelng countrefeted, and the whiche allure me to the veritie, and set forth the veritie. Of the whiche sorte out of doubt were the miracles of the Prophetes and Apostles, holy Martirs, and chieflly of Moses and Christe. These do good vnto men, hurte not, nor emptye poze mens purses: yea more they glorifie God, and make the true to be beleued, in drawyng men only vnto God as to the fountayne of all goodnes. So Iohn testifieth of the lordes firste miracle done in Cana of Galilee, and sayeth: This is the firste token that Jesus did at Cana in Galilee, and shewed his glory, and his disciples beleued on him. This token was true, and suspected of no iuggelng, it was a benefite bestowed vpon poze folkes newely married, by the same God was glorified. His disciples moued herewith, and the sprite of God workyng also inwardly, beleued on Christ. So do all true miracles testifie Christ to be helthful and beneficiall, & therefore alone to be called vpon, and worshipped. So doe Iohn and Peter interprete the signes of miracle that thei theselves wrought in the. 3. of the Actes of Apostles. And of such miracles we haue greates plentie in the Euangelicall, Apostolicall, & Ecclesiasticall storie: nother haue al those any other ende, than that we must beleue in the souereignie of God, as which alone geueth life and al good thinges.

And false signes I calle those that are done through deuillish craftie or inchauntement, or by the craftie iuggelng and subtil sleight of wicked men: as be those of witches and inchaunTERS: such as the wise men of Pharao were, and Symon Magus.

Of true miracles.

Of false signes or miracles.

Magus: and those whereof mention is made in the .12. of Deuter. Finally suche were the miracles of the Freres, bent at Bernes in Swisserlande: and greatly it is to be feared lest such haue ben the most parte of the miracles of al Monks and Ermites. Likewise those are called false also, whiche although they be done in dede, yet beare they witness to a lie agaynst the trowth, confirming the Pope to be head of the church, that images are to be worshipped, that we must pray vnto Saintes, and go a pilgrimage for religion yea rather for superstitions sake, that we must worshippinge anewe God lyinge hidde vnder foume of Bread and Wine, that God muste be honoured with vowes and Monkish conuersatiō, and yf there be any other thing of like sorte. With suche disceuable signes are filled at this daye all Temples, churches and chapelles. These haue perswaded much euen wise men, and do also at this daye. Whiche thing the Lord prophesied should come to passe, saynge: there shal arise false Christes, and false Prophetes, and shal shewe great signes and wonders, that euen, if it were possible, the elect should be brought into errour. And S. Paule also: the coming of Antichriste. Sayeth he, shal be after the worshipping of Sathan, with al power, and signes, and lying wonders, and the reste, whiche is red in the .2. to the Thessal. 2. And we knowe that many Bishoppes of Rome haue wrought signes: but that same is not so excellent, but that the Bishoppe of Rome hath confirmed what miracles so euer haue ben wrought in al Christedome, and augmented the same with his bulles and indulgences. Doubtes all had a contrary ende to the miracles of Christ, and yet haue, for they do not profite men, but emptie their purses, put men to sondry charges, and leade them awaye from the faith of Christ, to the faith of Antichrist, confirming his religion, superstition and doctrine. Noether doeth he place these his miracles emongs the last of his argumentes, what time the simplicitie of the gospell is impugned. But if we be wise, we will beware of them, as of a most present pestilence.

Remembeth
fire to
comedown
to heauē.
And emongs his miracles the lord by S. John reherseth that aboue all thinges, he causeth fire to come downe to the Earth, and that in the presence of mē. And he semeth to haue alluded to the story of Helias, whereof we reade in the .4. booke of

of Kinges the .1. chapt. and whereof we mentioned in the .11. chapt. We reade that it was no smal miracle in the Actes of the Apostles, that at the laying on of thapostles handes, the holy ghost was geuen. Symon Magus also did couet the same grace: but he was sore reiected of S. Peter the Apostle: as we reade in the .8. chapt. of the Actes of Apostles. And here is to be obserued (as also S. Austen hath admonished in .15. booke de trinit. the .26. chapt.) yf thapostles gaue not the holy ghost: for it is God alone that geueth the holy ghost: therefore at the prayers of thapostles, & at the imposition of handes, the holy ghost was geuen from heauen. Wherefore S. John Baptiste saied how he baptised with water, but yf Christ shuld baptise with fire and with holy ghost. And by fire is figured yf holy ghost. But Antichrist the Pope shal make his boaste that he hauing power geuen him fro heauen, graunteth the grace of geueth the holy ghost. Doubtes in the time of consecrating, he saith, grace, that he geueth the holy ghost. So likewise in auricular confessions, & absolutions, they bragge yf they geue full absolutiō of sinnes which in dede is a great miracle. Thei late thei handes vpon the sinner that confesseth, and saie: howe they absolue him from the payne and crime, and that by the power receyued of that most holy See of Rome. Primasius expounding this place: It is no maruell, sayeth he, though that beaste, which fainedly vsurpeth to him selfe the name of the Lambe killed and yet liuing, doe fraudulently chalenge to him selfe also this giste of the holy ghost colourably by Imitatiō, and sayne a donation to his ministers: as we remembre that Symon Magus coueted, but could not obteyne. Witherto he.

There is an other fire also, which Antichrist calleth doune from heauen, and casteth and throweth at his enemies, to be reuenged on them: to wit the darte and thonderbolte of cursing, this was terrible to kinges, princes, & people. And these haue so much feared the thonderbolte of excommunication, that they haue done & graunted many thinges, which otherwise no mā shuld haue gote of the. The story is knowe of the emperor Henry the .4. For Platina in yf life of Gregory .7. sheweth, that this Emperour was excommunicated by the Pope. After he addeth these things of the emperor: he came speedily to Canosse (where the bishop was with Matilda) and by and by

by laying a side his royal robes, went bare footed to the gates of the citie, and humbly required to be let in. His entring denied he toke in good parte, notwithstanding that the winter was sharpe, and al was frosen harde. Remaynyng thre daies in the suburbs of the Towne, and continually craving pardon, at the length at request of Mathilda and the Erle of Saluope, & the Abbot of Clunies he is absolved. *Fridericke Barbarousse* that he mighte be reconciled to the Pope, layed his necke vnder his fete to be troden on, full manifeste are the iniuries done of this beast, to other kinges also and people. I wil yet tel of one. The Venetians besieged *Farrare*, which payeth tribute to the Churche of Rome, for the whiche cause they were excommunicated by *Clement the .5.* Therefore *Francces Dandalus*, which was after created Duke, wente into *Fraunce*, where that time the Bishopp was, to are perdon for that offence. Lōg it was or euer he was admitted to come in the Popes sight. At the last he was led with an yron chaine aboute his necke to the Bishoppes table, lyke a Dogge, and there sayne to lie vnder the table emongs the dogges so lōg, til the wrath of *Clement* (without all clemencie) beynge ouerpaste, he put out that ignominie from his countrie. And was therefore alwayes after called dogge of his owne countrie mē: for y he had layne like a dogge at the Popes table for to gette absolution. This is wrytten in *Sabellicus* in the ende of the .9. *Aeneid.* the .7. boke. The Pope in excommunicatinge vseth tapers or candelles of waxe burning, which he throweth downe to the grounde from on higher: that euen there by we might perceyue, that it is he that calleth downe the fearful fire from Heauen vpon men in earth. And these thinges doeth the beast in the presence of men, to wit with great confidence & boldenes: finally to make mē affrayde, and to kepe them in awe. For after the same kinde of speaking *S. Paule* commaundeth also, to rebuke a great man offendynge before all men, that others maye be affrayed. *1. Timoth. 5.*

He discer-
neth by
signes.

Howbeit the Lord addeth the use and effect of Antichristes wonders, to thende the church might iudge rightly of them: and he deceaueth, sayeth he, the dwellers on the Earth by reason of the miracles, &c. We shall seduce by these signes or miracles, to wit by that grace of the spirite, whiche he saitheth

that

that he getteth, and with those his excommunications wherewith he would seme to caste men downe into hell, that dwell vpon Earth, that is to saue moze geuen to earthly than to heauenly thinges. And he shall leade them from the sapyth of Christ, vnto his tromperies. Therefore must we iudge of the tokens and doctrine of Antichrist, for that they seduce men. Leane maruelynge therefore, howe it hath chaunced, that the Pope hath allured to his side so many menne of wisdom and learning. You haue hearde already, by what meanes this is done. Therefore be not you alwayes fooles, learne, take hede, and beleue Christe and his Gospell, and cleaue thereunto.

Agayne he sayeth, that power is geuen to the beast (verely by the iuste iudgement of God, that according to thapostles sayng, they maye be iudged, whiche had rather beleue lies, than the veritie) that he shoulde worke those miracles in the sight of the beast. What is it to worke miracles in the sight of the beast, but to do them in the presence of all men, boldly and with out feare, euen to feare & disceau the very beast? Here therefore nowe we heare of two beastes. The beast that doeth the wonders: and that later beast in whose sight that other fourmer beast doeth those signes. Vea it shall followe hereafter, that both the beast, and the false Prophet, whiche doeth these miracles before the beast, by the whiche he also deceaued the beast, shall be caste bothe into fire euercasting. Who therefore is the former and the two horned beast, but the Pope? the very same is the false prophet also. And who is the beast, in whose sight the Pope worketh wonders, but the Image of the beast, and therefore a beast also, in as much as the empire is reysed of the beast, and gouerned by the spirite of the beast.

For it followeth, that the beast setteth vp an Image of the beast, and that of the same beast whiche had the wounde of a sworde, and liueth: that is to wit, of that olde Romane Empire. Now therefore is erected a new Romane Empire, which neuertheless is not called playnely a beast, but the Image of the beast: that is to saue, an Empire in dede, but the which cometh not so nere to the olde, by as farre, as an Image differeth from the true example. For the olde Romane Empire

is as

is as

The beast
doeth mi-
racles in
sight of the
beast.

In the .19.
chapt.

The beast
setteth vp
an Image
of the beast.

is as it were an example, whereof the empire set up by the Romish Church, is only an Image, representation, shadowe and as it were a Dicantle, hauing neuerthelesse some similitude of the same.

Howe the
Image of
the beaste
was set up

Howe before, and shewed out of stories; howe the olde Romane Empire was torne and rent in pierces, & taken quite awaye. In times past the one Emperour gouerned in the East at Constantinople, the other in the West at Rome or at Rauenna. But from Augustulus by the space of thre hondreth yeres and more, there was no Emperour of the West. And such laudes as were the Emperours, were now possessed of others, and the Empire was utterly losse. Therefore about the yere of our lord eight hondreth, what time Charles the greate, kynge of Fraunce came to Rome, vpon Christemas daye, Leo the. 3. of that name, Bishoppe of Rome, setting the Crowne vpon Charles head made him Emperour, all the people saying with a lowde voice, to Charles the Emperour crowned of God, be long life and victorie. These thinges are red in all stories, especially in the. 4. booke of Auentinurs his Cronicles of Bourbonois.

The beaste
sayeth to
the inhabitants
of the Earth
that they
shuld make
an Image
to the beaste.

Agayne when this Empire seemed to wauer and to slide, and therefore lyke shortly to falle, the Bishoppe of Rome instituted seven Princes Electours. Some reserue this ordinaunce to Gregory the. 3. whiche was Pope when Ortho was Emperour. And some to Gregory the. 10. whiche called aske of Abspurge to the Empire. Whereof shal be more sayed anonie. But the Lord by S. John sayeth expressly, howe the beaste sayed to the inhabitants of the Earth, that they shuld make an Image of the beaste. For the Popes haue by speaking, and not by sight (as appereth in the stories of Bishoppes of Rome, especially of Leo the. 3.) erected a new Empire. For by preaching, perswading, and practising, they brought the Empire to King Charles. Certenly Platina in the life of Leo the. 2. The Bishop, sayeth he, minding to gratifie by some meane King Charles, which had deserved right well of the church, in the church of S. Peter, after solennie seruice done, by the voyces and prayers of the people of Rome, with a lowde voyce declareth Charles Emperour, and crowneth him. &c.

But

But now we muste see more diligently, wherefore the newelie erected empire is called of the Pope, the Image of the oulde beaste. And here in dede, myghte many thinges be alledged: but I shall recyte of many things onely a fewe. Aboue all thinges, it is called the Image, both for that it is named the Empire it selfe, and wolde be taken for the oulde Empire, where it is in dede a name wythoute the thinge, and a vayne type, wythoute that aunciente power, maiestie, and glorie. For woulde the Emperour haue the Kingdome of his owne by inheritance, what Kingdome shal he haue by the name of Emperour? shal he haue Rome? shal he haue Italie, the oulde seat of the Empire? shal he haue Fraunce Spayne, Hongarie, Germanie? For although Germanie be nowe taken for the seate of the Empire, yet hath she her owne Princes, her owne free Cities, and the which inioye their Prinuileges, although they be called Imperiall. Theodorycke of Piem, a Germanie, and a familiar friende of certain Popes, which wrote also the lynes of certain Bishoppes of Rome, which were last before the counsell of Constance, in the thirde booke the. xliii. chapt. of his Stories. Of what magnificence, sayeth he, the Romane Empire is, at the leeste wylde openlye sene in Germanie. For you shal haue there an Archbyschop or a Byschop, which hath of yere by yere reuenered twice so much more, as the King of Romaynes recepueth in all his dominions. And agayne, a temporall Prince, that hath more landes than hath the Emperour. And so forth. Moreover in the oulde Empire, ther was some mightie monarke, which used full Autheptie, and was honoured of all men as a God in Earth. As Caius, Domitian, Dioclesian, and others. His Image representeth the Pope, Byschoppe, and Kinge, and as it were a certeine God terrenal, the greatest Monarke, with fulnesse of power. Furthermore Rome, or the oulde beaste, had a mooste honorable Senate. So hath the Byschoppe of Rome also, a Princelye Senate of proude purpled Cardinales. For they bee in maner all Princes. The booke of the Romayne gouernementes reciteth the Vicar, or Lieutenaunte of the Diocesse of Asia (a Diocesse in Greke *Asiakes*) is a disposition, administration, dispesation.

What is
propertie
Image of
the beaste.

The power
ty and bare
nes of the
Romayne
Empire.

Es. ii.

gouernes

gouvernemente, or iurisdiction) the Bpcar of the Diocesse of Thracia, and of Pontus. So was there a noble man president of the gouvernementes in Italie. He had manye Diocesses vnder. And no fewer had the Lieutenant of Fraunce. And like as the Counte of Strasbourgh, the Captayne generall of the soldours at Spire, and the General of the soldours at Wooynes, ded acknowledge the Duke of Mentz a Proconsull: So at this daie, the Bpshoppes of those Cities are subiectes to the Archebyschoppe of Mentz. The Bpshoppes therefore semie by the Popes ordinaunce, to succede in the place of the Romaine gouvernementes. Certainelie you shall see the mosse parte of these Bpshoppes called not onely mosse reuerend fathers in Christe, but also mosse noble & myghty Dukes and Princes of the Emppye. And this is also manifeste, that the Emperour of the oulde beaste had his legions, the Romaine Egles or enseignes, and mosse expert and puissant Captaynes of warre. But the high Bishop and kyng of Rome hath in that Imagerie Emppye obedient children, kinges and Princes in Europe not to be dispised: whom he may comaunde yf nederequyre, to stretch forth the secular power. For so thundreth Boniface the. 8. in the firste booke de Maior. & Obedient: doubtles sayeth he, whosocuer denieth the temporall sworde to be in the power of Peter, he understanndeth a misse the worde of the Lorde, sayeng: put up thy sworde into thy sheath (howe subtille and howe aptelie). Therefore are both swordes in the power of the church, to witte both the spiriual and materiall sword: but this must in dede be exercised for the church, the other of the church. The spiriual by the priestie, the materiall by the hande of kinges and soldours, but at the will and patience of the high priestie. &c. The oulde beaste had his lawes written, and published duple in a maner newe. The Popes therefore after the imitation of the imperiall lawes, haue written decretalles, and many tymes make newe lawes. Yea, mozeouer they saie howe the voice & preceptes or comaundemens of the pope are aswel to be receiued & taken, as the words of our Lord Iesus Christ the son of God, and Apostle S. Peter. They adde mozeouer these things also: that we muste stand to the popes decretation. That where the pope is, there is the generall counsell.

Where

Where the Pope is, there is our common countrie. He is compelled or reproued of no man, althoughe he be called an heretike. He hath all lawes in his bzeast, or in the scroll of his bzeast: he may interprete or expound all thinges. The same doth ratifie no sentence: and it is in him alone, to take away one mans right, and geue it to an other. He maie take awaye priuileges, and at his wyll and pleasure not onely to chaunge bishops, but also to depose the emperour himselfe, and to declare no sentence of the emperour. All the world is the Popes diocesse: and the pope is the ordinarie of al, hauing fulnes of power aswell in spiriual matters as tēporall. For he is Lord of Lordes, and hath the righte of the King of Kinges ouer all subiects. For he hath no pere: and is all thinges, and aboue all, and it is necessarie to saluation, to be vnder the bishop of Rome. For ther is one consistorie or iudgement seat of God and of the Pope. These thynges haue I taken oute of their owne books, to witte of their Decretalles and gloses. There is a booke of Antony Russell of Aretine, of the power of the Pope and emperour, where in you may read innumerable things of the same sort. But of these thinges which I haue noted hitherto, I suppose it be made playne enough, how the Pope which is here also called the false prophete, hath sette vp the Image of the beaste.

Herunto Ihon addeth an other thyng: that the emppye And he had thus establisshed, and all thynges sette in order, the beaste or power to false prophete doeth moue all that weighte, and putteth lyfe geue a lyfe into the Image, so that it can speake: to witte the same, that rise to the the false prophete hath geuen it to speake. For excepte the Image of, the pope do confirme the election of the King of Romaines, he the beaste. shall not be thoughte worthe of the name of Emperour. 22. quest. 5. de forma, in the glose the emperour sweareth to the pope, as the Client to his Lord. The same maiste thou reade in the firste booke the. 9. title. de iure iurando, in Clementinis. Mozeouer who seeth not, how aswell the Emperour as other Princes, are inuironed wpth a companie of Bpshoppes, whych inspyre them, what they shoulde speake, or doe, and howe they shoulde behaue themselves in all thinges. For this cause are sent also the Legates, that are called Legati a latere. And it is not vnknownen, that in all Princes counsellors for the mosse

Ec. iii.

parte

Charities
and power
of the Popes
sworde.

Decretals

parte the spirituall haue the chiefe rule. They be for the most parte, Chancelours, Secretaries, Ambassadors, and what not? And their Pope & King sayeth openlie, howe he ought to iudge al men, but to be iudged of no man. Yea, and his creatures also vsurpe the same vnto themselves. If ther be any assemblee, there the Synod of Rome commonly rulerh by his spirite, and gouerneth the chiefe matters, especiall matters of religiō. For vntil the decrees please the fathers, they threaten that thepe wyl abrogate, suche thinges as the States haue decreed. But if there be called a counsell general by nationall, it is wholly ruled by the popes spirite. This speaketh and determineth as it pleaseth the Pope. For vntil it decree after the Popes pleasure, he wil go aboute to abolshe all to gether. For we hearde of late, that the Synode or counsell is there, where the Pope is. And Innocentius the 9. in the .3. quest. The iudge, sayeth he, shall be iudged nother of the emperor, nother of the whole Clergie, nother of kings, noz of the people. And the glose vpon the same place noteth, the counsell cannot iudge the Pope, &c. Wherefore if the whole worlde shulde geue sentence in any matter against the Pope, it appeareth that we ought to stand to the Popes sentence against them al. Yea the same glosier in an other place. The Pope if he wyl, sayeth he, maye dispence against the Counsell. For he is more than the Counsell. Moste trewely therefore sayde the Lorde at this present, howe the beast had power, to geue a spirite to the beast, and that the Image of the beast shuld speake. For whosoeuer shewe not themselves obedient, and willinge instrumentes vnto this beast in all his affayres, are accounted for dead and rotten members, and therefore to be cutte of from this vitall bodye. Yea for sooth.

Emperres Howbeit in the meane tyme, lest I shuld blame any man at of God, the corrup-
the corrup-
tion of em-
perres of e-
uill
praple worthe, or seme ouer much to taunt them that haue deserued none euill, or should be sayde not to acknowledge the goodnes of God working in Emperres, but rather to fynde faulte with the same, and to confounde and put to gether all thinges both good and euill, without any choise or respecte, certeine thinges are here by a long, yet necessary digression, to be admonished, and better declared. I admonish therefore

therefore and repete, that the Lorde our God is the authoure of Empires, and ordeyneth the same for the welch of menne: but that the Deuill ioyneth him selfe with the good ordinaunces of God, and accordyng to his euill nature corrupteth those good ordinaunces of God, by mouyng mens affections diuersly, and applyng them to euil matters. Whereupon in gouernementes very many thinges arise which are to be mysliked of the Godly: as are tyranny, alteration of the state, and suche other like. Neuerthelesse, albeit God hateth all wickednes nother can allowe any euill, we see, that he of his infinite goodnes useth the euill gouernementes of menne vnto the good or profit of his. For God loueth his churche exceedingly: and seeketh to relieue and comforte al man kinde by Empires, although not altogether, or in all thinges commendable.

I wil not therefore denie, that sins the Empire of the weste was renewed. that is to saie, sins the Image of the beast was sette vp, these seuen hondred yeres, they haue many times gouerned so, that it hath easely appered that god hath wrought the helth of his people in the gouernementes. Daniel figured by beastes the foure monarchies of the worlde, whiche neuertheles supposed not that al their Princes were beastes, nother condemned he al Princes, neither thought that there hath bene or should be no good thing in them, although the most parte were moste corrupted. There were founde in the olde Romane beaste (to speake nothyng in the meane time of the Princes of Affrica, Babilon, Medes, Persia, or Macedonie) whiche haue set forth profitable lawes, sette in the bookes of Iustinian. There haue bene founde vnder that moste cruell olde beaste, whiche haue auanced the trewe religion of Christe, and defended moste earnestly the churche of God, suche as before we sayed was Constance, Constantine, Theodose, and diuerse others: whiche come all vnder the nombre of the Empire, but not of the beast, but in as muche as the beast signifieth the Empire. So maye there be founde Princes vnder the Image of the beast not a fewe, whiche haue bothe set forth holseome lawes, and haue imployde greate benefites vpon mankynde: as haue done Charles, Lewis and Lotharie of Saxon and others.

Gouernes
met not to
be discor-
mended, &
good prin-
ces vnder
Image of
the beast.

Notwith-

Notwithstanding that thei themselves in many things can not be allowed of the godly. There are founde amonges the later kinges of the newe Empire, which in power and maiestie were not muche unlike the olde, in vertues not muche behinde them, but in certen things egall. There are founde which haue assayed to pouerge the empire from Popishe corruptions, and to bypng the Popes under *Corum*: but with no great or good successe. For what the *Ottobones*, *Henrickes*, *Lodowickes*, *Friderickes*, briefly many *Frenche Princes*, *Saxones*, *Swenians*, *Bauarians*, and of *Austrich* haue ben. many notable testimonies of histories do repozte: which testifie that certen Kinges both of *Fraunce* and of other realmes also, haue not bowghed their knees to this *Baal*: or if thei haue done at any time, yet haue they repented, and haue shewed some token at the leeste wise, wherby the wise might perceiue, that they set not much by that beastie.

Holy men
are excused
excepted.

Here therfore are to be excused al holy and excellent men, which haue liued in the whole course of time, wherein the Image of the beastie erected hath reigned. And I meane Emperours, Kinges, Princes, Bishops, States, Cities, & people of the empire and other realmes, which liued, but yet were not vnder the unhappie image of the beastie: for because they offered not themselves to the sprete of the beastie to be therof moued and gouerned: nother haue spoken expressely, that thing which the beastie gaue to speake: but rather haue spoken against the beast, and haue much mislyked his doyngs. Therfore as I haue not comprised in the olde Monarchies, and namely in the olde Romane beastie, the godly princes and good gouernement, nother haue condemned them of bestialitie, (if I maye so terme it) so nowe nother in baptizing the Image of the beastie, do I confounde the good and godly princes and people, and their gouernement not euill with the corrupte doynges of Antichrist. For euer I excepte moderate and profitable empires, honeste men and godly, how so euer they liue vnder the Image of the beastie, yet not after the inspiration of the beast or false prophet.

A proph-
etie is to be
expounded
after 2 co-

Whereunto I adioyne this also, that the empire was not so denly establisshed after the will and pleasure of the Bishop, but by diuerse spaces of times, sondry attēptes, and trapsons innume-

innumerable: therfore at the length it was deuolued to an ex- sideration
tremitie of corruption, and as I maye saye, bestialitie. Wher- of things
by it appereth that the prophetic of *S. Iohn*, is to be applyed to 8 times.
the things themselves, and to the times, after the state, mal-
liciousnes and corruption of euery thing & time. That same
is moste certayne, and by comon consente of all historiogra-
phers plapnely testified, that in *Charles the greate*, through
the meanes of *Pope Leo the thirde*, the empire in the weste de-
cayed was renewed: and that thus the image of the beastie,
that is to witte, of the Romane Empire, was erected. And al-
beit that at this time the empire decayed in the weste was re-
stoyed by the Pope: yet is it euident, that the Popes in the be-
ginning of this Empire by certen donatiōs and giftes much
in riched, did not as yet vse so greate power, as they vsurped
to themselves afterwarde, when they had ouerthrowen and
deposed certen Emperours. For al though the donatiō seme
to be made by king *Pipine*, and the pope is red than to haue
receiued the beginning of his kingdome: yet that he was sub-
iecte to Emperours and kings with the Citie of Rome also,
this same emōges other things proueth, that in the *French*
Chronicles of the Actes of king Charles in the pere of our lord
eight hondreth and one, thus it is founde wrytten: afterwarde
haupng set in order the matters of the citie and Bishoppe of
Rome, and of al Italie (therfore did Italy than also obey the
Emperour) not only publicke, but also (marke) ecclesiasticall
and priuate (for all the winter the emperour did nothing els)
departing fro Rome with his sonne *Philip* he came to *Spolet*.
The same authour in the Actes of the pere eight hondreth and
16. *Stephen*, sayeth he, elected in the place of *Leo the .3.* taketh
as greate iourneyes as he could to come to the Emperour,
sendyng in the meane time two Ambassadors which might
treate with the emperour (*Ludowicus pius*) for his consecratiō.
So likewise in thactes of the pere eight hondreth and .17. is
shewed howe *Paschalis* beyng chosen sente an Ambassade to
Lewis the Emperour. In thactes of the pere .822. the same
Bishop stode at the examination and iudgement of the empe-
rou. You maye finde in thactes of the next pere that the em-
perour *Lotharie* establisshed the matters of Italy and Rome.
Yet doeth the same authour againe make mention of the do-
nation

nation of King Pipine, which gaue to S. Peter Rauenna, and Pentapolis and all the gouernemente. Yet doeth he make no mention of the donation other of Charlemaigne, or of *Ludovicus pius*. The. 43. distinct. maketh mention thereof. *I Lewis*. cc. in the glose is written thus. There *Lewis* geueth Rome and diuerse other thinges to S. Peter and to Paschale the pope. All historiographers in maner make mention of the donation of the Kinges of Fraunce. An Abridgement of all gathereth out of the librarie Volaterane in the third booke of Geographie, in the actes of Pipine and Charles. Where by ye maye easely coniecture, what maner of Canon is set forth in the. 96. distinct. in these wordes. Constantine the Emperour hath geuen and graunted to the Apostolical See the Crowne and all the Imperiall dignitie is the Citie of Rome and in Italy, and in the weste partes. Which by and by after he discourseth with a longe exposition out of the life of S. Siluester, written (as they saye) by *Gelasius*, in the chapt. followynge. But *Antony* Bysshoppe of Florence denieth in his history, that this donation doeth remayne in any olde booke. *Cusanus* and *Laurence Valla* haue impugned the same: nother hath *Otto* Bysshoppe of Frising in the. 3. chapt. of the. 4. booke of his storie, nor *Marsilius Patavinus* in the defence of peace, nor *Raphael Volaterane* allowed the same, nor many mo that I coulde reherse. Moreouer in the Cronicles of Kinges of Fraunce, set befoze the story of *Paulus Aemilius* of the actes of Kinges of Fraunce in the yere. 755. thus you maye reade: Pipine agayne entred into Italy, and *Aistulphus* subdued, he gaue giftes to *Maximus* Bysshop of Rome, also the Dukedom of Rauenna of very great lades, leeste any man should vnhankfully & vniustly take awaye this larges from the French Kinges, ascribving to the Emperour *Constantine*, which Pipine gaue to the church of Rome, agaynst the wil of the Greke Emperour affirming the same possessions to be the right of the Empire. From thence Pipine first receiued and brought into Fraunce the Ecclesiasticall rites of the Romanes and ceremonies of songes. cc.

The empire
conueyed
from the
French
to the
Ger
manes.

Howbeit the gouernement of the empire Charles posteritiewas not very stable and permanent. For from the first yere of Charles, wherein he was created Emperour, vnto the

the seventh yere of *Conrade*, whiche was nephew to *Lewis* the. 3. by his brother, the laste of the house of Charles are accompted aboute an hondred and. 19. yeres. For *Charlemaigne* reigned Emperour. 14. yeres, *Lewis*. 26. *Lotharius*. 15. *Lewis* the seconde. 21. *Charles* two yeres, *Caluus* surnamed the seconde *Charles*. 3. *Crassus*. 12. *Arnulphe*. 12. *Lewis* the. 3. 10. *Conrade*. 7. *Conrade* liuing on his death bed nominateth Kinge, *Henry* Duke of Saxon surnamed *Falconer*. And thus was the Empire translated to the Germanes. This *Henry* called the firste, came neuer in Italy, neuer was consecrate or crowned of the Pope. His Sonne *Otto*, the firste of that name, sente for in Italy, is red to haue gone thither with a greate Armie, beyng receyued at Rome, and saluted of the people Emperour and *Auguste*. *Otto* Frisinge in the. 6. booke of Histories the. 17. chapt. affirmeth out of the decrees, that Pope *Leo* the. 8. of that name did consecrate this *Otto* the firste King of Germanes. For his father *Henry* refused it, *Albert Krantz* in the. 10. and. 11. chapt. of the fourth booke of Saxon matters, affirmeth that Pope *Leo* made a surrender of all suche thinges as the Popes had receyued of the Kinges of Fraunce, and the authour defendeth this surrender made to be trewe. Howbeit the keeper of the Librarie testifieth, that *Otto* confirmed the donatian of the Kinges of Fraunce, Pipine, Charles, and his sonnes. There remaineth moreouer in the decrees a copie of the othe, the. 43. distinct. whereby King *Otto* bindeth him self to the Pope, that he shall intermeddle with nothyng that concerneth the Pope and the Romanes: secondely that he shall restore al the landes of S. Peter that shall come into his handes. Which thing let the reader iudge what they are.

Shortely after this time, about the yere of our lord. 996. Electours They saye how by the decree of Pope *Gregory* the. 5. and by the consent of *Otto* the. 3. Emperour, the seuen princes Electours were assigned, vnto whō the defence of the church (as sayeth *Wimpelingius*) and the Romane Empire was committed. In the whiche thing all historiographers and writers doe agree, and that of the *Italianes* *Blondus*, *Platina*, *Sabellicus*, *Volaterane*, *Egnatius* and others: of Germanes, *Albertus*, *Naclerus*, *Carian*, *Enckius*, and cetera others: diuerse

diuerse haue made no mention of this ordinaunce. Wherefore *Auentinus* in the .5. booke of *Chronicles Folio. 510. 707.* sayeth that he knoweth (I can not tel how certely) that after the death of *Fridericke* the .2. the Electours were instituted, and confirmed of *Gregory* the .10. But how so euer that matter standeth, certayne it is that there hath ben many amonge the seuen princes electours both seruent and earneste in true religion, and excellent in all kinde of vertues, and especially the seculars as they tearme them, who hath muche misliked the tyranny and impietie of the Popes of Rome, in so muche that they haue stoutely oftentimes withstandeth them. Our age doubtles is muche bounde to this order of state, that a good parte of the preaching of the holy gospel is reformed, the which both they with other princes of Germany moste worthy of praise do (by Gods inspiration) valiantly against the furies of Antichrist defende and maintayne. The Lord increase in them, & in other godly Princes through the whole world his giftes, and mercifully keepe and preserue the. But to returne to the p[ro]sis and order of the hystorie, certayne it is, that immediately after *Gregory* the .5. the Deuill invaded the see of Rome. Noether could *Platina* dissemble this thing, a writer of Popes liues knowne to all men, which hath very fauourably spared his lordes and maisters, and many times hath couered their abominable actes: yet writing of the successour of *Gregory* the .5. *Siluester* the .2. sayeth he, before called *Gilberte*, a Monke of *Florey*, forsaking his monasterie, followed the Deuill, unto whom he gaue him self whole. And by and by he addeth: *Gilbert* moued with Ambition, and a deuellish desire to rule, through bribery gotte firste the Archbishopricke of *Reyns*, after of *Rauenna*, and after with greater suite, the Deuill furthering him, he obtained to be pope: yet vnder this condition, that after his death he should be the Deuilles wholy. &c. He that would knowe the full story, and abridgement taken out of *Antoninus*, *Naucerus* and others, lette him reade the .9. booke of *Funccius Cronicles*, vnder the pere. 998. *Beno* a Cardinall supposeth at this time to be filled those thousande yeres, after the which, the Deuill breaking loose, beganne agayne to rage in the worlde. Whereof shall followe certain thinges in the .20. chapt. of this booke.

See what he sayeth of Popes in the life of Syluester. 3.

The See of Rome utterly corrupted.

Notwithstanding I shall not refuse to gather here certain thinges out of this *Genone* Cardinall, and briefly to recite them here for the declaration of our matter.

Therefore *Beno* in the life, and actes of *Hildebrande*, called *Gregory* the .7. one *Gerbertus* which had infected the citie with forerie, (sayeth he) after the thousand yeres fulfilled coming up out of the botolles pitte of Gods permission, was Pope 4. yeres, and changing his name, was called *Siluester* the .2. And after *Gilberte* the pere. 25. (I suppose it should be red. 22. And howe they reigned these yeres *Stozies* testifie, and that very euyl *Theophilactus* his schollar atcheued the seate violently, called *Benedict* the .9. He had a dere frende and priue to all his dopnges one *Gratiene*, Archprieste of *S. John porte latin*. Vnto whome *Hildebrande* a Monke of *Cluncy*, forsaking his abbey, did familiarly cleaue, and became a familiar frende of his. But *Benedict* fearing him selfe, solde his seate to *Gratiene* Maister of *Hildebrande*, receiuing of him five hundred thousande poundes, which promoted to the office was called *Gregory* the .6. Nevertheless they had shortly a thirde Pope, *Sabinus*, and he was called *Siluester* the .3. The Emperour therefore *Henry* the .2. a godly man, valiant, wise and stout, going to Rome, to purge the church (for as yet the *Siluesters* used not full authoritie) compelled *Benedict* or *Theophilactus* the Magician to flee, cast *Gregory* in prison, and sent a wape *Siluester* to his olde Bishopricke: And he holding a Counsell, placed the Bishop of *Bamberge*, whom he called *Clement*, in the seate, of whome also he receiued the crowne. And he brought *Gregory* with his disciple *Hildebrande* with him into Germany. In the meane time *Benedict* retournyng to Rome from flight, vexeth *Clement*, and with much inchauntinge infecteth the Citie: and by letters receiued from *Hildebrande* out of Germany, he learneth what is done in the Emperours court. *Gregory* dieth there in prison, and lest *Hildebrande* his herte both of his false packing and of his monie. *Clement* dieth also. Whom *Damasus* the .2. succeedeth immediately, but straight wapes poisoned: by reason of the tumulte that was in the citie, the Emperour sendeth *Bruno* (Bishoppe of *Tully*, comen of the noble house of the *Erles* of *Wolfs*) a worthy mā. Here *Beno* annexeth: in whose trayne

The malice of the Popes vexing the Emperours

travne through the once much sufferance of the Emperour. Hildebrande was permitted to retourne: by this permission to subuerbe bothe the Bishoppes and Empire under pretence of religion. And this Beno herein was a true prophet, whiche saith thus also in the storie of Hildebrande: and telling Bruno many things, by the waie crepte into his fauour: and as sone as he came to Rome, obtayned of him, that he was made one of the keepers of S. Peters Altar. And in a shorte time he filled his coffers. And he also reconciled his olde Lord and maiester Benedicte, fawning repentaunce discipul-ly to Leo the. 9. (for so Bruno beyng made Pope was called) and through the counsell of Benedicte, othertwise called Theophilatle, he armed Leo agaynst the Romannes, and betrayed him vnto them. The Germanes therefore slayne by treason, scarcely the Pope all desolate escaped. This saith Beno. And certe it is that this Monke Hildebrande, from that time forwarde aspired to gette the seate: and in the meane time whilest it was gouerned of others, he incensed and ruled the Popes, as Leo the. 9. Victor the. 2. Stephen the. 9. Benedicte the. 10. Nicolas the. 2. and Alexander the. 2. But the smell of Hildebrandes stile, that are set forth in the name of Leo, Nicolas and Alexander. But at the length he him self clome vp vnto the chaire, in the whiche he so used him selfe, that no man vnlesse he were starke blinde but might see, that his deuillish gouernement, hath requited most aboundantly Henry the. 4. the sonne of Henry the thirde, his fathers carying of him vnto Germanie. And he beganne openly, and impudently to take vpon him the power of the emperour. Nother can it be tolde at fewe wordes, in what detestable wise this beastie did afflicte bothe the Emperour and empire, al the while he was Pope, for the space of. 12. whole yeres. An iudgement of that story hath Iohn Euntius compiled in the. 10. booke, vnder the yere of our Lorde. 1074.

Diuerse opinions of some Germanes also doe highly comende the religion and vertues of this Gregory the. 7. by the whiche thynge the Popishetiranny, vnder the pretence of religion is wonderfully augmented and confirmed, and many blinded. Yet is it comen to passe agayne through the grace of God, that men

of graue authoritie, religion and vertues, haue saye and wel plucked of the visure from this beastie. Therefore haue Synodes and Counsellors not to be cōtemned condemned this Gregory: and first in dede the Cōsell of Mentz, wherein were 19. famous Bishoppes. Than was assembled at Brixia a Synode of. 30. Bishoppes, and of the most parte of the nobles of Germanie & of Italy. There was also a Counsell assembled at Wormz, where King Henry beyng presente, all the Germane Bishoppes (except they of Saronie) deposed the Pope from his function. The Epistles and fragmentes of these Cōsellors are founde in the Cronicles of Kerspergens. chiefly. He is accused by these openly of all wickednes and vngodlines, of hypocrisie and crueltie. We haue reherfed a litle before, what Cardinall Benno, a wyrtter of his time, hath committed to wyrttinge. There remaine also testimonies of Sigisbert, an olde wyrtter, concernynge this Pope. Who so will maye reade the. 5. booke of Auentinus, from the. 162. and so forth: And also the preface of the. 6. booke. The same Authour in the. 7. booke reportynge the wordes of Eberharde Bishoppe of Salisburge, had in the Counsell of Regeuspurge, Hildebrande, saith he, 170. yeres sins vnder pretence of religion, layde firste the foundation of Antichristes kingdome. This wycked warre he him selfe firste beganne, whiche by his successours is continued hitherto. Firste they haue excluded the Emperour from the Popes election, and referred the same to the people and priestes of Rome. After, they also mocked, & thrust out, they goe about now also to bring vs in subiection & bondage, to thintent they might reigne alone. And the things that follow. But y thing it self declareth, that there haue not liued many Popes more bolde and impudent than this, whiche haue auanced more highly the maiestie of the seate. He excommunicated the emperor Henry the. 4. and depriued him of the dignitie imperial: moreover he stirred vp his subiectes agaynst hym, and absolved the rebelles and traytours from their othe of fidelitie: and he him selfe like a Monarke, gaue the Crowne of the Empire vnto others at his pleasure. The power therefore and Treasoure of the Empire hath be so woyned and wasted what wth ciuile, and what wth foryeine warres, that

that these many yeres nowe the kinges of Almaigne haue neyther ben able to recouer their force, nor yet to resiste the most arrogaut tyranny of Popes: And thus at the lasse the Pope is become a Monarch, and Emperours, Kinges and Princes are made their Elientes and wardes.

When Gregory the. 7. was dead there succeeded. 4. Mōkes of Hildebrandes secte and faction, of his maners & hankered nature, as it were heires and sonnes that go nothing out of kinde, Victor the. 3. Urbane the. 2. Paschal the. 2. And Gelasius the. 2. Paschalis caused the sonne Henry the. 5. (oh wicked and detestable parricidie) to warre agaynst the father, that miserable Henry the. 4. And shortly also, Gelasius the. 2. and Calistus the. 2. do excommunicate also Henry the. 5. And cease not to vere this prince also, till they had wonged out of his hādes the giste of electiō of Bishopperiches. And that to the great and inestimable profit of the See of Rome: and to the unrecoverable losse of Germanp, &c. These thinges are described more at large of *Vrspergens*. in the Cronicle of the yere. 1122.

In the times followyng, the audacitie, & power of Popes increaseth hourly, the Germane kinges haue resisted them stoutely enough, but yet with small successe. Where in the meane season we must remembre the wordes of the Lord, vnto Daniel, sayng: and there shall arise a Kinge of a shameles face, and vnderstanding propositions, & his strenght shall be fortified, but not in his owne force: and it can not be beleued howe he will distroye al thinges, and he shal prosper, and do. &c.

I wil touche therfore in fewe wordes, what thinges in the times followyng Popes haue attempted agaynst kinges, and boldely done for the establisshyng of their Empire and Monarchie.

Pope Alexander the. 3. did excommunicate Fridericke the. 1. called Barbarousse, & trode him vnder his fete. And where the good Prince sayed, how he sheweth this obedience to S. Peter: the beastie exclaimed, settynge him selfe also before Peter, and sayed, both to me and to Peter, and stamped on him: Pope Innocentius the. 3. coulde not abide, much lesse allowe Philippe the sonne of Fridericke, created Emperour: but commaunded the electours, to chouse an other, I meane Otto Duke of Saxon, whome notwithstanding shortly after

after he excommunicated also. That proude beast sayed, that he would take from Philippe the imperial crowne, or lose his Apostolicke Mitre. Vnto this Innocent are ascribed those most proude wordes, which are red in the decretal of Gregory the. 9. de Elect. in the. 6. title. 34. chapt. on this wise: that the princes haue right and authoritie to chouse a king, and afterwards to auance him to be Emperour, we acknowledge, as we ought, as to whome of righte and auncient custome it is knowen to appertayne: especially sins that such right and authoritie came vnto them from the Apostolicall Seate: which translated the Roman Empire fro the Grekes to the Germanes in the persone of greate Charles. Howbeit the Princes must know agayne, that the right and authoritie to examine the person chosen kyng, and to be promoted to the empire, belongeth vnto vs, which do annointe, consecrate and crowne him, &c. The same in the first booke the. 33. Tit. de maior. & obedient. Wryting to the Emperour Constantine. So much diuersitie, sayeth he, as there is betwixte the sunne and the Moone, so great a difference is there betwene Popes and Kinges, in Gods name.

But the Emperour Fridericke the. 2. Nephewe to Barbarousse, an excellent prince, many Popes did excommunicate: Honorius the. 3. Gregory the. 9. and Innocentius the. 4. And in dede Gregory the. 9. whilst Fridericke that excellent Prince made warre in Syria for religion with the Soldane, invaded and kept the prouinces of Fridericke. There were most cruell warres and discordes betwixte the Popes and this Fridericke. The same Innocentius the. 4. excommunicateth Conrade the. 4. of that name, and Sonne of Fridericke the. 2. and stirreth up the Prince of Thuringe agaynst him. And when the Emperour Conrade was dead, the Pope obteyned the good willes of the Neapolitanes, to yelde themselves to the See of Rome. Conrade had lefte a Sonne and heire Conradine, and Manfrede his bastarde brother, whiche would be called king of Sicilie. Wherfore Pope Urbane the fourth (some haue Clement the. 4.) agaynst Manfrede sente for Charles, brother to king Lewis the Frenche kyng, Erie of Province and of Gaunte, to come with an Armie into Italy, and called him

See howe they vsurpe all power to themselves.

Fridericke the. 2. well langaged.

An. 1117. 1118, 1147.

Ano. 1163

ff

king

Anno. 1119

The giste of Bishopperiches tolde fro them petours.

the tyranny of Popes against emperours.

Anno. 1178

Anno. 1189

King of both Sicilies. Who ouercame and slewe *Manfred* at *Beneuent*, & receiued the kingdomes of Sicilie of the Pope to do him homage. But *Conradinus* Duke of *Suualande*, accompanied with *Fridericke* Duke of *Austrich* leadeth out of Germany a right wel furnished Armie into Italy against *Charles* for the recoueryng of his olde and fatherly kingdome. But vanquished of *Charles* at the lake *Fucine*, he was taken with Duke *Fridericke*. There were slaine, as it is saied, 12. thousand. The occasion of so greate an euill were the Popes, chieflie *Clement* the. 4. which beyng demaunded of *Charles* the woꝝ: chie Prince, what he should do with his prisoners, answered so, that the French men understode that they must suffer. Therfore he put them both to the sword. In whome the house and posteritie of the moste noble Dukes of *Austrich* and *Suualande* is sayde to haue failed. *Paulus Aemilius* discourseth this gere moꝝe at large in the. 7. booke of *French* *Actes*, and *Auentinus* in the. 7. booke. But yet might not the Ire and furie of those moste holy fathers be so pacified, conceiued hereof, that the most noble Dukes of *Suualande* had so; gods gloꝝy and the comon welthes sake, most godly and most constantly resisted the Romish Bishoppes, Wholues I would haue saied.

Chempire
made deso-
late.

But these Parricides and bloudy warres displeased all good me euery where, and chieflie the wise and godly Princes, so that they understode how they must eschew that Empire and flee from it as from the plague: as the which was not only but a shadowe, but moꝝeouer would utterly consume his perely reuenues and treasour, which should receiue the office. For now was it knowne thꝛough out the world, what the moste valeaunt and excellent Princes of Germany had nowe about. 119. yeres, from *Henry* the. 4. to the Sonnes of *Fridericke* the. 2. suffered, of the bolde ambition, and incredible mallice of the Popes: and that many of them had losie both their liues with their auncient kingdomes, and their libertie most excellent of all.

And here was the empire with out any Emperour for certē yeres: which I am wont to cal a desolation of the kingdome or Empire. For the Popes with their inuincible and tollerable

tollerable pryde and tyrannie had so weakened the force of the Emperours, that the empire seemed subuerted & destroyed: nother coulde there any be easely founde, which ded set by it, or thoughte it worthie to be desyꝛed. At the laste at the commaundement of *Gregory* the. 10. which helde a Counsell at *Lions*, was chosen Counte *Rodulph* of *Alsace*: which although he forsoke not the thing offered, yet being off requeste to come to Rome, is sayde to haue answered: the waywarde steppes of fete do feare me soꝝe, meaning by this dixaine, that he trusted not the Popes, which by their craftes had destroyed both many Princes of Germany, and also innumerable people comyng to Rome. And this state is red to haue ben crowned King in the yere of our Lorde. 1273. the. 200. yere after *Gregory* the. 7. And so longe time lasted the fight of Popes and Emperours. A little whyle after, whyleste *Albert* the sonne of *Rafe* was chosen Emperour, and the election was referred to *Boniface* the. 8. of that name, he stoutely reiected the same, and shewed by and by in word and dede, that he was both Pope and Emperour, which by right had both swordes. Which I expounded in the. 58. sermon, & the same doth *Albert Kranz* declare exceedingly well in the. 8. booke, 36. ch. of *Saxon* matters. In the place of King *Albert*, was substituted *Henry* Prince of *Lucemburge*. But what authoritie ouer him & the empire chalēged *Clement* the. 5. pope, he that list, may knowe of the *Clementines*. For there is a long treatise therof in the. 2. booke. 9. tit. I could also rehearse many other lyke things of pope *Ilhon* the. 22. and of others, if I ded not thinke it superfluous.

For of these things which I haue rehersed hitherto, it appereth sufficiēly, that the popes theselues by a mischeuouse boldnes, haue take to theselues the empire, do boast theselues for monarches, do abuse the seruice & ministerie of kinges, as their wards & cliētes: yet to pretend the name of sōnes, to the intent they may haue them the moꝝe obediēt. For so in times past wrote *Gregory* the. 7. to *Geusas* King of *Hongary*: which place read in the. 17. chap. of this booke, the sermō. 75. yet vnderstād we in the meane time y the gretest part of Princes & Nobles haue not knowen y same beast, but haue rather impugned him, & therfore not to come in y nombꝛe of the beast.

The
propertie
of kingdomes
is the
popes, but
the vse of
Kings and
Princes.

but in as much as they lyued vnder the Empire, yet estranged farre from the beastie.

By this I woulde haue them answered, which wyl exclaime and saie: who can take it in good parte to haue the holy Empire called the Image of the beast, and so many noble Kings and Princes, Cities and people praise worthe? But I nother oughte nor wyl chaunge the manner of speakinge which the scripture useth. They be the Lozdes woordes all, which Daniell in oulde tyme, and now Iohn, haue reuealed to vs: but I maie excepte and excuse, such as are excused by the testimonie of scripture. The way is ready & brieue: whosoever wyl be free from the beastie, let him take hede that he be not inspired with the Popes spirite: and that he speake not and doe, that the Pope commaundeth against godlynes. Let him rather be ruled with the spirite of Christ: and so shal it come to passe, that dwelling in the middes of Babilon, he shal not lyue after the iniquities of Babilon, but in the Kingdome of Christe.

They
that shall
not worship
the Image of
the beastie
shall be slain

It foloweth: and the beast shal cause, that whosoever shal not worship the Image of the beast, shal be slayne. And it is all one offence, to worship that oulde beastie, and to worship the Image of the newe beastie. Of the worshipping of him, I haue spoken a little before. Therefore doe they worshippe the Image of the beastie, which admitte the decess, and chouse ordinaunces of the seate and Empire, speaking the inspiration of the beastie: which allowe the Romish religion, which fall to the hyssing of the seete, and shew themselves in all things obedient chyldren of the seate, and are faithfull to the popish Empire. Nowe yf any wyl not be suche a one, and woulde be content with Christianitie, woulde abhorre some the seate of the beast, and detest the Image of the beast, he lyeke a church robber and traytour, is iudged unworthe of lyfe. There is a Canon in the .5. booke of Decret, the .7. tit of heret. Wherewithout any circumstance of wordes, Lucius the thirde of that name, determineth plainlye, that heretikes are stricken with an euerlastinge curse, whosoever beleue and teache otherwysse of the Sacraments, than the church of Rome beleueth and teacheth. He commaundeth mozeouer, that such beyng depriued of all dignitie, shall be committed to the iudge

iudgement of the secular powers, to be punished with due correction. But yf the tempoꝝall maiestrate wyl not punish, & so defend the church, that than he shal be also depriued of al honour, &c. But why do I tary in rehearsing these thinges? All men at this daie knowe and see, what thynges are done daylie. They are condemned, exiled, excommunicated, shut vp in prisons, vered with sondrie tourments, at the length also cruelly slayne, whosoever shall refuse to worshippe both the beastie and his Image. The Lozde Iesus, the true King and Bishoppe of his church succour vs, and restrayne the crueltye of the ungraciouslye beastie. Amen.

Of the marke and numbꝛe of the name of the beastie.

The. lxj. Sermon.



And he made all both smal and great, rich and poore, free and bonde, to receyue a marke in their ryghte handes, or in their foreheads. And that no man might by or sell, saue hee that hath the marke, or the name of the beastie, eyther the numbꝛe of his name. Here is wisdom. Let him that hath witte, count the numbꝛe of the beastie. For it is the numbꝛe of a man, and his numbꝛe is sixe hondꝛeth thre score and sixe.

He answereth the rest, wherby Antichrist may be knownen, and shunned. And verely he maie chiefly be knownen of these thinges that folowe.

And he speaketh of the subiectes of Antichriste, and of this newe Kinge, and Bishoppe. He wyl procure to hymselfe, as saith he, an infinite multitude of al kynd of men, of al states and degrees. For his Kingdome shall be ample and large. Therefore doth the Lord resite here, certeine kynds and states of men: And vnder the same vnderstandeth, whatsoeuer is

The sub-
iectes of An-
tichriste.

of the same state in the whole world. The Romaine Antichrist brought under his subiection smal and great, rich and poore: free, to witte nobles, and bond. For we see that Emperours, Kinges, Dukes, Marquesses, Earles and Barones, Realmes, Countreies, Cities, Patriarches, Archbishops and Bishops, Prelates, Doctours, Clerks, and laie men obey him: also men of greatest power, riches & wisdom, together with poore people. There is none such a kingdome, & so diuersly compacte in the world, no nor amonges the Mahometistes. And al these verely willingly are subiect to the seate: yea thei haue perswaded with theselues, that thei cannot wel liue, that thei cannot be saued, vnllesse they be subiecte to the See of Rome.

The marke
of Antichrist.

And whie so Princes distinge their subiects & seruantes by cullours and cognisaunces, and the common people also thei cattell by seuerall brands and marks, whereby thei may be knowen whose they are, or whom they serue. For every man hath his cullours: he white and blacke, he red & blew, an other white & red, some blacke & blew, which they geue their soldours & seruantes to weare, & thei professe thereby to be retained to him or him. And as they marke their horses with their brand, and set their marks upon household vessel: So shall Antichriste doubleles haue also his *χρῆμα* to wit, his marke, whereby he may both bynde euen to him, and so boūden that marke, that they may be discerned from others, and by this meane maie weare the badge, and as it were the cullours of thei Lorde and Maister. And he will geue his marke on the right hand, or on their foreheades.

The mark
in the right
hand or fo-
reheades.

Act. 1. and Prins. finally all expositours agreeable, do expounde the confession of the mouth, and studie and operation of a good worke. We haue heard verely, howe Christe in the seuenth chapt. ded imprinte on the foreheades of his seruantes faith, by effectual charitie. And in very dede the signe of Gods children, is faith, and loue that cometh of the same faith. So do the writings of the Euangelistes and Apostles testifie. Neuerthelesse, Christ hath also the externall markes of his seruantes, those hollesome Sacramentes of the church, Baptisme and the Lordes Supper.

Whomebeit if any be baptized at this day, and be partaker of the Lordes Supper, cal vpon God the father with the Lordes

prayer, and utter his faith by a sincere confession of thapostles Crede: moreouer confesse those to be good workes, which are done in faith after the rule of the ten commandementes, and besides this doe thise in good workes: shall he be taken for a true catholike and right christen mā. In olde time doubleles al men would haue embraced him for a S. other. But what shuld he be at this daye in the Popes kingdome: Thou shalt seme by al these things to haue confessed nothing at al of the true faith, except thou plainly professe & thou beleuest after the faith & tradition of the church of Rome: & that thou dost acknowledge those for good workes to which the church of Rome hath approued. Vnllesse thou beieue & professe on this wise, in vaine shalt thou confesse al the former matters. For though thou saiest moreouer that thou beleuest the lawe, the propheetes, the gospel, & Apostles. They will like thee a great deale better, if thou saiest thou arte an obedient childe of the Apostolicall See and church of Rome: than if thou shouldest saie, that thou arte the childe of God, a christen manne, that thou puttest thy whole truste in the sonne of God, whiche is the only saluation and rightiounes. Yea ye shall finde the, which wil by and by at these wordes crye out, that they smell of heresie, & a munde infected with popson. I saye nothing, experience it selfe will witness, that I saye trewly. And thus doeth the Popemarle his men both in the forehead & right hande. Thus are the Romaine whelpes discerned from others faulthfull, as to were by markes.

Besides this there is an other thing. All papistes do plainely testifie, that vnllesse a man be marked in the forehead with Chresme by the Bishoppes hande, he is no christian: how so euer he be baptized, & beleue in Christ Iesus. Whercof it followeth, that they attribute more to their confirmation: & anointing of the Bishopp, than to the christen faith. Heade the booke called *Summa angelica* in the title of confirmation. This therefore is a saluing of the Popish religion: the Christen markes of Christ are sufficient. The Pope also by an other way imprinte his marke in the right hande of me, by heretung of women, & perfourming of othes, as they teeme it. For they that make a vowe in encreping into any religion as they call it, do it wete by a stipulation made, do binde thei selues

to the Pope and See of Rome. Furthermore Antichrist the Pope by othes also to be perswaded by the holding up of the right hande doeth binde and bring in daunger to him, Emperours, Kinges, Archbishops, Princes, Bishops, Doctours, Uniuersities, and all states. They promise that they will attempte nothing agaynst the church of Rome, nor agaynst the high Bishop thereof, nor yet agaynst the priuileges and statutes of the See. There remaine the manner of othes in the decrees and decretalles. I touche these thinges briefly. They see more, that shutte not their eyes. And al men beholde, how the Pope hath set his marke on the righthead and forehead of men.

He forbiddeth that noman be nor selle.

There followeth againe of the fierse crueltie, and bloudy tyranny, which Antichrist practiseth agaynst the Christians, that is to saue agaynst them which will not receiue the marke of the beast: that is, which will not prostitute themselves to the luste of the Pope, and the seate of pestilence. Antichrist, saith the lord, by his power shall bringe to passe, that none maye by or selle, saue he that hath the marke of the beast, &c. And these come all to one effecte, the marke of the beast, the name of the beast, and the nombre of the name of the beast. For he hath the marke of the beast, which acknowledgeth the seate, and professeth the faith of Rome: and euen to whom the christen faith is not enough. He hath the name of the beast, who so euer he be that will be named an obedient childe of the holy See of Rome, and acknowledgeth the Pope to be head of the vniuersall church. He hath the nombre of the name of the beast, which hath a societie with the beasts, which societie that nombre betwixt or sheweth. Therefore excepte thou acknowledge the Pope to be supreme head of the church in Earth, with the fulnes of power: vellese thou professest to followe the faith of the holy church of Rome, and to deteste all thinges what so euer that See hath condemned, thou arte forbidden fire and water. That same hath the lord called to prohibite, that thou mayest norther be nor selle. We saue in dutche, signifying one that is banished out of al mens company. He understandeth therefore excommunication, that horrible thunderbolte of the Pope, wherewith are stricken all those, that haue set more by Christ, than

by

by the Pope, or the which haue lothed the Popes decrees in comparison of the Gospell. Let him reade, that listeth the sixte decretall of Boniface the. 8. in the. 5. booke the. 2. titl. de hereticis. Also Clement the. 5. booke. 3. Title. de hereticis. But he that will knowe exactly a compendious treatise of tiranny, and a glasse of butcherie, let him reade the Bulle of Martin the. 5. which is subiecte to the Sessions of the Counsell of Constance, and is written to Bishops and inquisitors of heretical prauitie. Amonges other thinges, there is one, which geueth a wonderfull lighte to this place which we now expound: where it commaundement, that they do not permitte them that dispiise the communion of the church of Rome, to kepe or dwell in any house or lodgynge, to make any bargaynes, or occupie any trafficke or trade of Marchandise, or to haue any consort of humanitie with the faithfull of Christ. Reade thou the rest, lease. 134. Verunto maye be added, that in Popes churches is the greatest biyng and sellynge of all. But vellese his crowne be shauen, and his handes imbrewed with ople, that is, except he hath receiued in the forehead or head and in the righthead the marke indelible (for so they terme it, that cannot be put out) he hath no marchandise leste him in the house, nor so much as a little corner. But Christ whipped these marchautes, or byers and sellers ones or twise out of the temple: Antichrist hath broughte them in againe. And this is verely a wonder, thei shewe more fauour at this daye to Jewes, Turkes, and heathen, than to Christians. For vnto the only gospellers is no place permitted: verely for that they ascribe al to Christe, preach Christe only, leaue nothing to the Pope, but rather accuse him most constant, and bitter.

But what shall we saue to them, whose handes and foreheades haue ben defiled with the marke? I bid them to wash themselves with the bloud of Christ, forsake Antichriste, and tourne vnto Christe, in relinquishing their errours and repenting them. In case thou haste bounden thy selfe to Antichriste by an othe, doe not perswaine that rash and wicked othe, by vngodly speaking agaynst the gospel. Do penance, make thy purgation, recourne vnto Christ, and thou shalt be saved.

Counsell
for the
duced.

Here is
wisdom.

Nowe loeſt any man here ſhould chatter, that we maye be Chriſtians, & aboundantly inſtructed in heauently wiſedome, although we do heare or ſpeake nothing of the pope and popiſhe matters, that thoſe diſputations are vnprofitable, pre odious, and to apperteyne to the ſticing up of troubles, and therfore to be hurtful and fooliſhe: that ſame our Lorde pre uenteth, and ſauely expreſſeth, here is wiſedome in the know ledge and righte iudgemente of theſe thinges conſiſteth the true, heauently and godly wiſedome. Vnleſſe we be wiſe in this thing, we ſhal be fooles, and not wiſe. The Lorde therefore reuerſeth the hearers to the ſtudy of inquiring after Antichriſte, and to beware of him when he is founde. For in the 24. chapr. we ſhall heare, that they ſhall drinke of the Wine of Gods wrath, as many as haue receyued the marke of the beaſte, and worſhipped his Image. Wherefore they ſhall drinke at the ſame table with Chriſte of the cuppe of Iſe and of the grace of God, ſo many as haue diſpiſed Poperie. And who ſhall denye it to be the true wiſedome, by the which we maye come from the wrath of God, to the grace fellow ſhippe and participation of the ſame: ſo ouer the Lorde ad iopneth, that men indewed with vnderſtanding, not witles, and full of hurtful follye, ſhould reuerſe the name of the beaſt: that is to ſaye, ſhould be diligently occupied in this matter, that thoſe thinges ſhould be diligently ſearched for, which worldly menne affirme to be curioſely ſought and inqu ired after, not only without any profit, but with loſſe alſo. ſo ouer, the Lorde commaundeth to accompte the nom bze of the name of the beaſte. He addeth that the ſame is not hard to do, ſo of this nombze to be the nombze of a man, to witte which a diligēt man maye eaſely by ſapth & induſtrie attain to, ſo ſo doeth *Archie* expounde it alſo, ſaying, that nombze is common and known to men. Let them leaue that to trouble our godly ſtudies, which blaime our ſermons made againſt the Pope, and laugh at our diligence ſuch as it is in expounding popiſhe abominations, finally wherby ſuppoſe we ſpende our time in vayne in the accompte of times. They do heare here, excepte they will heare nothing, that we haue receyued commaundement of the Lorde, ſo to do: moreouer that the Lorde teſtifieth, that wiſedome is herein.

And

And here I geue warnyng that the maner of ſpeakyng is to be obſerued, that we were not in vayne bothe our ſelues or the name and our auditors through the inquisition of a certain name of the nombze. ſo that it is ſayed to be the nombze of his name, as though he would a certaine name ſhuld be gathered & compoſed of theſe charactes *χς*: as ſo the moſt part is gathered of theſe thre lettres or charactes *χς*, this name Chriſt. No other waite they, which thinke how by theſe thre charactes no other thing is ſignified, than the name of Chriſt: which the Lorde himſelfe in the 24. of *Matth.* prophecied, that Antichriſte ſhould uſe. Certes he calleth himſelf Chriſtes vicar: I know right well, that the proper names of great men, haue ben ſea led by prophesies and ſignified before: as *Ioſias*, *Cyrus*, *Ieſus*. But here thou canſt gather no ſuch thing, but ſoreably and as it were agaynſt the heere. I vnderſtande therefore by the nombze of the name of Antichriſt or beaſte, the very accōpte, wherby we come vnto his name. And a name is a brieſe deſi nation or deſcription of any thing, wherby, it is knowne: of what ſorte and maner it is. Which thing in this our cauſe, the nombze ſupplieth, which bringeth vs vnto thoſe times, which geue him his name, wherof he taketh his name, & to which times reueale vnto vs Antichriſt ſpoken of before in the pro phetes, and ſhewe vs who and what he is, or who we ſhould take for Antichriſt, even him verely, which hauing brought lowe theſe hinges, he him ſelfe ſtartereth up of naught, and to the diſtruction of the true religion becommeth to reigne.

And now he ſheweth vs expreſſely this nombze nomi nall as I maye calle it, and vocallie which maye leade vs vnto Antichriſte, that we maye knowe who it is, and when we knowe him, we maye beware of him, and commaundeth vs to nombze the veres ſix hondreth ſixtie and ſix. ſo ſo many impoſte theſe Greke letters *χς*. In expounding of the which nombze the expoſitors haue varied wonderfully. I like beſt the expoſition of the bleſſed *Marthe S. Ireney*, which preuenture an hondreth veres after the ſetting forth of the Apocaliſſe, wrote his boke againſt heresies, & ſaw ſome, whi che hearde *S. Iohn* preach, with *S. Ireney* maketh alſo *Andreas* the good biſhop of *Ceſaria*, which with *Archie* ſpeaketh thus: the perſe reckning, & wiſe accompte of the nombze, as likewiſe other

The nombze
of. 666.
veres is ex
pounded.

Time shall
reueale an-
tichrist.

other things which are written of the same Antichriste, the oportunitie of time shall open, and verie experience, to suche as will watche dilligently. For if it were necessary, as some of the Doctours suppose, that this name should be manifestly knowen: he that sawe him, would doubtles haue reuealed. But the diuine grace allowed it not, that the name of this perfiferous beast should in this godly booke be rehearsed. Thus saith *Andreas*.

The expo-
sition of
Irenaeus.

After the same sorte also the holy Martir of Christ *Irenaeus* befoze *Andreas* leste written in the .5. booke agaynst Heresies. For aboute the ende of the booke: it is sure, sayeth he, and without daunger to abide and tary for the fulfilling of the propheticie, than to suspecte and gesse at euery name: where as many names maye be founde hauing the foresayde nombre, whereby notwithstanding the question is not answered. Yet by and by he sayeth: the name *λατίνος* containeth the nombre of .666. And very like it is to be true. For this vocable hath a very kingdome. For thei be latines, that now raigne. This sayeth he. And doubtles this good doctour erred not one whit, indued with the holy spirite of God. For we see that the church of Rome is called the latin church, and the Pope the high Bishop of the latin church. We see al seruice in churches sayde in the latin tongue. In Courtes & al iudgements of Bishoppes the latin tongue only vsed. Moreover no man shall serue in this church, except he be a latinist. What wil you saie that these latinistes cal the hebrewe, that is to wit, the holy tongue, by an opprobrious name Iewish, the Greke Church & tongue heetical? The Bibles in Greke and hebrewe be of them suspected. For they will haue the latin Bibles only to be authenticall, and to be red of all men as authenticall. But these things are better knownen, than that I neede to admonishe and recite them here with many wordes. Neuertheles this holy mā *Irenaeus* doeth not wholly affirme this his coniecture as mooste certayne, whiche notwithstanding he sayed yet was mooste probable and like to be trewe. For he addeth: notwithstanding we will not be in hazards herein (for he recited also the name *τρίτατος*, the ropall or tirannicall name of *Nimrod*) nother will we affirmatiuely pronounce, that he shall haue this name: knowing, that in case

it were requisite that his name should be manifestly preached at this present time, it should doubtles haue ben uttered by him, whiche had sene also the reuelation. But this nombre of the name hath he shewed, that we mighte beware of him when he cometh, knowing who he is. And he concealed his name: for that is not worthy to be preached of the holy ghost and so forth.

Neuerthelesse the same befoze this sheweth vs away, how to accompte those .666. peres. For thus he sayeth: knowing the sure nombre, whiche is shewed vs of the Scripture, that is to saie, of .666. let the godly abide or loke for, firste the diuision of the kingdome into ten, afterwarde the same reigning and beginning to resourne their matters, and to augment their kingdome, he that cometh vpon the sodayne, challenge to him selfe a kingdome, and shall put the foresayde kinges in feare, hauing a name conteyning the foresayde nombre, to knowe him verely for the abomination of desolation. This agayne sayeth he.

But who seeth not, that the holy Martir sendeth vs to the propheticie of *Daniel*, whiche in the .7. chapt. sayeth, howe the Romane Empire shall be diuided into many kingdomes: & how in the middes of those kinges shall rise vp a litle hoine, whiche should ouerthrowe and abase thre hoines: and that the same shoulde beginne to reigne proudly, tirannically, and wickedly, agaynst bothe God and manne, but chiefly to the faithfull intollerable.

Let vs see than, how and when these things are fulfilled. The 130. Where the Romane Empire had godly Emperours, nother mane Empire would wicked Rome bowe her fyffe necke vnto Christ, yet fastidly but alwaies most obstinately aspired to her olde and wonted Idolatry, which it coueted to haue restored: and finally when the fatal time was at hande, wherein the lord most rightiouse thought to requite bloudy Rome, he armed agaynst her the *Gothians*, *Vandales* and *Germanes*, which subdued & destroyed the lady of the whole worlde, and destroyed the whole Empire of the which matter seke more in the .57. Sermon, and in the sermons followyng.

And it is euident by histories, that the Romane Empire, the *Gothians* beginning to invade it, did slide, prouinces re- uoltynge.

A place of
Daniel in
ch. 7. chapt.
lighteth
this place.

Many
hoines of
kinges ar-
ise.

uolting in euery place, and was seuered in many kingdoms. For to speake nothing of Asia and Affricke, the Persians was king that, and this the Vandaller, al Grece followed the Emperour of Constantinople, and likewise other nations were. The Westgothes possessed all Spayne, and the French men of Franconie subdued Gaulles and Germany and the nations adiopyng to the same. The Eastgothes and Lombardes, obtayned Italy. Thus verely were establisshed many kingdomes: & in steade of Rome reigned many kinges. Howbeit whilest these kinges considered, how they might best in large their kingedomes, and put downe and expulse others, full craftely the Bishoppe of Rome played his parte also. For he obtayned the supremacie ouer all Bishoppes. And so gotte him great authoritie with Kinges and realmes, yea and linked him selfe in league and amitie with Kinges and Princes. Whereupon quickly and sodenly, as the Martie of Christ prophesied, vpon the sodayne, he started up, and at laste vsurped a kingedome, to witte of Rome. For by his iudgements falsely taken for Apostolicall, he put downe kynge Childericke, of the lignage of Merouinges, the lawefull king of Fraunce: and auauenced Pipine, than Capraine of the French garde, to the crowne. And so he ouerthrew or plucked downe one hohne: and bounde vnto him a most mightie Kinge, by whose power afterwarde he was a terrour to the kinges of Grece and Lombardy.

Of the archate of Italy.

For aboute the yere of our lord. 269. the Emperour of Constantinople, expulsiue the Eastgothes, did institute a newe gouernement in Italy. But sine this kinde of rule and gouernement is not knowen to all menne, I will briefly recite what and howe greate it was by the wordes of Naucerus the historiographer, ex generat. 20. Than beganne, sayeth he, the Citie of Rome and Italy to haue a newe maner of gouernement, by the whiche they losse more the dignitie, glory, and feare ouer all the worlde, than of all the calamities, whiche these. 160. yeres haue afflicted them, and at the laste had leste Rome to be inhabited of wilde beastes. For Longinus brought in a newe name of dignitie, the archate of Italy: that is the high Magistrate. Whiche keepyng still at Ra-

uenna, went neuer to the Citie of Rome. And in the gouernement

ment of Italie, and of Cities he kepte firste this order, that the president should not gouerne the prouince or region, but euery Citie had their Magistrate to gouerne them, whome he called Dukes. Wherefore makinge Rome egall with other Cities and Townes, in this thinge only he honoured the same, that he called the Magistrate place in Rome, president. But they that did succede him, were called Dukes, as they were afterwarde many yeres, so that it was called the Dukedome of Rome, as the Dukedome of Narnia and Spolet. Nocher after Narset and Basil had it any more epyther Consulles, or Senate lawefully assembled: but by a Duke of Grece, whome the highe Magistrate sente from Raucenna, the comon welth of Rome was gouerned a long time. Thus much he.

I suppose any manne maye hereby without any difficultie perceiue, the Prophecies to be fully accomplished, and the Romane Empire to haue fallen into ashes. For shee downe, that had ben the moste mightie Lady of the worlde, is sene nowe to bee made a vile gouernement, neuer a deale more excellent, than that of Spolet and Narnia. And here is to be knowen, that this Exarchate in Italy, was the thirde Lordshippe instituted sine Augustulus was slayne, in whome the Historiographers saye, that the Empire of the weste was finished and ended. For first when Augustulus was slayne, the Germanes vnder their king Odacer possessed Rome. Afterwarde the Eastgothes by the conduction of the Duke Theodoricke of Verona, Odacer expulsed and slayne, reigned at Rome and in Italy. Laste of all the Eastgothes by the Lombardes expulsed and slayne, this Exarchate was instituted. And Lombardes beyng called into Italy of the Grekes, agaynst the Gothes, woulde no more goe out agayne, for that they sawe the lande fertile and riche, pleasaunt and aboundyng with sondry pleasures. Waryng therefore of greate power in Italy, they subdued to themselves many Cities and people of Italy, establisshyng nowe the fourth domion, whiche they called the kingdome of Lombardes. They had most puissant kinges. Howbeit that exarchate of Raucenna, although they layde diligent awayte for it, & wente about to inuade it,

The Lombardes,

yet could they neuer extinguish it: till the Bishhop of Rome put to his helping hande, pretending the sinceritie of religion.

The main-
teyning of
Idolatrye
maketh of
the Bishop
of Rome a
king.

Historiographers accompte sixtene Emperours in order, which reigned aboute an hundred & foure score yeres. The 15. of the was called *Paulus. Nauciere* in the. 25. generat. *Leo* the. 3. sayeth he, Emperour of Constantinople commaunded, that they that were subiecte to the Romaine Empire, should plucke downe all their Images, breake them, and burne the. Contrarywise the Pope, (some will haue him *Gregory* the. 2. some the. 3.) wrote to the whole worlde, that they should not obeye these so wicked commaundementes of the Emperour. *Platina* sayeth more in the life of *Gregory* the. 3. *Gregory* by consente of the clergie of Rome depriueth *Leo* the. 3. Emperour of Constantinople bothe of the Empire, and also of the communion of the faithfull, for that he had plucked downe Images. *Naucierus* sayeth moreouer: But so great authoritie at that time had the Popes decrees, that first they of *Rauenna*, and after the people and soldours of *Venise*, made an open rebellion agaynst the Emperour and therarchie in *Italy*. And the treason increased dayly. For *Marinus Spatarius*, Duke of Rome, and his sonne *Adriane*, passing through *Chapania*, were slaine of the Romaines. In whose stead they created Duke of Rome one *Peter*. They of *Rauenna* also, whilest some helde with the Emperour, and some with the Pope, in a tumulte made, slawe *Paul* the archie and his sonne. Thus writeth *Nauciere*.

The French
men are sent
for into
Italy by
the Pope.

In these commotions the Lumbardes, supposyng the occasion so long wished for to be now offered, through the conduct of *Luitprande* their king, invade the lades of the empire, and beseege also Rome it self. But Pope *Gregory* the firebrade of all the sturres in *Italy*, the soldour and practitioner of the same, and like no priest nor preacher, sendeth for *Charles* Marcell king *Pinines* father with his French champions into *Italy* agaynst the Lumbardes. Wherein this *Charles* perswadeth the kinge of Lumbardes frendely to depaerte from the Citie. But yet not long after *Aistulphus* kinge of Lumbardes spyleth agayne the lades of *Ravenna*, reneweth the Italian warre, and winneth *Ravenna* it selfe, and demaundeth tribute of the

citie of Rome. But *Stephen* the. 2. Pope, which aspired to the gouernement of *Ravenna*, & wished the Lumbardes destroyed, of king *Pipine* of Fraunce, vnto who not long since pope *Zacharie* by his wrongefull iudgement (as many suppose) had geuen the kingdome, required ayde, and deliuerance, as it were offering him the kingdome. Therefore are the Frenchmen in armure, couetyng also to winne *Italy*. Whilest king *Pipine* entred into *Italy*, he met with the Ambassadors of the Emperour of Constantinople, whiche required, that he would restore *Ravenna* and therarchie and landes thereof, to the Empire, whose of righte it was, and not the Pope or Romaines. *Pipine* answered, howe he warred for *S. Peter* and for pope: and to go aboute, that the Lumbardes shuld not were the church. And that he would take from them the archie, and other rules of *Italy*, and deliuer them to the pope, whiche he persourmed in dede. For he ouercame kinge *Aistulphus*, toke from him the gouernement of *Ravenna*, and deliuered it to the Bishhop of Rome.

Herein maye all men see, vntlesse it be those which will see nothing, how this contemptuouse Bishoppe, and very small horne, hath at one puste ouerthrowen two hornes. For he hath put the Emperour of Constantinople from the gouernment of *Italy*: and hath put downe the King of Lumbardy & caused his people to be driuen out of *Italy*. For a fewe yeres after, the Pope, by the force of *Charlemaigne*, put downe *Desiderius* the last king of Lumbardy, and destroyed with all the whole people of the Lumbardes. And thus starte vp the Pope, & became as it were king of olde Rome, & of the chiefe parte of *Italy*. And now at the beginnings of the kingdome laied, but as yet he reigned not with full authoritie, as is declared before. *Eberardus* therefore Bishoppe of *Salisburge*, whose wordes I recited in the peface of this booke, extendeth these things further. But I suppose this our exposition to accorde with the prophet, with the things & times. And the pope gaue to king *Pipine* for so great a donatio, a title, as *Platina* sheweth in the life of *Stephen* the. 2. that all kinges of Fraunce shuld be called moste Christen. Afterward was the Image of the Empire bestowed vpon *Charles*: whereof is spoken before.

And lest the Pope should seme to haue receiued nothing,

The kinge
ouertho-
wen, the
Pope him
selfe is
made a hig

The Pope
made a
most mightie
king.

whilest king *Pipine* gaue him the archate, the stories reporte thus: the archate was diuided into two regiones, in *Pentapolis* and *Aemilia*. *Pentapolis* had fīue cities, *Rauenna*, *Cesena*, *Classē*, *Forum sinij*, and *Forum popiliij*. In *Aemilia* were, *Bononie*, *Rhezo*, *Parma*, *Placence*, and all the lādes that lie from the borders of the *Placentines* and *Ticinians* vnto *Adria*, and frō *Adria* to *Arimine*, &c. But he that liste maye reade the Donation of *Ludonius pius*, in *Volaterranes Geographie*, where he nomb'reth the kynges of *Fraunce*. We saue nothing yet of this that afterward he vsurped to him self power ouer kings and realmes, finally ouer all churches and soules, so that we must confesse, that a moze maruelouse prince neuer liued.

Thou hast here a bryefe and compēdious stozy, declaring how the Pope hauing hūbled & ouerthrowe three kynges, he him self began to be made a king. But let vs now apply herunto the nōbre of the name of the beast, to thēde it maye so be knowne to the whole world, y there is no other Antichrist mēied both to be looked for, than the bishop of Rome, that is comē: which in dede laied the foundatiō of his kingdom vnder theperour *Phocas*, did builde it vnder the kyngs of *Fraunce*: and enlarged the same vnder theperours *Henrickes* & *Friderickes*, finally hath establisshed it vnder theperours following: reigneth in our time, and hath done certen ages already passe, &c.

The supputation of. 666. yerres must be reckened from the time, wherin *S. Iohn* sawe the reuelation. *Ireneus* sayeth: It was sene no longe time sīns, but in a maner in our dayes, about thēde of the reigne of *Domitian*. And *Eusebius* in his chronicles saith, that it was in the yere of our lord. 97. Therefore there remaine yet thye yerres to accomplish; an hond'reth yerres from the birth of our lord. Adde therfore to an hond'reth yerres, these yerres of the nōbre of the name of the beast. 666. & substracte those thye yerres of the first hond'reth, and thou shalt haue the yere of our lord. 763. whiche was the. 13. yere, or there aboutes of king *Pipines* reigne, and the. 7. of Pope *Paul*. Notwithstanding that there be wryters of stories and times, which attribute to *Paul* but one yere, &c.

Now muste we not loke only what thing happened in the very instant of the yere. 763. but what chaūced in the next yerres souerayn and following. Whercof I will recite a fewe thinges

The popes
power augmented
both in spiritu-
allities & in
temporal
ities.

The fatal
yere of our
lord. 763.

thinges oute of the wryters of stories and tymes.

Naucerus in the. 16. generat. In the yere of our lord. 750. Wonders & saith he, vnder Pope *Zacharie*, and vnder theperour *Constantine* the. 5. began the. 26. generatiō, in y which was made an alteration of the kingdom of *Fraunce*, an abolishment of the kyngs of *Lumbardie*, and a translatiō of the *Romane Empire* from the *Greekes*. These so greate alterations, the wonders dōd happly poutend, which hapned at this tyme. In *Mesopotamia* the Earth roue a sūder by the space of two myles, and a Mule was sayed to haue spoken with a mans voyce. Athes sel dōrne from heauen. Ther were wonderful Earthquakes. Crosses appered vpon mens garmēts. These thinges wrote *Naucerus*. The lyke are red in the storie of *Eutropius*, in y. 22. booke, vnder y yere of *Constantine* y. 6. mozeouer in the hystoricall glasse of *Vincent*, & in *Fasciculo temporū*.

In the yere of our lord. 751. through the counsell of *Zachary* the Pope, *Pipine* the master of the kyngs household, oppressing his lord *Hilderych* king of *Fraunce*, began to reigne, and reigneth. 18. yerres. This wryteth *Aemilius* in the. 2. booke of kyngs of *Fraunce*. And in the yere. 755, *Pipine* entred into *Italie* with an Armie, vanquisheth the king of *Lumbardes*, and geueth the whole gouernement of *Rauenna* to *S. Peter*, against the wil of the Emperour of *Constantinople*. *Vespergensis in chronica*. You see, howe in stead of y Emperour, the Pope beginneth after a sort, to reigne at Rome and in *Italie*, the hornes be shaken of, according to the prophete. *Matheo Palmer* in his chron. vnder the yere. 756: the *Romane Empire*, sayeth he, reuolting a pace in the East, and the Emperour persecuting the Christians, (Idolaters he shoulde haue reigned them) Pope *Stephen* gaue to the kynges of *Fraunce* the Emperiall titles and dignities, and cōfirmed *Pipine*, and the successors of his stocke onely for their kyngs, al others utterly excluded, and in the name of the people of Rome, called hym *Patricium*. Whitherto *Palmer*.

Ihon Functius in his Chron. In the yere of our lord. 756 the rites and ceremonies of the church of Rome, were caried into *Fraunce* & first receiued. In the yere of our lord. 757. on obtrus *Paul* is made Pope, and immediately followeth that fatal yere of our lord. 763. as the middle point betwixt the yere

Pipine is
made king

The exar-
chate is ge-
uen to the
Pope.

The begyn-
nings and
preludes
of the Em-
pyre trans-
lated.

The Ro-
mish religi-
on obtrus-

750. A. 770. or 773. Wherein these things haue all together chaunced, which both geue the name to Antichrist, and whereof, as euery thing els is knowen by his name, so hath he also his name and is knowen.

Idolatri
is confir-
med.

In the peare of our Lorde. 768. Stephen the. 2. helde a counsell at Rome in the church Laterane of the byshops of Fraunce & of Italie: and decreed, that none shuld be ordeined bishop of Rome, but a Cardinal. We condemned moreover y Greke counsell of the Emperour Constantine against Images, which he comaunded both to be had and worshipped. These things writeth Antoninus in Chron. tit. 14. Cap. 1. & 5.

After this, that great Charles, the sonne of Pipine, sent for Charles into Italie by pope Adriane, taketh Desiderius King of Lumbardes, and putterh downe the kyngdome of Lumbardes. This was done in the peare of our Lorde. 773. and also the two hondreth & fourth peare, after that the Lumbardes were arryued in Italie. And he confirmed and augmented the dynastie of Pipine his father. His many historiographers make relation. Iohn Functius in Cron. addeth, that through out the whole Realme of Fraunce, at the comaundement of Charles, the Ceremonies of the Romish church were instituted. We haue nowe than the name of Antichrist, of the nombre. 666.

Even so
was the
masse ob-
serued
of Ser-
uantes.

We knowe who he is, and whome we shoulde beware of. I can not here omitte, but at fewe wordes muste note the supputation of Sibilla, concerning the originall of Antichrist to my iudgement, very agreeable to the former account. For the. 8. booke of Sibilles oracles, taken out of the librarie of the honorable comon welth of Nuspurg, were set forth by the moste godly and learned man, D. Xistus Betuleius, in the peare of our Lorde. 1545. and that in Greke. And this Sibilla Erythraea, or whatsoeuer she were, prophesieth in the. 8. booke, that Rome shal fall, and be burnt with fier. The wordes of Sibille in Greke are to this effecte.

The plague of God vpon the ones shal fall
Prouide Rome, vnto the grounde thou shalte be caste
Vnto thy foes made first captiue and thrall
And than with flaming fier be burnt at laste.

And this thing was accomplishe, at what time Totilas kyng of Gothes syred the Citie, as we haue rehearsed before. And shortly

shortlie after in the same Oracles are these annexed.

When Emperours that haue the worlde oppreste
With bondage great from the east vnto the weste
The numbres haue fulfilled of fiftene
A King shal come in white hatte to be sene
Which vnto Ponti his name shal nere annex
(As he that shal be called Pontifex)
To worldelie pleasures geuen shal be hye
And with his wicked fote rewardes will geue.

and the residue which are read there.

She byddeth accounte from the burninge of Rome fiftene kynges. After whome shal come a newe kyng, whome she describeth. And it is manifest that Rome was taken, spoyled and burnt, vnder the Emperour Iustinian. After an accounte from Iustine the yonger, to the Emperour Theodosius, 15. After Theodose, succedeth Leo the. 3. whose name was Isauricus, she calleth those kynges delicatos that is, geue to pleasures. Because the most parte of them were not very valiaunt, but vnder Leo. 3. Italie reuolterh from the Emperour: And shortly also the gouernement called the Exarchate, was geuen to the pope of kyng Pipine, againste the Emperours mynde. We se therfore that the supputations do agree. For we haue also brought to kyng Pipine the yeares. 666. And so a newe kyng ariseth, whome Sibille nameth πολιβρανον notable by reason of his whyte hat or mytter. For so she noteth the Synshop (which in oulde tyme dyd weare on their heades whyte miters) y shuld be a kyng. She geueth him a name also. For she sayeth how he hath a name nere vnto Ponti. For adde to the worde Ponti, sex, and you haue Pontifex. She annexeth eerten notes or marks also: y he shal regard earthy things, and not heauenly: and that he shal also prouide (ποριζειν) and geue rewardes, with his vngacious fote. And that is rightly spoken, sins that after Domitian and Dioclesian, none of all the kynges, saue the Pope, hath offered his fote to be kissed: whereby fooles thinke, they receyue greate rewardes. But omitting these things, let vs retourne into the waye.

The blessed martyr Irenaeus speakyng of this kyng, in the same. 5. booke. In the beast commyng, sayeth he, ther is made a recapitulation of all iniquitie, and of all deceipte, to the end

Antichriste that al Hypocritical power concurring and concluded in him, is the sinke of al vngodlynnesse and Wickednes might be thowen into a fournace of sper. And that he hath spoken this thing by the spirite of prophesie, all men wil confesse, that haue red the lynes of the Bpshoppes of Rome: but especially of Siluester the .2. Benodictus the .9. Gregory the .6. Gregory the .7. Urbanus the .2. Paschalis the .2. Alexander the .3. Innocentius the .3. Gregory the .9. Boniface the .8. Clement the .5. Ihon p. 22. to speake nothing of diuers others. What in our dayes haue done, Iulies, Clemetes, Leos, and Paules. Spayne, Fraunce, England, Hōgarie, and Germanie, and other Realmes speake, which haue ben set together by the eares, and intangled emongs theselues with most cruel wars. The bloud of martires shed speaketh, which crieth vnto y^e Lord. What remaineth therfore, but y^e we shuld take hede to our selues, & beware of this man of sin, and cleaue to our redeemer Christ our Lord, beseeching him, that he wold come shorly, and deliuer vs from all euill. Amen, Amen.

Christe standeth vpon Mount Sion, haupnge his churche: and is descreebed by notes, which and what shall be the shepe of Christe.

The. lxxi. Sermon.

The. 14.
Chapter.



And I looked, and lo, a lambe stode on the moūt Sion, and with him 144000. hauing his fathers name written in their foreheads. And I heard a voice from heauen, as the sounde of many waters, and as the boile of a great thonder. And the voyce that I hearde, was as the harpers, p^lay vpon their harps. And they song as it wer a newe song before the seat, and before the foure beastes, and the elders, and no man coulde learne that song, but the hondreth and. xliiii. thousand which were redeemed from the earth. These are they which

which were not defiled with women, for they are birgins. These followe the Lambe, whether so euer he goeth. These were redeemed from men, beyng the first fructes vnto God, and to the Lambe, & in their mouthes was founde no gyle. For they are without spotte before the trone of God.

Like as he hath hitherto mixed ioyefull thinges with sorowfull, and annexed a consolation to moste harde & cruell tione, and chaunces: so now he adioyneth also to the tyrannie of the preaching Romane Empire an exposition hauing bothe a consolation of y^e gospel and an exhortation moste graue and weightie. Undoubtedly by the description of the Romishe tyranny, and reigne of Antichrist it might haue semed, that the Church and the preaching of the Gospel had ben utterly losse, and that vngodlines should haue triumphed for euer: he declareth therfore by a most excellent vision, howe Christ shall reigne notwithstanding in his chosen, and shal ouercome, and shal haue his churche continually, and that righte famous. He describeth what the electe shal be. He addeth that the preaching of the Gospel can not be so oppressed, but that it shall rather be preached with great Constancie through out all the worlde. And that Rome also shal fal, and al the vngodly be punished. He exhorteth therfore most earnestly, that we haue not to do with Antichrist, lest also we be made partakers of his damnation, And to chintent there might waunt nothing that concerned a full comforte, he addeth, that thinge whiche maye chiefly confirme the mindes of al the godly euen in the greatest daungers, howe they that die in Christ doe sitte straight wayes from the corporall death vnto lyfe euerlastyng. Whiche finished, he tourneth to the description of the punishment to be taken assuredly of the Antichristians. Wherfore if the Bookes of the Gospel and newe Testament be to be esteemed for the manifolde description of Christe, and of saluation by him obteyned for the faythefull, yf they are to be esteemed of the comforte, and preaching of the gospel: this is doubtles a booke most gospel like, as that which by a con-

The Lābe
standeth
on mounte
Sion.

muall tendre to perillouse thinges annexeth consolation. S. Iohn therfore seeth the Lambe standyng upon Mounte Sion. Christ therfore slepeth not, he is not ignorant of the perilles and conflicts of his churche: but he standeth as prepared to ayde and succour his. He standeth as a king invincible, whome nother the Dragon, nor the olde nor the newe beast hath ouerthrowen. For I haue tolde you oftener than ones, especially in the. 5. chapt. that by the Lambe is understande Christ. For he is the lambe and price of our redemption untill the iudgement: but than laiyng a parte the office of an intercessour, he shall be a moste seuer, and also a moste holy iudge. And Christ standeth, not in the sande, as did the Dragon: but on a Mounte, and that upon mounte Sion. Mounte Sion was a figure of Christes kingdome, as appeareth playnely in the. 2. Psalme, and the. 2. of Esaye. And the kingdome of Christe, is the church, aswell triumphant, as militaunt: therfore in the fellowship of Sainctes standeth Christ, the ioye and gloze of them that are in heauen, and the life and helper of them, whiche fight as yet in Earth. Let vs beleue therfore, that in the Antichristiane persecutiōs Christ will neuer faile his saythfull: as he is red neuer to haue sayled the olde Sainctes vnder the olde Romane Empire afflicted. For this consolation serueth chiefly for vs, which are vcered of Antichrist: and serued for them also, whiche suffered martirdome vnder the olde Romane Empire. Nother is there any doubt, but that they confirmed themselves herewith in the greatest persecutiōs.

With the
lambe are.
144000.

But that same is moste full of consolation, that the lambe is not alone, but hath with him an hondreth and foure and fourtie thousande: that is to saye a most ample church. How so euer therfore the beast rageth and slepeth the confessours of Christ, yet shall there be alwayes a church, that shall neuer be plucked vp euen in the Earth. He setteth a nombre certen for uncerten, and yet certaine and determinate: for that the nombre of them that shall be saued shall seme small in comparison of them, which shall worshippinge the beastes, and perishe. Howbeit we vnderstande that the nombre of them shall neuertheless be greatest, which shall be the body of the Church, vnder their head Christ, euen than also, what time the Pope

with

with all the limmes of Antichrist shall haue potwred out all their furie. Of this nombre of the electe I haue spoken in the 7. chapt. where the selfe same nombre is set.

And as the Antichristians beare the marke of Antichrist in the righthande and foreheades: so verely the shepe of Christ, and which shall be the church, the spouse of Christ, vnder their head Christ, shall haue their marke also in their foreheades, to witte the name of the father of the Lambe. For *Eius* is to be referred to the Lambe. And he speaketh not of an externall marke, whiche should be printed on their foreheades, but of the marke of their mindes. The same is saith, the signe of all Gods children. And the sayth in the Father and the Sonne, whiche are not without the holy ghost. And howe shouldest thou beleue, that almighty God is thy father, vntlesse thou vnderstande the same to be obtained of the sonne? This saith therfore is here vnderstande to be a christen, not a Jewish or Turke the sayth, whiche yet confesseth God to be the father. But sins they haue not the sonne, as sayed S. Iohn in his Epistle, they nother haue the father. Therfore the true members of the church of Christ, the trewe shepe, doe beleue that they haue a mercifull father through the sonne, by whome they knowe that the father beynge pacified, hath geuen all thinges of life and of saluation in his sonne. They that seke not for saluation and all goodnes in the only mediator the sonne of God, haue not doubtles the right marke of the children of God in their foreheades. At this daye all will be christians, but neglecting Christ, they depēde wholly of Sainctes. Therfore their saith is not the trewe marke of the children of God. No they nother knowe the father nor the sonne. And therfore they persecute those that cleaue wholly to the father by the sonne. And seynng Christ is with his church, what needeth the church a vicar? Certēly it can not be the true church, whiche hath a vicar of Christe, for than it waunterh Christe whom the trewe church can not waunte.

It was not enough for the Apostle to haue sayed, that the church was vnited with Christe: vntlesse he had added more ouer with many wordes, howe he hath sene the churche affected, and how she demeaned her self, than verely, when the beastes did afflict her: that euen we may learne therof, what

is the hope of Saintes in greatest daungers, & of what sorte it becometh vs to be in persecutions and temptations.

He heareth
the voice
of many
waters.

First he heareth a voice from heauē, as the voice of many waters. Waters in the Scriptures many times doe signifie people. We vnderstande therfore hereby, that the church shal be populouse, and speaking: to thintēt to dissemble nothing, but frely to professe Christ. And therfore he heareth also the sounde of a great thonder. For the church getteth from heauen power to preache and shewe forth the Gospell grauely, though the worldes bowelles burst. And verely of the fraike & constaunt preaching of the gospel John and James are called with Marke the sonnes of thōder. And cōcerning the preaching of the gospel shal followe moze afterwarde. We heareth mozeouer a melodious harmonic of menne singing to their harpes, & singing as it were a newe song. The which is chiefly referred to the saintes in heauen, singing eternall prayes to God: secōdely to y^e saintes liuing here yet in earth, which also offer vnto God continually prayes & thanks geuyng. Therfore how so euer their hartes be made sorrowfull in perilles and aduersities, yet their spirite reioyceth in the Lord. For no mā could learne that same songe, saue the electe. For like as none of the heauenly dwellers can expresse or vnderstande the excellencie of the ioyes of the life to come, and the praises of God, excepte he dwell amonges the heauenly inhabitants, & be partakers of the moste godly life: so excepte any man liuyng yet here in Earth be regenerated, he nother seeth how great is the felicitie of the faithful, nother cā he iustly esteeme, the prayes which they offer vnto God. Touching the newe songe I haue spoken in the. 5. chapt. And certainly to worldly men the thinges seme as they were newe, whiche the faithful bring forth of Gods worde.

Nowe doeth S. John describe also what maner ones the markes of shepe of Christ shal be, which shal continewe in the church of y^e faithful. Christ, dispising the furies of the beastes. Vnto whome also the marke of his fathers name in their foreheades is expounded. We shall perceiue mozeouer, what be the true markes of the faithful. First they are redeemed frō the earth. Doubtles al we bearing the earthly Image of the earthly mā, were solde vnder sinne, for the whiche cause we are also subiecte to

They are
redeemed
from the
Earth.

maledictiō. But the lord hath bought vs with the price of redemption, payed vpon the crosse, so that now we are shapen newe after the Image of the heauenly man, to wit being adopted for the children of God. Of the which redemption the Apostle hath spoken in the. 1. Corinth. the. 7. and to the Roma. the. 3. & in other places. S. Peter also. 1. Pet. 1. And for asmuch as the faithful knowe themselves to be bought and adopted by Christ to the heauenly inheritaunce, they are addicte to serue their redeemer only, and inseperably cleaue to him.

Forouer they are virgins, not defiled with women in expounding the which thinges thauncientes torment themselves, lesse any thing here should seme to redounde to the derogation of holy matrimony, wherby doubles, witnes thapostle in the. 1. Corinth. 7. and. 13. to the Hebr. noman is defiled. I am here ashamed to bring forth the trifles of the Papistes. For who cā heare the vncleanest of al mē reasoning any thing of cleane? They wil hereby mainteyne a colour that single life of theirs: but al men see neuerthelesse, excepte they be blinder than betelles, what filthines hath ben cōmitted and is cōmitted daply, vnder the pretence of this vngacious, & most vncleane singlenes. But the Lord speaketh nothing at this present of corporal marriage, but rather spiritual. For it is manifest, that thapostles as the brideleaders of our sauour, haue brought the church to our Sauour a chaste virgin, whiche hath not had to do with any straunge or foraine womā: that is to saie, which is not defiled with the participation of euill doctrine. Heade Salomon reasonyng of that woman grauely in the. 4. chapt. of the Prouerb. Heade mozeouer thapostle in the. 2. to the Corint. 11. exceedingly wel teaching, that the faithful are an undefiled virgin the spouse of Christ. The faithful therfore which liued vnder the tyranny of the beastes, receyued no straunge doctrine of Idolles, and of other prophane cultes, nother do at this dape admitte the popish infectiō, but kepe their maydenly mindes for their husuāde Christ, being despossed vnto him by faith most sincere.

These followe the lab, whether so euer he goeth. That is to saie, they care for no man but Christ, they desire no man but Christ: in him they repose al their ayde, al their cōfort, al their ioye, al saluation, to him alone haue alwayes respecte, in him

They are
virgins.

They fol-
lowe & lab-
oure whither
soeuer he go-
eth.

they

they know themselves to be complete: which one and alone is to them all things. Moreover whether so ever Christ calleth the faithful by doctrine and example, yf it be to very death and moste cruell butcherie, they followe willingly and cheerefully. Whereby it cometh to passe, that in the world to come, they can neuer be seuered from him. For where so ever Christ is, there is also Christes minister: as he him selfe hath witnessed in the. 12. and. 14. chapt. of Iohn.

Redeemed
from men.

They are also redeemed from men, deliuered verely through the grace of Christ, that they should not follow this corrupte and uncleane world, by all kinde of pollution. For Christ by his spirite and worde calleth his out of this world, that although in body we are conuersant in the world, yet should we with all our minde abhorre the world, & the things that are therein. Furthermore for this intente hath he chosen, and redeemed his from the bondage of men or of the world, that they should be first fructes to God the father & to his sonne. Which place the moste godly and excellent learned man D. Fraunces Lamberte expounding in his commentaries vpon the Apocalipse: it is manifest, saith he, by the. 23. of Leuit. the. 15. of Numeri. and. 18. of Deuter. what firste fructes be, and that they were gathered for the Lord, and went to the high priest. But Christ is that high priest, vnto whome the spiritual firste fructes apperteyne, to witte the godly, & sanctified to God. These things are confirmed of the Apoclypse, which sayed, that Christ gaue him selfe for vs, to the ende he might redeme vs from all iniquitie, and might purifie vs to him selfe an especial people, a follower of good workes. Therefore do the true faithfull singularly applie them to godlynes, and that they maye be the firste fructes, & a most excellent present of the Lord, sith they know themselves to be redeemed for this ende, that all the reste of the time of their life, they might serue God.

In their
mouth no
gyle.

In their mouth is founde no gyle. We sayeth not, no concupiscence, or euil motiō to be founde in the hartes of the faithful: but denieth that there is any gyle in their mouth. For albeit that the faithful be troubled and vexed with the afflictions of the flesh, yet so loue they the treweth, that to their knowledge they wil disceauē no man. And chiefly do dissemble nothing, that apperteyneth to the confession of the treweth and

veritie

veritie, nor use any gyle in the doctrine of the Gospel.

They be moreover without spotte before the trone of god, They be not by their owne verue, but by sanctification of Christ: which S. Paule also affirmeth in the. 5. chapt. to the Ephesi. And he hath spoken it aptly, before the trone. For S. Austen sayed, that our sanctification should at laste be made perfect in the world to come.

They be
without
spotte.

These I say be the trewe markes of the trewe faithful, and of the trewe church of Christ. Let euery man search here the secret corners of his harte, & consider dilligently in his minde, whether he be marked with these signes: and let him busily praie vnto God, that if he fele them, the Lord would confirme them: if he fele them not, that the Lord would printe them deeply in their mindes.

The Angell preacheth the eternall gospel of Christe.

The. lxiij. Sermon.

And I saue an Angell flying in the middes of heauē, hauing an euerlasting Gospel to preache vnto them that sit & dwel on the earth, and to all nations, kinredes and tungen & people, sayng with a lowde voice: feare God, and geue honour to him, for the houre of his Iudgement is come: and worshipping him that made heauen and earth, and the See and the fountaines of water.

Antichrist desireth nothing so much to be oppressed, as the preaching of the Gospel. For euen therefore hath he instituted the inquisitours of hereticall prauitie for he dare calle the Gospel heresie. Therefore he burneth the Gospel booke, and preachers of the gospel, and euery where resisteth the reading of the gospel, and Euangelical booke. Wherefore the simple suppose, that it can not be but that gospel with all his adherentes

adherentes should perish utterly. Now therefore in the lordes consolation is brought in a vision of an Angel (so: he is sit in the vision) flying in the middes of heauen, hauing the euerlasting gospel, and preaching to the world. Whereby is signified, that the gospel shall be preached vnto men, in despite of all the enemies therof. And he gathereth a brieft some of such thinges as by the gospel are preached to the worlde. Those same appertaine also to the cōsorte of the church, whiche vnder the olde beaste suffered persecutions for the Gospel. We will briefly consider euery thing.

The angel is a figure of the preachers.

Firste it is eident euen by the fourmer thinges, that by the angel is signified the ministers of the worde, and the very ministerie of the gospel. Certes by scripture calleth preachers Angelles. For so is S. John Baptiste named of the prophet Malachie. Wherof is spokē before. And the ministers by this honourable title are admonished, of puretie, & of most sincere faith. For Angels be gods ministers: whō they only regarde, loue, and honour: whose cōmaundemētes they execute most faithfully, sincerely, and dilligently. Such it becometh preachers to be in their kinde and office. And like as Angels can not be hurt through the treasons and iniuries of men: so God defendeth his ministers, vntill the houre appointed. So is Peter deliuered out of prison, in the. 12. of thactes. So is Paul in Shipwreake, &c. And he sayeth an other Angel, for that he hath brought in already sondry visions of diuerse Angels. Notwithstanding that, other, seemeth to be put for the firste. For he annexeth to this yet two angels moe. The first wherof he calleth an other, the later the thirde.

The flieth through the middes of heauen.

And this Angel flieth in the middes of heauen. By this thinge is signified the lucky course and procedyng of the preaching of the gospel. It is also writen in the prophetes, his worde runneth swiftly. Psalm. 119. Dauid compareth the runnyng of the preaching of the gospel, to the course of the sunne, ioyefull as a giant he runneth his wape: in the uttermost parte of heauens he ariseth, and runneth againe to the same, neyther can any man stoppe him, nor hide him self fro the heat thereof. The sunne shineth in all places. Therefore shall the preaching be free. For as we can nother plucke backe nor hinder, the thinges that are aboue vs in thapre & shal

shall we nother plucke downe, nor hinder him that flieth in the middes of heauen. The wordes and writings flie, they flie farre & wide where. Nother can the veritie be oppressed. God hath geuen to the world Printing, wherby the gospel is preached and runneth farre, wide, and most swiftly.

And this Angell hath the euerlasting gospel. Wherin is the greatest cōsorte. For it signifieth, that the veritie shall be in the world inuincible. And for many causes is the Gospel called euerlasting. Firste, because the veritie is immortall, which can not be bounden, how so euer the ministers are scattered & slayne. 2. Timothy. 2. secondely the gospel is eternal, for because it was shewed to our firste fathers, propheticd in the lawe & prophetes, fulfilled of Christ, declared by thapostles, & by the grace of God brought vnto vs. Yea & before all times was predestinated. Reade the. 1. to the Ephes. For eue for this cause is it called euerlasting, for as much as it appertineth to vs & to our posteritie vnto the worldes ende, and not only to our elders. And because it is euerlasting, they lie whiche at this daye calle it a newe doctrine or learning. Papisrie is newe, whiche hath his originall, what time euery thing was ordepued. &c. For euer the Apostle sayeth: of For an Angel from heauen shall preach any other gospel, or besides the same that ye haue recepued, let him be accursed.

And we heare expressely, that the Angel had not only the Gospel, but that he had preached the gospel. Many in dede haue the gospel, but dunne, and written in booke. The gospel must be shewed forth and pronounced. We declareth also vnto whom the gospel must be uttered and preached: to the inhabitants of the earth: for it must be cried out to such as are drowned in earthly matters, and they muste be reped out of their slepe. And after his maner and imitation of blessed Daniel in the. 7. chapt. We rekeneth vpon nations, kindes, languages, and people: and thus signifieth that the gospel shall be preached through out the whole worlde. Whiche thing the lord sayde also should come to passe in the. 24. of Matthe. and than that the ende should come. And we see at this daye, that the gospel hath in a maner thondered through out the whole world. And here I geue warning leeste any disceane him self. Thapostle in the. 1. Timothy. 3. and, 1. Coloss. by the gospel was preached

The gospel euerlasting.

The angel preacheth.

preached thorough out the whole world in his time. Nowbeit al men had not than receyued it, but a few. Do not therefore Imagine with thy selfe, that the Gospel is not preached, vnlesse al receyue it. They are abused, that promise to themselves no more be before the iudgement a concord of all nations, for that it is made one wittē, that there should be one one sheperde, and one shepefolde. For the same was accomplished, whilest of the Jewishe Synagoge and dispersion of the gentiles, the lord prepared to him selfe one church, wherof Christ is head, and pastour, and Antichrist shal at the length by his laste coming be abolished. Therefore shall he alwayes resiste Christe.

There shal
no more be
made one
sheperde &
one shepe-
folde.

He preacheth
with
a lowde
voise.

What the
Angell
preacheth.

The feare
of God.

Furthermore where he seeth & heareth this Angell preach the gospel with a lowde voice, he meaneth that the preachers shall with great constancie and frankenes, also with shrille voices and most earnestnes preach the gospel agaynst Antichrist. And we see at this daye, that the more cruelly the faithfull are greued and oppressed, the more feruently and lowder they crie, and that also they be called clamorous criers.

Moreover he compriseth in a brieft some, what thinges are to be set forth in the preaching of the gospel, chiefly in the laste times. First he saith: feare God. The feare of God is the beginning of wisdom: therefore not to feare God, is the beginning of foolishnes, & of all errors. The feare of God, hath nothing common with the feare of the world. The godly man is not affrayed of God, as a gilty seruant feareth his maister, and that more punishment, than his maister, whō he hateth rather. For the feare of God hath the reuerence and loue of God. It attributeth to God the supreme Maiesie, embraceth faith, and hath a faithful care, whereby it awaileth vpon God, worshippeth, prayseth, and professeth the same. Doubtles because we more feare men, than God, we feare more the Pope, and the mallice and hatred of him and his, therefore do we not execute iustice vprightly, nor profess the trewth frankly, nother yet set forth the gospel. But the lord in the Gospel saith: feare ye not them, which maye kill the body & haue no power ouer the soule: rather feare ye him, which condemneth both body & soule to hell fire. Certes the feare of God is not only the beginning, but also the bonde of al vertue. Hereafter we shall heare that the feareful shall be

cast

caste into hel, with the beaste & with the false prophet. Therefore let God be our feare, like as Esaye teacheth in the 8. cha. Let vs feare God for our sinnes committed. Here fewe are affraide: but many are affraide to spealie the truthe, to mainteine godlines, and to rebuke wickednes.

Secondly the preaching of the Gospel comprehendeth the honour of God. For he saith: and geue him honour. And thou doest not seerate the sonne from the father. For he in the 5. of Iohn saith thus: the father hath geue al iudgement to the sonne, that al should honour the sonne, as they honour the father. He that honoureth not the sonne, honoureth not the father, which sent him. And in very dede the father can not be honoured, but by the sonne. For we honour him, when we beleue him to be true, & receyue Christ the sonne of God, as the only rightuoulnes & perfection of al faithful. By faith therefore chiefly we honour God, than reuerēcing him only by faithful obedience, & walking in his commaundementes. St. Iohn in his Canonic. he that beleueth not the sonne, saith he, maketh God a liar (see howe ye maye highly dishonour God) which beleueth not the testimony which God hath testified of his sonne. And this is the testimony, that God hath geue to vs eternal life: & this life is in his sonne. He that hath the sonne, hath life: he that hath not the sonne, hath not life. We are therefore, forbidden, els where, than in Christ alone, to seeke life & al goodnes. But the papistes honour the Pope, and his constitutions, his Sainctes also, and honour not God alone. They in graue in theyr cuppes, *Soli deo gloria*: to God alone be glory: but yet in the meane season they persecute the, whiche will not ascribe the glory dewe to God alone vnto their folish trifles. But the Gospel wil crie out, that to God alone al glory is dewe.

Hereunto is added a spurre, whiche maye pricke them to feare & glorifie God: for the houre of his iudgement is come. The Gospel therefore in the latter dayes shal beate into men the last iudgement. This hath a wonderful effecte to obtaine of men amendement of life. And it is purposely sayed, it is come: and not, the houre of his iudgement shal come. For so is the certentie of his iudgement expressed, and we are warned, to loke for that same daye euery moment. The Apostle

the honour
of God.

The iudge-
ment of the
sonne of
God.

wh

pled

used the same argument in the 17. chapt. of the *Apoc.* to them of *Athen.* and to the *Corinth.* the 2. *Epist.* 5. chapt. Lette vs remembre, O byetherne, that strapte iudgement: let vs amende our faith and maners, and al thinges that agree not with the gospel. For certainly we shal die, certainly we shal be iudged. But then, when we shal promise our selues peace, shal come sodayne destruction. Watthe.

To wor- Finally the Gospel teacheth to worshippinge God alone.
ship God. Than doe not the faithfull worshippinge Idolles, to whome so euer they be erected. They worshippinge not the Pope ouerwhelmed with wickednesse: much lesse doe they kisse, and by kissinge worshippinge his vnglacious and stinkinge fete. They worshippinge not the God *Mauzim* of the wafer makers, the God in the boxe, which is worshippinge in palaces & churches as shutte vp in the pike. They worshippinge not Sainctes: but God alone. Therefore lifte vp your hartes vnto heauen and worshippinge. We haue here in Earth wonderful workes, which make moue vs to worshippinge this God alone. He is maker of heauen and Earth, and of the See. Who is greater? who is mightier? Therefore worshippinge him, the true God. *Matth.* 4. He annexeth here fountaynes of water, for that the miracle and benefite of waters is greete. For if we consider the originall springe, substance, pleasauntenes and commoditie of fountaynes we shal be compelled to wonder. God be praised.

An other Angell preacheth, that Babilon shall fall: and an other diswadeth all men from the fellowshippe of the religion of the beaste.

The. lxxiii. Sermon.



And there followed an other Angell, sayng: He is fallen, he is fallen euen Babilon that greete Citie: for she made all nations drinke of the wine of her whoredome. And the thirde Angell followed them, sayng

sayng with a loude voyce: yf any man worship the beast, and his Image, and receiue his marke in his forehead, or on his hand, he same shall drinke of the wyne of the wrath of God, which is powred in a cup of his wrath. And he shal be punished in fyre & brimstone, before the holy Angels and before the Lambe: and the smoke of their tourmente ascendeth by euermore. And they haue no rest day nor night, which worship the beast and his Image, and whosoever receyued the printe of his name. Here is the patience of Sainctes. Here are they that kepe the commaundements, and the faith of Iesu.

For the comfort of the faithful flocke of Christ, is brought forth an other Angell, a type of all godly preachers, which preacheth with great constancie, that the kyngdome of Antichrist shall fall, howe soeuer it promisseth to it selfe euerlastingnesse. And hereof the Sainctes gather, that persecutions shall with all be finished, with all other abominations throught out the worlde. For where for the continuall persecutions of the wicked, all the Sainctes cannot but be maruelouslye sadde: They muste nedes verely hereof receiue no small ioye and comforte, that they here, howe they shall not indure alwayes.

and here it is sayed that Babilon shall fall. And in dede it were folowynge, to expounde these thinges of the ould Babilon in Asia, which was fallen long since, scarcely any token thereof beinge left: we muste therefore vnderstande it of another, which is in her floures, and euen by a figuratiue speech, we must vnderstande it of Rome. For there is a greete resemblance as it were, betwixte both. Babilon was the first Monarchie, Rome is the laste. Babilon sore afflicted the people of God, So doeth Rome greivouslye vexe the church of God. Babilon burthened Israel wth a greivous captiuitie: So Rome vexe the church, wth more than a long

Babilon.

Rome.

Antonia.

masia.

long captiuitie. Babilon ouercame the people of God, and burning the Citie of Hierusalem, and destroying the temple, led away Israell captiue: so Rome also hauing rased the citie of Hierusalem, and subuerting the temple, triumphed of Israell. Babilon planted Idolatrie, superstition, and all abomination, auanced, maintained, and set forth the same vnto al men: but at the length when she woulde haue thought leest of it, the people of God being sodepnely delpuered, she was utterly subuerted. So is Rome also, the mother & nurse, and recupuer of all abominations in the church of the laste tyme, wherein she shall perish at the last, all those that belue truly in Christe being delpuered. And especiallie it is called great. For howe greate and mightie the church of Rome is, all we see and by experience knowe at this dape. Noether am I the firste that vnderstand by Babilon, Rome. For many expositours reading the first Epistle of Saincte Peter, in the end of the epistle, do vnderstand by Babilon, Rome. Certes Oecumenius sayeth: And here he calleth Babilon Rome, for the excellencie and brightnesse of the Empire: the which Rome obtained a long tyme sins. But this the moze auncient writers expound moze playnelie, as Turtullian in his booke against the Jewes, which sayeth: so Babilon with sainte Ihon beareth the figure of the Citie of Rome, therefore also great, and proude in her kingdome, and a murdherer of the saints. The same words in a maner, he repeteth in the thirde booke against Marcion. And no lesse playnely Saincte Hierome calleth Rome Babilon: and that same Babilon wherof S. Ihon speaketh in the Apocalipse. Read the epistle of Paula and Eustochium written to Marcella, by the helpe of sainte Hierome. Heade himself in the .ii. questiō to Algasia. Again in the preface to the booke of Didymus of the holy ghoste, to Paulinane. Also in the end of .2. booke against Iouinian. The same in the life of S. Marke: Peter, saith he, in .i. first epistle, vnder .i. name of Babilon, doth figuratiuely signify Rome. But S. Ihon will expounde himselfe in the .17. chapter. And we vnderstande that the Citie of Rome shall fall chiefly, with all her vngodlynes: And with the same also, the Romish superstition and abomination, through out the worlde. And the Hungell in Bede, sayeth she is fallen, which is yet to fall: And that by the propho-

propheticall maner of speaking, wherein that which shal assuredly come to passe is vttered, as though it wer now done. To signifie the certentie thereof, that reduplication or iterating of the worde also apperteyneth, she is fallen, she is fallen. This is also repeated in the .18. chap. where it shalbe shewed howe it is taken out of the Prophetes, &c. Notwithstanding both a desyre and Ioye also, might seme here to be signified. For such thinges as we haue longe, and with a desyre looked for, we receiue them nowe cumming and saie, thou art come, thou arte come at the laste longe looked for, and nowe makest me glad. For the saintes with a great desyre, loke and long for the destruction, of that most wicked, most vyle, and most troublesome kingdome of Antichriste.

The cause is shewed also of the destruction of the common welth and church of Rome: for that she hath caused all nations to drinke, and hath made them dronken wth wyne of wrath of her fornication. And verelpe the effecte of wyne in men is greatest. Therefore doctrine is compared to it in the Prophetes. Therefore Rome with her uncleane and corrupt opinions, hath made all people dronken. And it is called the wyne of the wrath. For loke with whome God is angry, he suffereth them to erre in the way of the Romish church. For in almoche as God hath reuealed the sincere doctrine of Ipe, by his onely sonne, and moste chosen Apostles: and men receaue not the same: God is iustely offended with them, and geueth them ouer into a reprobate mynde, that thei may folowe shamefull errours: As Saincte Paule also prophesied shuld come to passe in the .2. to the Thess. 2. chapt. This wyne is called mo:couer, the wyne of her fornication, whereby she her selfe hauing firste played the harlot, is become nowe also the Maistress of fornication, and as it wer bawde to al others. This maner of speaking is right well knowne, euent oute of the Prophetes. Rome ded not persiste in the doctrine of the Gospel, and of the Apostles, but inuented a newe, and that contrary to the Gospel, of the vncar of Christ in earth, of the power of keyes, of indulgences and pardons, of iustification of works and merits, of satisfactions & confessiones, of worshipping of Images, & prayeng to saintes, of celebrating masses, and worshipping of the sacramēt of haulte, as thei terme it,

Anadiplosis.

she is fallē,
she is fallē.

Why the
Romyshe
Church
shoulde fall

The deuill
shy doctryn
of Rome.

of monkery and vovyes, and such other innumerable. This doctrine as Apostolicall, auncient, and chresten, the drinketh of to all people: and so plucketh them from Christ, withdraweth them from the Gospel, seduceth them from the ouide christianitie, and destroyeth innumerable soules. Therefore God powreth oute to her also of the cuppe of his wrath, and bypnygeth her also to destruction for ever.

The dissol-
deth all fro
the fellow-
ship of the
Romish
church.

And upon this occasion he dissuadeth all men from the fellowship of the Romish church or papistrie, that we haue nothing to do with the Romish religion, vnlesse we will be partakers also of the euercasting punishment. He reasoneth therefore of the losse and punishments, and describeth greuous and horrible paines, yf happlie men might so be feared from that vngodlines. The Angell therfore crieth, and that with a loude voice. Wherefore let al ecclesiasticall preachers learne, that they must earnestly, and terrible crye oute in this case, that all flee the communion of the Romish or popish church. I know doubtles what the common people beleue and saie, that all shall be saued at the laste daye, what religion so ever they be of: and namelie yf any remaine an open papist. But we can nother condemne nor absolue any man, sette them in Heauen, or cast them to Hell. God liueth a righteous iudge. He alone knoweth, who shall be saued or damned. We oughe therfore of right, to credit his iudgements. But where as he pronounceth openly, that the fauourers of the Romish church shall be damned, who am I to say the contrary: or what men will pronounce othervyse? Let vs heare therfore the sentence of the iust iudge, and let vs beleue the worde of the sonne of God, and let vs beware of the poppish religion.

What it is to worship the beast & his Image, and what it is to receiue the marke in the forehead and on the right hand, I haue sufficiently declared before in the. 13. chapt. Briefly they worship, and receiue the marke of the beast, which do participate with the Popish church or religion: finally which obey the wycked decrees of the Empire, and persue in the obedience of the See without repentance. *Aretas* expounding this place: to worship the beast, saith he, and to receaue his seale, is, to esteeme Antichrist to be God, and in word and worke, to set forth such thinges as he coueteth.

And

And here in an horrible wise, & with propheticall wordes, is described euercasting damnation, prepared for them, who forsaking Christ the sauour, cleaue vnto Antichrist & destroye. Like as they haue dronke of the corrupte doctrine infused of the Pope: so againe shall they drinke, that the iust lord shall powre out of the cuppe of wrath. And the wine that is powred in the cuppe of Gods wrath, is the scapte, exquisite, & most greuous iudgement of God, wherein beyng angrie, he inflicteth to the Antichristians horrible & vspeakable punishment. A like maner of speech is red in *Jeremie* the. 25. chapt. And like as pure wine, not delayed, is of most efficacie, and pearseth: so the iudgement of God, wherein he will procede against the Antichristians, shall be most greuous, such as no tongue be it neuer so eloquent can expresse.

And for a further declaratiō shortly after followeth, what they must drinke of: verely fire and brimstone. Peraventure the Lorde alluded to these wordes of *David* in the. 11. *Psalme*. Vpon the vngodly he shall rayne snares fyre brimstone storme and tempeste, this rewarde shall they haue to drinke. He semeth moreover to haue alluded to the burning of *Sodom*, and to the. 30. chapt. of *Esaie*, in the ende whereof is shewed, that hell shall be wide enough to receiue all the vngodly, and that matter shall neuer waunte to nurrish the fire neuer to be quenched. He expreth moreover a greuous paine, where he saith, that they shall be tourmented: and that in the sight of the lambe, and holy Angells, that so they may receiue condigne punishment for euery of their contempt, whereby they haue despised the lambe, and messages of Angels. Likewise in the. 13. of *Luke* the Lord saith: there shall be weeping and gnashing of teeth, when ye shall see *Abraham*, *Isaac*, and *Iacob* and all the prophetes in the kingdome of God, and you to be shutte out, &c.

And that same apperteyneth also vnto euidence, & to stire *Hipotiposis* by a terrour in the mindes of all men, where he addeth by a figuratiue speech: and the smoke of their tourment ascendeth vpon euermore. Therefore shall the burning and punishment of the vngodly be euercasting, and neuer to be finished world without ende. And we seme here at this description, as it were before our eyes to see the flames of eternall damnation

Wh. iiii.

caried

caried vp on highe: and caste vp with them greate heapes of smoke, to rolle vp, and disperse them farre and wide. I remembre here that of Virgill.

The wastefull fire gan crepe and cracke a pace

Til to the toppes through helpe of winde it came

Out burst the blase, brake downe and did deface

The skie flieth full of sparkes of smoke and flame.

Eucel:
sing pun-
ishment.

And that no kinde of terrour might waunte, most aptely and most abundantly he expreſſeth the perpetuall punishment, saying: nother haue they reſte daie nor night. So ſaith the Lord in the .9. of Marke. Their fire is neuer quenched, and their worme ſhal neuer die. They erre therefore, which promise to the damned after many worldes deliuerance from their tourmentes.

Epiphos-
me.

And not in vayne he repeteth, that which he had ſayed before, how thei that worship the beaſt ſhal ſuffer theſe thinges. And therefore he repeteth it, leſte, as it happened, we ſhould eſtimate it as a light matter. They ſhal be damned, ſaith the veritie, which receiue the Popiſh culte and religiõ, and perſeuer in the ſame. To all this is annexed an acclamation, or double ſentence, notable and hoſeome. For in as much as the wiſedome of God did foreſee, what aduerſitie remayned for the godly in this world, which they might ſurely loke for at Antichriſtes hande, which he profeſſed the contrary, therefore for a comforte and conſolation he addeth: here is the patience of Saintes, which is as much as if he had ſaid: and here ſhal patience take place, whereby the Saintes maye overcome all euilles. Here had we neede to haue a ſtoute courage, a ſure and conſtaunt minde. In the .12. of Luke the Lord likewiſe requirerh patience in perſecutions. Here therefore is counſel geuen, howe the ſaintes ſhould behaue themſelues, to wit that they ſhould ſuffer patiently thoſe euilles, that Antichriſt ſhal worke agaynſt them. And there followeth an other ſentence, which lighteth this: here are they that kepe the commaundementes of God, and faith of Jeſus. Thei ſhal overcome thoroowe patience in ſo greate euilles and daungers, which kepe the commaundementes of God, the foundation wherof is the faith of Jeſus Chriſt: which verely put al their truſt in Chriſt, heare the worde of the goſpell, and kepe the commaundementes of

of God, not of men. The like vnto theſe are red in the .24. of Math. and the .10. to the Hebrew. Aretas: in this ſame time of Antichriſt, ſaith he, the patience of Saintes is ſhewed. Thā is the ſpeache figured, as it were by a queſtion moued. And who be they whome he calleth patient? After, as though he ſhould aunſwere: they that kepe the commaundementes of God, and faith of Jeſus. For thei when perilles approche will ſet more by God, than by death and temporall euilles. This ſaith he. I praye God theſe thinges be as faithfully perſourmed of vs, as they are caſely vnderſtande. The Lord graunt vs his ſpirit.

The faithfull assuredly and ſtreight waye ſitte from the corporall death vnto life euerlaſting.

The. lxx. Sermon.



And I hearde a voice from heauen, ſaying vnto me: wyte, bleſſed are the dead whiche hereafter die in the Lord. Yea the ſpyte ſaith, that they reſte fro their labours.

But theyr workes follow them.

Albeit he hath oftener thā ones ſpoke of the ſtate of ſoules in an other world, and of the felicitie of the faithfull which are killed for religions ſake: yet was it here chiefly requiſite to treat of the ſame matter. For I ſayed, howe many muſt be killed of the beaſt. Now leſte they for feare of death ſhould chooſe rather to worſhippe the beaſt, than to be ſlayne: leſt happily hauing loſt this life, there were no other life to be lo- ked for in the world to come, moſt dilligently, and moſt certainly he treateth of the ſtate of ſoules, and of the felicitie and bleſſe of ſoules, which as ſone as they die, they atchieue, aſſuredly and ſtreightwaye ſitting out of this worlde into life euerlaſting. But they that know theſe thinges, and haue con- creaued them by a true faith, how thei ſhal vndoubtedly ſitte fro the corporall death into the bleſſed life, it cannot be choſen but that they ſhal more boldly contemne the life preſent.

Thy. v.

And

Most certē
tables of
salvation
are to vs
exhibited.

Our lord
Jesus
Christ.

And this wholesome doctrine is comprised in three pointes. For first he sheweth the certentie therof: secondly he declareth what it is: laste he setteth forth and lighteth the same by circumstances. At the first verely he semeth to allude to the manner, accustomedly receyued of al nations, that such thinges as they would haue thought to be certain, and vndoubted, they would also comitte to wryting to leaue them vnto posteritie. But the certentie & veritie of Authortie of the thing is esteemed of thauthours, which first haue dispatched any matters emonges theselues, and after haue caused the same to be put in wryting. At this present therfore is God shewed to be author. For *S. Iohn* saith: and I heard a voice from heauen. And by and by addeth: ye the spirite sayeth. Therefore there is no doubt, but that the sonne of God him self hath spoken and reuealed these thinges. For him he sawe at the beginning of this reuelation: after he seeth diuerse kindes of Angelles, but he seeth not Christ speaking to him. But he heareth now his voice from heauen, he heareth the spirite speaking, by whom the lord sayed, whilest he was yet couersant in earth with his disciples, that he would treate and speake al thinges in the church. Let vs beleue therefore that the wordes which are here recited, by christes doyng, to be a celestiall oracle certain and trewe, whereof we ought not to doubt. And *S. Iohn* thapostle & Euangelist is commaunded to write the saynges of Christ from the heauely seate. Which thing he doeth: & so at Christes commaundement sendeth them vnto al posterie, vnto vs also & to our offspring euen to the worldes ende. But if tables wrytten by the chancelours or secretaries of kinges and Princes, beyng notable men, deserue credit: we maye much moze iustely & rightly beleue this wryting, which the sonne of God inditeth from heauen: & that beloued disciple of Christ, the apostle and Euangelist *S. Iohn* wryteth. Thou hadst once a confidence in the Popes bulles (they maye well be called bulles, sins they be moze vaine than bulles or blabbers in the water) sent from the See of Rome, wherein thou as one assured didst put full truste to haue remission of sinnes and blessed life. And shalt thou not now be accounted madde and out of thy witte, in case thou wilt not beleue this heaueny wryting. That othe was indited by the spirite of Antichrist.

This wry-
ting is fro-
ly geuen.
-ham

by the Pope the man of sinne, and childe of perdition: & wrytten of some disceauer infected with Simony and sacrilege, which in life and maners was filthines it self. But in *Iohn* is nothing but cleanes, puretie, & integritie: and the very sonne of God which prescribeth these thinges to *S. Iohn*, is the very veritie and life, the light of the world & lord of heauen and Earth, of life & death. See than how safely thou mayest laine to this heaueny wryting, which here is offered & geuen thee freely. Thou needest not to disburce for the same one farthing. The Pope instituted in the church buyng & selling & deuelysh bargayning about perdots & other thinges, which were plaine disceiptes & illusions, playne mockeries, and open blasphemies, & therfore accursed for euer: as *S. Peter* also pronounceth in the .8. of the *Actes*. God him selfe diswadeth al men from such tromperies, and bargaynes wicked & vayne, in the .35. chapt. of *Esaie*, where he promisseth agayne, that he wil geue to the godly al plentie of al good thinges.

And now let vs heare, what the witte is, & what *S. Iohn* blessed is commaunded from heauen to put in wryting. It is a shorte the dead sentēce, as also in many places, the wisdom of God cōpre- hēdeth in fewe wordes the true some of blessednes: so prou- ding for our infirmite, that we nede not to cōplaine that the doctrine were ouer longe, which we with our slender under- standyng are not able to attayne to. The Lord therefore pro- nounceth, them to be blessed, whiche die in the Lord, then we must see what he understandeth by blessednes, and who they be that die in the lord, blessednes is that high felicitie, which chaunceth to the faithfull in an other world, in the which we shall see God him selfe as he is, and haue the fruition of him vnto a ioyefull, and neuer lothsomefulnes. We shall liue in the same with all the Sainctes for euer, and shall haue ioyes that can not be expresse with tinges of men. Of the whiche shall followe moze afterwarde. They shall restie from their labours. And moze plentifully in the .21. chapt. And they dye in the Lord, whiche by faith greffed in Christe, layne to him alone, depende wholly vpon him, only regarde him and desire nothyng els but hym alone. For they are sayed to liue in Christe, in whome Christ liueth by faith, they that liue in Christ do frame their whole life after the will of Christ. And

they

they die in the lord chiefly and before all, which for the confession of the lordes faith, suffer death, and offer themselves to tourmentes. And not they alone, but those also, which although they die of the sword of the persecutours, yet die, when the Lord calleth them in the true christen sayth. For these are also blessed, as the Lord in S. Iohn, verely verely I saye unto you, if any man kepe my worde, he shall not see death for ever. Wherebeit they die not in the lord, which either deny god, that they might not be slaine: or trust to their owne merites, & intercessions of Saintes, or to other mens workes be they monkes, freres, or massemonging priests, and so departe out of this life, thinking that they shall be holpen by other mens workes. To be briefe, the veritie of the lord pronounceth them all blessed and fortunate which departe out of this world in true faith.

Finally the Lord him self adioyneth a notable declaration of this his briefe sentence. For he sette forth the circumstance of the time, and the maner of the blessednes. For it is wonte to be demaunded, what time saluatiō and felicitie happeneth to the dead: whether incontinently, or after a time: that is whether our soules flitte by and by and immediately after the death of the body to the blessed seates: or whether they be intercepted for a certain time, so that they might be purged in purgatorie, before they enter into heauen: or whether they be holden with a slepe, and loke for the resurrectiō of the bodies, to the intent they might then awake, and together with their bodies enter into heauen: unto all the which things the celestiall oracle answering, forth with, sayeth he, that is by & by cometh unto soules that same felicitie. In the latin copies this place is pointed thus, blessed are the dead which dye in the lord. For though with none sayeth the spirite, that they maye rest from their labours. In like maner readeth the Spanish or Complutensian copie. But *Aretas* and the Greke copies, and also the exemplar of Paris is thus pointed, that *αὐτοὶ* should be the ende of the sentence, as *Erasmus* noteth. After followeth, *καὶ*, which is pee, verely, certely sayeth the spirite. The sense is therefore, that if faithfull being dead shall straight wayes & immediately archieue saluation. For *αὐτοὶ* (which word S. Iohn useth) signifieth, from the very instant, from that

When and how saluatiō cometh to the dead.

that houre immediately, incontinently. This suffereth no space betwixte, but expresth that, which we are wonte to note by the dutch phrase; being admonished therfore by a diuine oracle, and confirmed by a witte brought from heauen, let vs all be assured that the soules of all faithfull do flitte from the bodily death into life euerclasting. These thinges are confirmed and made playne also by other places of Scripture innumerable: I wil chouse out only a certain fewe, and those also the testimonies of our sauour, which is the light of the world, and the worde of life. In the 3. chapter. of S. Iohn he sayeth exprestly, that the faithfull are so deliuered from death by his crosse, as in times past by the sight of the brazen Serpent the Israelites were deliuered from the deadly sting of venemouse poison. And playne it is, that they were deliuered incontinently and most fully. In the 5. of Iohn the same sayeth, he hath passed from death to life. Let this place be waied dilligently, and it shall appere the same alone to satisfie in this matter. In the 6. of Iohn he sayeth openly, and I will reyse him in the laste dape. But he reseyeth not the bodies only at the laste iudgement, but in euery mans laste dape, that is in the death of euery one, he preserueth the soules, that they should not perith, or be tormented, &c. We haue in the gospel examples moste clere: to witte of *Lazarus* the beggar, which was by and by after his death caried vp of chaungelles into the bosome of *Abraham*: and of the thiefe, which hearde of the lord, this dape shalt thou be with me in Paradise: and of *Stephen* sayng, Lord Iesus receyue my spirite: but especially of our Sauour, sayng on the crosse, father into thy handes I commende my spirite, &c.

By these are quite ouerthrowen, what thinges so euer the monkish and Antichristiane doctrine hath buyled of purgatorie, of cretalles, and of the miserable state of soules in another world. Whereof they made a moste shamefull gapne. They are also confuted which beleue, that soules be mortall, moreouer that soules slepe in another world. Where they can not so muche as here in this infirmitie slepe. Therefore you wil saie it is madness to thinke, that soules slepe being quite of the burthen of the body.

But concerning the maner of the blessednes of Saintes, they

Blessednes they reſte from their labours. Saluation therfore, is a moſte reſte fro al iopeful tranquillitie. Nowe go at ones diſeaſes, ſickenesses, labours. griefes, affectiones, ſorrowe, famine, thirſte, colde, briefly all thinges that were oꝝ trouble men. Reſt and tranquillitie, iope and bleſſe come in place. And ſins the dead reſte from theyꝝ labours, who can beleue that they be vexed with tormentes? but leeſte any man ſhould neuer ſo little doubte herof, he annexeth a confirmation, *viz.* yee, oꝝ certainly, verely ſayeth the ſpिरितe, the dead ſhal be quiet from al their griefes. Let no mā therfore doubte.

Theyꝝ
woꝝkes fol
lowe them.

And he addeth an other thing, that the woꝝkes of ſainctes followe the: that is to ſaie, after that the ſainctes be departed hence, than are they rewarded in another world, if they haue done any thing wel, if they haue ſuffered harde thinges. For there is a rewarde prepared foꝝ vertues. The which the ſainctes do hope foꝝ and receiue without boaiſting of their owne deſerte, and not in contēpte of the merite of Chriſt. For they acknowledge, that God in his ſainctes crowneſh his owne giſtes. And this is ſpoken of the rewarde of woꝝkes foꝝ the conſolatiō of them, which ſuffer many thinges in this world. So ſayed the lord in the Goſpell: your rewarde is plentiſull in heauen. And the Apoſtle affirmeth euery where, that rewardes are prepared foꝝ them, that are crucified here with Chriſt. And here let vs marke dilligently, that theſe thinges are ſpoken alſo of the ſpirit of Chriſte vnder the religion of an othe. For the worlde diſpiſeth religiouse perſones, & ſuche as ſuffer foꝝ religiō, and obiecteth, that they loſe their labour and coſte. Contrariwiſe the ſpirit by an othe auoucheth, that rewarde is prepared foꝝ vertue.

Followe
them.

Lette vs marke alſo this, that is ſayed, theyꝝ woꝝkes and not other mens, alſo, followe them, and are not by others ſent after them. Let no man therfore diſceauē him ſelfe, let no man thinke, that after his death there ſhould be ſente to him into purgatoꝝ by ſoule prieſtes a ſardell of other mens merites. Thoſe are not good woꝝkes, which are done by prieſtes & ſceres beſides and againſt Gods woꝝde, but prouocations of Gods wrath. And be they not in the goſpel ſhut out of the kingdome of God, which runne to others, to bꝝpe them oyle. The Scripture in an other place, Lette vs doe good, whileſt we

we haue time, the time wil come that no man can worlie. Let vs watch therfore, and of ſaith do good woꝝkes in dede.

The Iudgement of the Lorde is deſcribed vnder the paraboles of harueſt and vintage.

The .lxvi. Sermon.

And I loked, and beholde, a white clowde, and vpon the clowde one ſittynge, like vnto the Sonne of man, hauing on his head a golden crowne, and in his hande a ſharpe ſickle. And an other Angell came out of the Temple, cryng with a lowde voyce to him that ſat on the clowde. Thruste in the ſickle and reape, foꝝ the coꝝne of the Earth is ripe. And he that ſate on the clowde thruſte in his ſickle on the Earth, and the Earth was reaped. And an other Angell came out of the Temple, whiche is in Heauen, hauynge alſo a ſharpe ſickle. And an other Angell came out from the Altar, whiche had power ouer fire, and cried with a lowde voyce vnto him that had the ſharpe ſickle, and ſayde: thruſte in thy ſharpe ſickle, and gather the cluſters of the Earth, foꝝ hyꝝ grapes are ripe. And the Angell thruſte in his ſickle on the earth, and cutte downe the grapes of the vineyarde of the Earth, and caſte them into the greate wine ſatte of the wrath of God: and the wine ſat was troden without the citie. And the bloud came out of the ſatte, euē vnto the horſe

horse bridles, by the space of a thousande and sixe hondreth furlonges.

The ven-
geance of
god agayn
the Antichy-
rians.

Now goeth he to y^e description of gods iudgement, especi- ally agaynst the Antichristians, and agaynst al the vngodly. This parte might be ioyned with the matter followyng, and chapters followyng, as that which is of the same argument. And it apperteyneth to the consolation and confirmation of the faithfull, persecuted of Antichrist. There be that thinke, how there shal neuer be any iudgement. Howe so euer there- fore they oppresse their neighbours, they thinke neuer to fele any displeasure of that matter. Moreover the faithfull are re- pted also, whylest they see the wicked flourish, and themselves to wither dayly. Therefore they thinke also that the lord tar- rieth ouerlong. Ye more they expostulate with the lord, and saye: whā shal there be an ende of iniuries? if Christ wil come to iudgement, whie doeth he differ it so longe, and to so great molestying of his? The lord therefore sheweth nowe, that the iudgement shal certainly be: and shall be than, what time all thinges shal be ripe: to witte whē the iniquities of the *Amor- rheans* shall be complete, and the measure of iniquitie filled. When wicked menne therefore are wared ripe, the Lord will come to iudge. In the meane time we muste abide in cōstan- cie and patience. No husbände men tary for haruest and vin- tage. If any th:ough inpatience reuolte, he is not allowed of the Lord: as the *Aposle* alledgeth out of the *Prophete* in the 10. chapt. to the *Hebrewes*. And as we maye haue a desire and a longyng after haruest and vintage, so maye we not ex- postulate with God, because he tarieth longer thā our wishe is: likewise we ought not to contende with the same, whiche cometh so late vnto iudgement. And like as haruest and vin- tage are certainly looked for, and come, so without all doubte God will punnish the wicked, and saue the godly. And these are verely as it were tastes of all that followe plentifully and are more exp:essly declared: and are annexed to the former matters, for that they apperteyne to the consolation of the godly.

And to the intent al thinges might be more manifeste, by parables brought in, he setteth forth al thinges to be sene be- fore

fore our eyes. And he useth in dede two parables borrowed out of the *Prophetes* and doctrine of the *Gospell*. For the *prophetes* ful oft do figure the iudgemēt of God by haruest and vintage. Certes in the 3. of *Isaiah* the lord sayeth: I will sitte in the vale of *Iosaphat* to iudge al natiōs. Thurst in the sickle, for haruest is ripe, &c. And it is also most knowē, what is red touchyng the same matter in the story of the *Gospell*. We muste therefore wypte out these thinges more inwarde- ly into our hartes, and feare God, and abide his redemption in patience.

First is treated the parable of haruest, than the parable of vintage: bothe two shewe that the Lord wil be iudge and that in his moſte derre time, agaynst all those, whiche eyther thinke there shall be no iudgemente, or expostulate with the Lord that he commeth so slowly and late, &c. And firste in dede is described the owner of the haruest, the Lord him selfe and iudge *Jesus Christ*. He is sayde to be like vnto the sonne of manne: not for that he is not now the very sonne of man, and for that he shall not come vnto iudgement in the very humane nature, whiche he hath ones taken of vs, and neuer put it of (for he is verely the sonne of manne, and remaineth on the right hande of the father: and shall verely come in the humane nature to iudge the quicke and the dead) but he se- meth to haue alluded to *Daniel*, & to haue expressed his phrase of speech, sayng: I looked in the mightly vision, and lo, there came one in the cloudes as it were the sonne of manne, &c. Where we reade also the description of the iudgemente a- gaynst the beaſtie. And therefore he hath here made mention also of a clowde: and I sawe a white clowde, and one sitting on the clowde, &c. Moreover the *Angelles* in the actes saie, so he shal come, as ye haue sene him goe vp into heauen. And they sawe him taken vp, and a clowde to receyue him, and conuey him out of their sight. Therefore shall he come a- gayne in a clowde vnto iudgement. We reade oftentimes in the *Psalmes*, that God sitteth on a white clowde. By the waye therefore is signified the deitie of the iudge. Therefore is this iudge very God and very manne, the Saviour of the faithfull, the reuenger and iudge of the infidels. We are sent therefore by *S. Iohn* to the 7. chapt. of *Daniel*.

Haruest.

The descri-
ption of
the iudge
Jesus
Christ.

3 golden
croune on
his head.

3 sharpe
sickle.

3 Corne ripe
to be reaped.

Then he weareth a Golden croune on his head: not that there is any corruptible golde in heauen, but for corruptible men so he speaketh, that they maye vnderstande their iudgement to be the hygh kyng: and maye gather thereof, that noman is able to resiste the power of this kyng. For otherwise our Lord hath no nede of any corruptible golde. Finally our Lord here hath a sickle, and that right sharpe. Wherby is signified his iudgement exceeding strypte, and destruction of the wicked. In the .3. of *Matth.* The iudgemente of the Lord is compared to a fanne, of blessed *Iohn*. He addeth, that the are is layde at the roote of the tree: wherby he signified that certayne iudgement was at hande or rather destruction.

Now followeth an exposition of the proceeding of the iudgement: & he persouereth in the parable. For he speaketh as if a seruant retournyng home out of the felde, did shewe vnto his Maister whiche looked for the houre of haruest, that the Corne was now ripe (the hardenes of the grapne is a token of ripenes) and that it is time to be reaped. For els it is no nede to admonish him y knoweth al thing of any thing, that he rememberech not: much lesse of the houre of iudgement which none of thauengels knoweth, but the father alone. Therefore we ascribe this wholy to the parable: and we vnderstand that a certen houre of iudgemente is appointed, whiche when it shal come, the godly with out delape shal be deliuered, & the vngodly condemned. An other Angel, sayeth he, came forth. For before we hearde how diuerse came forth. This crieth w a lowde voice, as one that wil tel of a matter most greate and certayne, & to be declared in the church with exceeding great out cries, to the comforte of the faithfull, which ought nothing to doubt of the iudgement, & to the terrour of y wicked, which seme to contene the same. And this crying angel cometh out of the temple. For we hearde before, that *S. Iohn* sawe a temple in heauen. And where the crier of the iudgement cometh out of the temple, it signifieth, that no vnrighteousnes of y iudgement is here to be imagined. For the temple is consecrated to holines & righteousness, and is called the house of God. Justly therefore he iudgeth, & in iustie time he iudgeth, & iustly executeth al things. Changel biddeth y iudgement do that thing, which he of himself was aboute to do. Thurst in the sickle, saith he,

and

and reape. Two causes are alleaged. Firste, for the houre is come, that thou shuldest reape. Therefore a certein houre of iudgement is appointed, which when it cometh, the iudgement shal be most certenly. And it is comen for thee, saith he, for all iudgement is geuen to the sonne. Than, for the corne of the earth is ripe. As though he shulde say: the iniquitie of earthy men is growen up to the highest, therefore is it reason that it shulde be cut downe. And God alone knoweth, when the iniquitie of the Earth is fulfilled, &c. But when it shal come thereunto, there shall nede no great preparation, deciding or pondering of causes. At one word he finisheth the iudgement, and the execution of the same, and as it were swalloweth up and deuoureth the whole earth in a moiment, saing: herewith he thrust in his sickle, which sat vpon the clowde, on y earth, and the earth was reaped. The rest of the things which seme to belong here vnto, take out of the .17. chapr. of *Matth.* And that which he hath said hitherto, he repeteth, and beatech in by an other parable. For by this he shadoweth y same, which the other parable did commend. That plentie maketh for the playner euidence, and beatech in most diligently the certentie and veritie of the iudgement, lest herin we shulde doubt anything, and wauer with the vnfaithful world. The parable is take of vintage. The same is used very oft of the prophets, speaking of the destruction of any nation. And the Lord also in the gospel compareth his people to a vyne. And the Angel holdeth in his hand a sharpe sickle. He representeth a figure of Christ, which hath al power of iudgement alone. A sharpe sickle, is the straight iudgement, as was spoken of the sickle before. This Angell cometh oute of the temple also, to witte a iudgement most rightuouse. Vnto him crieth an other Angell, which had power ouer fyre, which cometh out from the Altar. For before we heard, that ther is an altar in the temple, and that vnder this Altar do resie the soules of the blessed Martirs. Here therefore is figured, that God doth nowe remembre the bludshed of his seruantes, which for the profession of the onely Altar (that is Christ the priest & onely sacrifice) were slaine, and nowe to procede to take vengeance, hitherto long delayed. Therefore this Angell is sayed to haue power ouer fier. Fier many times in the psalmes signifieth

3 moste
quicke iudgement.

3 and
the
angel
haue

3 the
angel
haue
power
ouer

3 the
angel
haue
power
ouer

3. ii.

Gods spee.

Gods vengeance. This Angel therefore is here, as it were Maister of execution, and captayne of vengeance. For Angels in *Daniell* also, as Gods ministers, are said to haue rule ouer thinges: not that we shulde worship and honour these ministers, but the Lord that worketh by them. The sun and moone are the lightes of the world: but therefore no wise man wil worship them. Here is signified plainly, that vengeance is certainly prepared for them which shed innocent blood on the earth, and that this vengeance shall chiefly be executed in the end of this world. Albeit that he punissh neuertheless greuously before the end also here in earth, namely parricides: in so much that the Psalmograph saith, men of blood shall not loue halfe their tyme. &c.

And as in the parable of harueste, harueste was finished with a shorthe sentence: So is here also vintage ended at few wordes. For so soone as the vngodly shall see Christe in the cloudes, with the printes of his woundes, and his Saintes with him, whom they haue contemned, hated, persecuted and slayne: they will gather streight wayes, that they by their iust desert must be allotted with Deuyles, whom they haue folowed and serued. Therefore shall there nede no long discussing of the matter. Euery mans conscience shall accuse him, and the sinnes of euery man shall be manifest to all creatures: The vngodly shall stand before the iudge with great confusion, in utter contempte, in payne and feare, and sorowes not to be expressed, and shall go streight wayes into paynes and tourmentes that shall neuer haue end. Whereof I say, it behooueth ofte tymes to make mention, hereof it becometh many tymes to warne all men, that they may beware in tyme, and take hede to them selues.

Howbeit S. Iohn himselfe at fewe wordes figureth the euerastring danation and vengeance, which God executeth vpon his enemies. And he saith a wine presse or a winesat, that he may so tary in the allegory, and that made withoute the citie. And by exposition he calleth it, the great winesat of Gods wrath. For the same is he, or the place of punishment and condemnation. Into this winesat, shall be gathered the clustres of the Earth, or grapes of the earth, I mean the earthly, and vngodly men. And the citie of God, is heauē itselfe, the seat

the seat of the blessed, which shall afterwarde be described moste aboundantly in the. 21. chapter. But that wine presse is set withoute the Citie. For in an other place of the Gospel the Lord saith also, that the wicked muste be caste oute, into the uttermost darkenesse, where is weeping and gnashing of teth.

But this winesat is rightlie called the winesat of Gods pye. For the wrath of God is executed therein: and they with whom God is angrie for their sinnes, are shutte vp therein, that there they may according to their demerits, be tormented and vexed for euer, and withoute ende. And he calleth it great, for that the place is wyde enough to receiue all the vngodlie. As also *Esaie* hath admonished in the end of the. xxx. chapter. Others reade of the great wrath of God.

There is added, that out of the satte or wine presse there runneth no wyne, but blood, and that in most plentie. Which he shadoweth by a maruelouse and horrible hyperbole. The blood flowed far and broad, by the space of a thousand and fye hundred furlongs. Againe it was very depe. For it came vp to the byddles of the horses, of them I meane, which went and wastled in the blood, to wit in their owne blood. By the which hyperbolical speech is signified, that the multitude of the vngodlie shall be greatest, and that God wil most abundantly reuenge that vnumeasurable blood, which the wicked haue spilt in earth. They were delighted whilest they lured in earth, with warres, slaughter, persecutiōs & martirdomes: Therefore will God moste iust, powre vnto them in an other world blood enough, in so much that being drowned in their owne blood up to the chin, they may seme to bath them in their owne blood. And here we must remembre, the horses prepared to battaile of whō we spake in the. 9. chap. shall be drowned in euerastring tormentes. Thus, thus at last wil the Lord auenge himselfe vpon his enemies. Let vs call vpon him, and abyde patiently and valeantly. The Lord graunte vs his grace.

Thou hast
thurst
for blood,
drinke blood

The Angels of seven plagues are brought forth. Moreover the triumph and prayse of Christes holy Maritus is described.

See the. 31.
8. 5. chap.
of the boke
of wisdom

The winesat
without
the Citie.



AND I saw an other signe in hea-
uen great and wonderful. Seven
Angels, hauing 7 seven laste pla-
gues. For in them is fulfilled the
wrath of God. And I sawe as it
were a glassye sea mingled wth s^{yr}, and them
that had gottē victo^{ry} of the beast, and of his
Image, and of his marke, and of the nomb^{er}
of his name, stand on the glassy Sea, hauing
the harpes of God: and they sung the song of
Moses the seruaunt of God, and the song of
the lambe, sayeng: great and maruelouse are
thy wo^rks Lord God almightie, iust and true
are thy wayes, thou King of Sainctee. Who
shal not fear (O Lord) and glorifie thy name?
For thou onely art holy, for all gentiles shall
come and wo^rshippe before the, for thy iudge-
mentes are made manifeste.

The argu-
ment of the
fifte parte.

Vpon occasion of harueste and vintage expounded in the
laste parte of the fourmer vision, is annexed the fifte parte of
this godly wo^rke, which representeth vnto vs the fourth visiō
of this wo^rke, whiche some make the fifte. The same is of the
iudgements of God, it hath two parts: wherfore it might also
be diuided into mo^{re} visiōs, but we had rather vse fewer. For
first he discourseth most largely of the paynes or tourmentes
prepared of God, & to be executed vpon Antichrist his mem-
bres, and all the vngodly: here is treated of the iudgement
of the who^re of Babilon, of the destinies and ruine of Rome,
and the church of Rome, of the reioicing and song of sainctes,
of the comming of the iudge vnto iudgement, of the payne
and euerlasting destruction of all wicked. And these are inter-
ted in the .15. .16. .17. .18. .19. and .20. chap. Than also he reasoneth
most excellently of the reward of sainctes, and of the euer-
lasting felicitie, thow^out 7 whole. 21. chap. and a good part
of 22. euery where is set open hel it selfe, and heauen it selfe:

And

And is geuen vs in maner to loke in this flethe mortall, euen
into verp hell it self & into the verp palace of heauen. Noether
shal you finde any where in all the Scriptures with a conti-
nual treatise so plenteouse a disputation of the iudgements
of God, of the tormentes of the wicked, & of the felicitie and
ioyes of the godly, as in this presente.

And sul necessarie is this treatise especially in this our last
and vnguarious world, wherein men neglectyng the spirite
of God, are become like brute beastes altogether carnall, re-
garde the fleth, and wholly depende thereof. Happy are al the
victorouse, welthie, honozable and gloriouse Antichristians:
miserable are the poze and dispised trewe christians, and sub-
iecte to the iniuries & persecutions of al men. Therfore do the
carnall men esteeme al thinges of the present fortune, and crie
it out that their religion and conuersation pleaseh God, and
the Christiāns to displease. The godly are here also greuously
tempted, as they were also in times past, reade Psalm. 73. and
the .1. chap. of Abacucke. The vngodly promise themselues,
that they shal reigne for euer: at the length also they contēne
the iudgements of God, noether thinke they that euer it wil
come to passe that they shal be punnished. The talke of pun-
nishmentes to be diuised of melancholicke persones, and to
be vttered of mallice: and therfore they saue and thinke them
not to be regarded: but to be mery in this wo^rlde. Therfore
it behoued the place of Gods iudgements to be most large-
ly and diligently decided, and to be set as it were before the
eyes of the hearers: to the ende al might rightly vnderstāde,
what should be assuredly the ende of good and euill. But the
punnishmentes of the vngodly are diuerse, to witte of this life
present, and to come. And the punnishmentes of this present
life are almost innumerable: and the tourmentes of the life to
come are eternall and vspeakable: and as there is no com-
parison betwixte the paincted and trewe fire: so is there none
betwixte the punnishmentes of this present life and that to
come. But in case men would earnestly beleue, that vspeake-
able ioyes and euerlastyng tormentes are prepared of God
for good and euill: doubtles al would sinne lesse & serue God
moze diligently. But let vs see nowe, what is the treatise of
S. John concernyng the same.

Li.iii.

Fifte

The origi-
nall of the
doctrine of
the iudge-
mentes of
God.

First he sheweth the original of all things that follow, not to be earthly, but heavenly. For he seeth an other token in heauen. He saith an other, for that in the .12. chapt. we heard that mention was made of an other certen signe. And he calleth that a signe or token, which signifieth an other thing, and therefore not to be considered of it selfe: but in as much as it bringeth into knowledge an other certen thinge, and that much greater than it sheweth at the first sight. He calleth this signe, that is to witte, that same visiō, great and maruolouse. For the iudgements of God are greatest, and most wonderful. Whylest they are executed, the vngodly maruel, which had thought such thinges should neuer haue comen to passe: the godly also maruell at the great power of God, his moste iuste rightuousnes, and his ripenes and saythfulnes in deliuering and sauing his people. Than he declareth, what signe was shewed him in heauen, and by that celestiall vision: he sawe seven Angells, hauing in seven cuppes, plagues. That is, he persecuted God prepared and furnished with power diuine, wherewith he both might and would sende plagues and condigne punishmentes, aswell vpon Antichrist him selfe, as vpon his members, and all the vngodly men in Earth, for their wickednes committed agaynst God. And as we haue many times warned you in this booke, the seuēth nombꝛe, is the nombꝛe of fulnes. Wherefore God hath ministers enough, and enough, by whose scrulce he maye plague and distrope the vngodly. And therefore seven plagues, are all maner of plagues. Tempozall plagues are abundantly recited in the .26. of *Leuit.* and .28. of *Deuter.* Riche is the Lord, and in euery lastyng plagues of most diuerse kindes also. For the Scripture in certen places reherseth a gnawynge worme, a fyre vquenchable, weping and gnashyng of teth, outwarde darhenes and many other of like sorte. But these seven plagues he calleth the laste: and immediatly sheweth the reason, for in them is the wrath of God fulfilled. For on those laste and most corrupte ages the Lord wil powze out his plague, and that the plagues of his iuste wrath, and shall powze them out most fully to the ende, and shall execute his ful wrath agaynst the vngodly, for euermore.

Yet now he suspendeth a while that narration becomme of the

Seven an-
gelles & se-
ne plagues.

the Angelles masters of the plagues: and placeth or sendeth before the greates ioyes of the blessed Martires, triumphes, songe of praise reioyng and thankes geuyng. And this Ioye is interlased here in the treatise of punishmentes, for the consolation of the faithfull, that they should knowe themselves deliuered from punishmentes. And if it fortune, whylest the wicked are punished, that any displeasure touch the also (as it can not be chosen, but the wicked beyng plaged, some discomfort must also arrise vnto the faithfull) that they maye vnderstande yet, that the daungers of the discomforts, must with the excellent aboundance of ioyes be recompensed. For hereby is signified, how the godly reioyce, whylest the lord executeth his iustice. To be also the chaungeable course of thinges, that those that haue once wepte in the world, should now be glad and ioyefull, accordyng to the sayyng of our sauour in the .16. of *Iohn.* Proouer it beloued by the testimony of all Sainctes to be declared to the Sainctes that dwell in Earth, that the iudgements of God be righteous and true: whiche thing vnderstande, questions and soundyng inuicynge agaynst God do cease.

First he seeth them which ouercame Antichrist, and haue had nothing to doe with him: as we saue in dutch, for this I suppose be signified by that plentiful rehersal of certen members (the declaration wherof is set forth before) in heauen, not in some doortow, or no where, as some men gather. He saue I saue, in heauen the blessed soules stande vpon a glassy See, mixed with fire. And in an other place I haue tolde you, that the See figureth the worlde, by reason of the rage and vstabilenes therof. Certenly *Daniel* so taketh in the .7. chapt. And it is called glassy because of the frailetie and bricklenes. For worldely thinges shine, but they are soone broken. Whereupon it is sayed that worldely thinges are as bricke as glasse: whiche whylest they shine, break. And not with out cause is fire mixed with worldely thinges. For the Sainctes, whylest they be conuersant in Earth, fele alwayes in a maner the fire of affliction. Whereof spaketh *S. Peter.* .1. *Pet.* .4. And they stande vpon a glassy See mingled with fire. For conquerours treade vpon the worlde, and vpon al the tourmentes & mockeries of the worlde, as triumphyng ouer all worldely thinges.

The ioyes
& triumphes
of godly.

See mixed
with fire.

The Prophet in the. 66. Psalm. bringeth in the Sainctes sing-
gng a ioyeful songe vnto God, and emonges other things
sayng, thou hast brought vs into snares, thou hast layde tri-
bulations vpon our backe, thou hast set men in our neckes.
We haue passed through fire and water, & thou hast brought
vs out into a place of reliefe. Therefore do there followe alter-
rations in an other worlde. Wherefore *Aretas* expounding this
place: the glasse See, sayeth he, seemeth to intimace nothyng
els, than by the Sea verely the multitude, and by the glasse
the brightnes, by fire the puritie of them, which are worthe
that blessed life. And certenly the same wordes in diuerse re-
spectes maie signifie diuerse thinges, and make the sense a-
greable.

Whertoe we haue hearde, that the sainctes are in heauen,
where they triumphe ouer the worlde vanquished: but nowe
we shal heare moze clerely, what they do in heauen, and how
they singe vnto the lord a songe of thankes & prayses, which
fully agreeth with the Psalm. 66. And he attributeth to the
blessed martirs harpes, as he did to the Elders. These he cal-
leth of God, as you would saye diuine and celestially, mete to
set forth the prayses of God. For a celestial Iubeley is signi-
fied wherof is spoken in the. 5. chapt. He addeth mozeouer, to
expresse the mulicke: and they singe. And declareth also the
manner of their singng, the songe of *Moses* the seruaunt of
God, and the songe of the Lambe: Therefore this songe of the
Sainctes, is reioycng dittie, triumphaut and of thankes
geuyng. For like as in times paste *Maria* with the companie
of virgins Israeliticall, at the appointement of *Moses* sange
a songe, when the Israelites were deliuered out of the bon-
dage of *Aegypte*, and *Pharao* was drowned in the red Sea
with his whole armie: wherof you maie reade moze in the
14. and. 15. chapt. of *Exod.* So the blessed soules in heauen
praysse God, whiche hath deliuered them from *Sathan*, *Antichrist*,
and the worlde. And the songe of the Lambe is the chris-
tiane thankes geuyng, by the which the vertue of *Christ* and
his redemption, is praysed of the Sainctes. For like as the
oide fathers after the eatyng of the Paschalle lambe made a
iubilee, & gaue God thankes. So the blessed Sainctes nowe
infranchysed with the full libertie of the chyldren of God,

goue

goue thankes vnto *Christ* they: deliuerer.

Finally reciterh the order and fourme of their songe. God is highly commended herein, which is called the Lord, God, Kinge of
almightie, Kinge of Sainctes, as for whome the Sainctes
warre, by whome also they be gouerned, and whiche defen-
deth, maynteyneth and keepeth the Sainctes. And he is cal-
led holy, in whome is no spotte, no iniquitie. And before all
thinges they praysse his workes, whiche they call greate and
maruelouse. These are manifest in heauen and in Earth.
They declare the power, wysedome, & iustice of God. There-
fore they inferre by and by: that the wayes, that is the consi-
derations of God, which he followeth in gouerning and do-
yng of thinges, be trewe and iuste. For he disceaueth not, he
doeth no man wronge. Therefore God is iuste in punnishing
the *Antichristians*, and deliuering his. For although he seme
to neglecte his, yet keepeth he sayth to the godly: as a kynge
that neuer neglecteth his.

Now they alledge, what it becometh all men in the Earth
to do also: it is reasoun that all men feare thee, and glorifie thee
in all thinges, nother to accuse and murmure at thy iudge-
mentes. There is added an other reason for he alone is holy,
without sinne, and without spotte. None of all the creatures
hath this. Although many gentiles nowe cōtemne God, yet
shal they ones come and worship: shal knowe their owne fil-
thines, and the holines and rightuousenes of God. For the
iustice, and iudgement of God, whiche are not yet reuealed,
and therefore are contemned, shal be ones reuealed, that all
the godly of all natiōs may attribute glory to the rightouse
God. These thinges verely prepare also the reader and hea-
rer to the treatise nowe followynge concernynge the iudge-
mentes of God, and punnishmentes of the vngodly. The lord
open the eyes of our myndes, that we maie see these thinges
with fruite plentiful.

The seuen Angelles are described, coming
forth to execute the seuen plagues.



And after that I looked, & beholde, the Temple of the Tabernacle of testimony was open in Heauen, and the seuen Angelles came out of the Temple, whiche had the seuen plagues, clothed on pure and bright linnen, and hauynge their brestes gyrded with golden girdels. And one of the foure beastes gaue vnto the seuen Angelles, seuen golden vialles ful of the wrath of God, which liueth for euermore. And the temple was ful of smoke, for the glory of God, and for his power: and no man was able to enter into the Temple, till the seuen plagues of the seuen Angelles were fulfilled.

The fruites of the treatise of Gods iudgements.

He returneth now to the description of the iudgements of God, from the which he had made a little digressiō. This treatise hath much fruit. For the iudgements of God, be the punishmentes or paynes of the wicked, the testimonies of Gods righteousness and veritie. Againe the godly are herewith confirmed in their hope. For they see that one Note doeth not fall from the wordes and threatenings of God, although he be of longe suffering, winketh at them long, and euen semeth to saue and to spare the vngodly. The godly therefore perceiue that their hope is not vayne. They learne also to feare God, and to praye continually, leste beynge drownden with the pleasures and felicities of this world, they reuolte fro God to vngodlines. Finally the wicked are feared with paynes, are prouoked to repentaunce which whilest they refuse, they sele vndoubtedly plagues, as Pharaō felte.

The description of the seuen Angelles.

But before the Angelles poure out the cuppes of plagues receiued, they are most gallantly and diligently described. And is shewed, from whence they came out: that is what is the originall of the iudgements of God. They come out of the temple set open, and that out of the temple of the Tabernacle

nacle of witness, which is in heauē. For Moses sawe a temple on the mounte, and that also in heauen, after the similitude whereof he was commaunded of God to make the tabernacle of witness. Therefore was the tabernacle of witness fashioned and builde after the shapē exhibited and sene in heauen, which the blessed Apostle to the Hebrewes calleth *ὑπόδειγμα* to witte the very example or patron. For it was sayed to Moses, see that thou makest euery thing accordyng to the Patron, which was shewed thee on the mounte. Which thing Moses did accordyngly. But such thinges as came forth of the Tabernacle of witness made in earth, semed to the Israelites iuste and holy. Herof were aied the oracles and answers of God, which it was not lawefull to speake agaynst. Therefore when we heare now that the very iudgements of God agaynst the wicked world, paynes and punishmentes come out of the trewe temple it selfe, the patron I meane and that celestial, who should hereafter doubt that al the iudgements of God, wherewith he plague the vngodly, be sacred & holy? And whilest vngodly are plagued, that we muste thinke nothing els, but that a sentence as it were an oracle is comen or pronounced from heauen, whiche it is unlawfull to gayne saye: to conclude, the diuine iudgements do procede out of the very trone of God, wherefore they can not but be moste holy. Otherwise we shal heare in the. 21. chapt. that there is no temple in heauē. These be therefore Types and figures, not matters trewe and permanent: but after they haue signified this, for the which they were instituted, passyng and sadpyng awaye.

Herunto also apperteyneth the apparell of Angelles, that hereof we maye also esteeme the iudgements of God. They are sayed to be clothed in pure linnen, or cleane and white, or bright (*καθαρόν καὶ λαμπρόν*) wherby is signified, that the iudgements of God, are unspotted and bright. For we haue hearde that these thinges which S. Iohn sawe were signes. Therefore we maye not imagine carnal thinges in heauently matters, but spiritually to expounde, suche thinges as in the signe seme to be as it were corporall. The garment in this worlde is chaunged with the state of thinges. For they vse white garmentes in victories and triumphes, blacke at burialles

Changelles come forth of the temple.

They are clothed in bright white linnen.

riallies and mourninges, red in battel. Here is signified therefore that the iudgements of God are most pure, & that God ouercometh and triumpheth over the vngodly. At the resurrection and ascension of our lord Angellies appered in white garmentes, & shyning bright, to signifie the glory of Christ: Now is the very bestie girded with a girdell, and that in dede with a golden girdell. Golde is a token of purenes. In the bestie is the seate of affections. The girdell byndeth, moreouer prepareth for the iourney. Therefore it betokeneth, that the iudgements of God are prepared, and in a readines: the same to waunt affections, that is to saie, not to be pronounced of done of enuie or mallice, loue or fauour, but to be iust, moderate and vpright.

One of the
beastes gets
weeth vials. And one of the beastes gaue vnto the seven Angells reuengers & punnithers seven bolles, & the same ful of gods wrath. Now although God nedeth not the helpe of creatures, nother receiuethe any thing of them, as waunting any thing: yet thus he made not his creatures in vaine, & doeth thinges in order, al creatures doubtes (for I sayed in the .4. chap. how by the beastes the vniuersalitie of creatures is signified) bestowe their labour agaynst the wicked, and what so euer they haue of God (and they haue al thinges) at his wil and commaundement, they imploie willingly and franchely to execute the iudgements of God. Thus fire falling from heauen vpon Sodome and the cities aboute it, did minister the plage of cup of Gods wrath to the Angell reuenger. So the water overwhelmed Pharo and his hoste. So the Earth opening swallowed up the company of Chore, Dathan and Abyron, &c. Thus the Heremies of the gentiles imploie themselves to take punnishment of the vngodly. The walles of Iericho fall, the haple distroyeth the Chananites. Thus God without any difficultie punnitheth his enemies, seying al creatures are ready to ayde and assiste. And the viall of cuppe is of golde. For againe is signified the iustice & equitie of Gods iudgements. And where God is called a reuenger liuing for euer: his eternitie and maiestie is signified, whiche neuer the transitory thinges of this worlde, and humane infirmities shall ouercome. In the sight of the liuing God, all the wicked shall fall, and perish euerlastingly.

After

After this the Apoclypse seeth, the temple filled with smoke. The temple for the maiestie of God, and for his power. That smoke is a ple ful of sign of Gods presence, it appereth by many places of the Scripture, but chiefly in the .8. chap. of the .3. booke of Kings. Than is it also a token of Gods wrath. For Aretas: smoke, sayeth he, is a toke of Gods wrath: according as it is sayed, smoke ascended in his wrath. And nother is smoke without fire, nor fire without smoke, &c. No more smoke hurteth the eyes, and maketh them blinde. So in Esaye the .6. The temple of God, which Esaye seeth, is filled with smoke. And at this present not only appeareth the presence of god, and of his wrath to be signified: but also to be figured, that the iudgements of God be vnsarchable, so that the things which he him self reuealeth not to vs, we can not attempe to. For his maiestie is infinite, and his power passeth al thinges. Primasius Bishhoppe of Pisa in Affricke expounding this place: Thinke, sayeth he, that same to be signified by smoke, that all menne can not penetrate the secrettes of Gods iudgements, and that the eyes and mindes of mortall men shall at the contemplation of the plagues inflicted dasel, groppng in darkness: which now he determineth to utter, and vnto the finall ende of the same, he affirmeth, the smoke to abide still in the temple. Thus sayeth he.

Now followeth that semeth to expounde the same: and no man coulde enter into the Temple, &c. But certayne it is by the veritie of the euangelicall & Apostolicall doctrine, that the soules passing out of the body before the last iudgement, go right into the blessed seates, and haue there the fruition of the ioyes promised of god so true. Therefore is an other thing signified, to wit that before the ende of all thinges the sainctes can not clerely see al the iudgements of God. For here we see by a glasse, there face to face, & shall know God himself, & the veritie & maner of his iudgements. Primasius, nother coulde any man enter into the temple: that is could penetrate the secret, til the seven plagues of the seven Angells were finished. Wherefore the Psalmographer: This, sayeth he, is labour before me, til I may enter into the sanctuarie of God, & may vnderstande the conclusion of matters, &c. Here is signified therefore, that Sainctes before the iudgements shall not knowe the

No man
could enter
into the
temple.

secret

secret misteries of Gods iudgementes. Let it than suffice vs, that he him selfe hath vouchsafed to open to vs: for the rest let vs beleue, that the lord is iuste in all his wayes, and holy in al his workes. To him be glory.

The three fourmer Angelles powre out their vialles vpon the Antichristians, and all the vngodly.

The .lxix. Sermon.

The .16. chapter.



And I hearde a greate voyce out of the temple sayng to the seuē angelles: go your wayes, powre out your vialles of wrath vpon the Earth. And the first went, & powred out his vialle on the earth, and there fell a noysome soze botche vpon the men whiche had the marke of the beaste, and vpon them that worshipped his Image. And the seconde Angell shed out his vialle on the Sea, and it tourned as it were into the bloud of a dead mā: and euery liuing thing died in the Sea. And the thirde Angell shed out his vialle vpon the riuers and fountaines of waters, and they tourned to bloud, and I hearde an angel of waters sayng: lord which arte and wast, thou arte rightuouse and holy, because thou haste geuen such iudgementes: for they shed the bloud of Sainctes, and Prophetes, and therefore hast thou geuen the bloud to drinke: for they are worthe. And I hearde an other Angell out of the Altar sayng: euen so lord God almightie, true and rightuouse are thy iudgementes.

After

After he hath spoken in generall of the rightuouse iudgementes of God, he procedeth nowe particularly by the seventh nombze, and declareth at large the plagues of God, which in this world also he inflicteth to the wicked, but chiefly vpon the Antichristians. This place answereth to the same, or at leest hath many thinges like to it, whiche in Moses booke of Exod. from the .7. chapt. to the .12. For in all those whole chapters are described the ten plagues of God, wherewith for sinne he plagued kynge Pharao and the whole realme of Egypt. These plagues are compysed in goodly verses of D. Musculus our worshipfull Godfather.

The water tourneth into blood,

The frogges defile al that is good.

The duste brought forth the scallyng life,

Than came the flie a newe dinise.

The pestilence, botches, and hayle,

Locustes and darkenes did assaile.

At last was slayne and quite forlorne,

Al that in Aegypte first was borne.

A huytaine.

These plagues are expounded also in the .150. Psalme. In the .15. chapt. of Exod. the lord sayeth: if thou wilt heare diligently the voyce of thy God, and wilt doe that is right in his sight, and wilt kepe all his statutes, I will sende vpon thee no disease, whiche I sent vpon the Egyptians, for I am the lord, healyng thee. We learne therefore of the treatise of the plagues of God, to feare God, and to walke in his commaundementes. Nother is it repugnaunt to this sentence of God, that we reade, howe Iob, and other holy menne, and walking in the commaundementes of God, were vered with greuouse diseases. For these are priuate and are not chiefly inflicted for sinne, but for the exercise of fayth, and increase of vertues.

The cure of plagues.

Men for the moste parte ascribe the causes of plagues to the starres, and to other matters: and therefore do not tourne to the lord stryking them, in amendement of life most euill, but we are taught by the treatise of Moses, whiche we alledged out of Exod. and by this present disputation of S. Iohn, that God himselfe punnitheth the sinnes and wickednes of men, although he vse the seruice of menne and clementes, vnto

The true cause of plagues,

wh

whom

A voyce
out of the
Temple.

whom as to the nexte causes men impute the evils received, which they suffer iustly of God for their sinnes. For the which cause at this present is heard a voyce, not out of the ayre, or from the Earth, but from the Temple of the Lord: true, iuste and holy, commaunding the Angelles to come out, and powre their vialles vpon the heades of menne. The wicked therefore are plagued of God him selfe. But a vialle is no other thing, (I spake of the worde in the. 5. chapt.) but the iuste iudgement of God, or vengeance of men deserved. Angelles powre out their vialles, so ofte as men are punished with plagues through meanes of God appointed. And that voice which is heard from the temple, is great. For no man can resiste God, nor infringe his decree. When he commaundeth, all creatures do obeye.

The firste
Angell sheddeth his
vialle.

But whilest this firste Angel, executioner of gods iudgement, powreth out his plague vpon men, there fell ελκος κακόν καὶ ποτὴν a noysome sore botch vpon men. This plague answereth to the sixte plague of Aegypt. And that botche signifieth a canker, a fistula, and swelling sores or boyles, but chiefly the pockes of Inde, which others call the disease of Naples, some the French pockes, and some the Spanishe: verely for that in the warre of Naples (which was made by the French men and Spaniards in the yere of our Lord. 1494.) they came vpon firste in the campe of whores, which infected the Armie. Whiche Mainardus the Philition discoureteth at large. But howe so euer diuerse and venemouse sores doe infecte many greuously, yet doe the French pockes chiefly corrupte the Abbayes of Monkes and Nuns, and colledges of priests, aboue others. For they coupling themselves to moste filthy fornication, do abhorre and deteste in others holy matrimonie, and therefore receiue thereof, the rewarde of their iniquitie. Therefore is it sayed here expressely, that the Antichristians should be with this disease vexed, or rather punished. We shall finde some, whose face is eaten with this disease. All whoresmongers and aduouterers for the moste parte are troubled with this plague. Iob also the excellent seruaunte of God was couered with sores and boyles, but by the singular counsell of God, as I touched also before. Therefore it is no maruell, though some time very good men free from the uncleane of whores.

whooredome, be also infected with this disease.

The second Angell sheddeth his viall on the Sea: and therefore the bloude of liuing thinges, became all to gether such as is in deade men, to witte corrupt, and turned into matter. Whereupon all that liued in the sea died. The Sea is euer more stirring, and variable: full rightlie therefore by this the worlde is signified, or vncoustant men in the worlde: these for their sinnes, are infected with the Pestilence, and dye in great plentie. In the words is y figure Synecdoche, where euery liuing soule is said to dye. This second plague answereth to the fiste of Aegypt. Under this plague we comprise all kinde of Pestilences and plagues. Ezechias also was taken with the plague: as many Godly men also die of the Pestilence, but by the singular counsell of God.

The thirde Angell sheddeth his viall on the fountaines and fountaines of waters, which were by and by, turned into bloud. Bloude. 3. This answereth to the first plague of Aegypt. The Aegyptians had drowned in Nilus, the newe borne bodies of infants, and had oppressed the innocent Israelites: Therefore were they worthy to drinke of Nilus. For water, bloude.

Water otherwise in the Scripture signifieth doctrine, as in Ezechiel and Zachary. Therefore do the fountaines and fountaines of waters, signifie ecclesiasticall preachers and princes, whome God hath geuen to the people for a defence and reliefe. Certenlie Saincte Peter calleth false prophets welles waunting water. 2. Peter. 2. In the. 17. chapter we shall heare, that by waters are vnderstand people. This therefore is the plague of God, the Princes of the people, and preachers of peace, are become the authours and ringleaders of rebellion and of warres: In the which they fall and kill one another, which sheddeth the bloude of Sainctes. And albeit that in warres the godly are also plagued, yet knoweth the Lord how to requyte their paynes, and to ease their sorowes. Saincte Austen decyphreth this matter at large, in the firste booke of Christen doctrine. But if we loke vpon the variable historie of Italie, Fraunce, Germanye, and Hungarye, and of other Realmes, that gloze to be called Christians: we shall fynde them to haue bene the blaspheming firebrandes of warres, which

Warres ought of dutie to haue ben the Princes of peace. And spke as stirred by the Lorde sayeth in the Gospel, there must not a Prophet die by Popes any where els, than at Hierusalem: So must ther no warre be mocued, but by Popes of Rome, Synops and Prelates. I will onlp respte a fewe. Pope Gregorye the .2. through sedition, crulsed the Emperour Leo Isauricus out of Italie. Pope Stephen brought in Pipine King of Fraunce, into Italie against the Lombardes. The same ded Charlemaigne at the motion of Pope Leo the .3. drue cleane out of Italie, hauing slaine many of them with the sword. Pope Gregory the .7. a most wicked man, stirred Peter King of Hungarie, to warre with the Emperour Henry the .4. intangled all Italie & Germany with warres, and drue Henry to fight many fields, and battels, that wer not light. Urbane the .2. of that name, tourmopled with warre both East and West and all other partes of the world, which he called holy, taken in hand for the recouering of Hierusalem. This warre was long, cruell, greate and bloudy, suche as in all worldes you can not fynde the lyke. What Alexander the third, wrought against Fredericke Barbarousse, and howe he rased up all Italie against him, the Stories do tell. And whylest Fredericke the second warred in the holy lande, Gregory the nynty taketh from him Naples. Here the Abbot of Wespurges fumeth, that so great a wickednesse shoulde be committed of a Pope. There arose by the Popes meanes and motions, great factions in Italie, of the Guelphians and Gibelines. Clement the fourth, brought in the french Kemye, by the conduct of King Charles, into the kingdom of Naples: and put Conrade Duke of Swalande from his inheritaunce, and caused him and Fredericke Duke of Austrie to be slayne together, with many thousandes of the Germanes. Pope Iohn the two and twentie, armed Fredericke Duke of Austrie, and Leopold, against the Emperour Lewis the fourth, of the house of Hauier. Boniface the eight, commaunded King Albert Duke of Austrie, to beare hostile banners against Philip the french King. As Martin the fift stirred up a greuous warre against the Bohemers. Eugenius the fourth, betrayed the Conquerour Ladislaus King of Poill and Hungary, to Amurathes y great Turke, to be vanquished and

and slaine through treason, sending his Legate Iuliane Cesarinus Cardinal about the practise, which perished also in that vnluckie ouerthrowe. Where cometh to mynde that sayeng in Virgill: Tolumnius himselfe the southsayer is slayne. Pope Sixtus the .4. sent to the moste puissaunt nation of Swisses, a red scarfe or band, with a bull hanging at it, wherein he graunteth most large indulgences to such as wil fight for the church of Rome. Iulye the second through much and great bludshed of the Swisses, began to expulse the french kynge out of Italie: which at length Leo the .10. brought to passe, receyuing the Emperour Charles the .5. whose sonne ruleth yet in Italie. Clement the seuenth began to oppresse him agayne, but death disapointed his enterpryses. Paule the thirde, ioyned the force of Italie with Charles the fift, and warred on the Germanes for obedience denied to the See of Rome, and the Gospel receiued. In the which war was taken Philippe the Tantzgraue of Hesse, & Iohn Fredericke Duke of Saxon, Prince Electour. Greate villanie and crueltie, was wrought by the soldiours in Germany. Pope Iulye the thirde, began to dalie with the frenchmen: and stirring up the warre of Parma and Mirandula, brought the frenchmen to Scues. There arose a most greuous warre by sea and land, both in Fraunce, and Italie and also in Germany, which endureth at this day: The Princes and people teare a sonder one another, they dyntke their bloude moste aboundantly, which neuerthelesse in the meane season, persecute Christes church moste greuously. The Lorde sende peace.

And nowe where the godly might maruell, why God so suffereth the worlde to be shaken and tourmopled with multuall warres: the Angelles preuent the marueling and complainte, and shewe not onlie the cause, but also praise the iustice of God in these iudgements. And he bringeth in two Angells, as mere and sufficient witnesses of this busynesse: The one he maketh ruler of waters, the other speaking out of the altar. He semeth here in to followe Daniell, which also in the tenth chapter, sayeth that Angelles as gouernours, were set to rule ouer Kingdomes. Not that God doeth not worke and gouerne all things in waters & in all elements and regions: but for that he useth the trauell of Angelles, as his ministers.

God is
righteous
in his iudgements.

Angels go
uernours
of things.

But where the Papistes gather hercof, that Saintes rule ouer elements, diseases, limmes, cities, and euery part in man, it is solith and superstitious, and smelling of Idolatrie. For the maner of Angelles and of blessed soules is cleane diuerse, mozeouer, the Scripture attributeth vnto them farre other things, than it doeth to these. Thou shalt read nothing of the blessed soules, as hauing any thyng to do with men here in Earth, in the whole Scripture. But in sondry places of the Scriptures, you shall reade that Angelles are set to be mens keepers, and to serue them with diuers ministeries. Agayne, ye read not, that y godlie haue for this cause geuen any godly honour to the Angelles: no, we shall heare in this booke howe Sainte Ihon would haue worshipping an Angell, but was prohibited of the Angell ones o: twyse. Mozeouer, here the Angell rendeth a reason, why the water is touned into bloude, and commendeth here in Gods iustice. For turning his talke vnto God: thou art iuste, sayeth he, O Lord which arte, and which wast. &c. He pronounceth him righteous, as he that will do no man any wrong, and therefore calleth him also holy. In the mean time he signifieth his euerlastingnes, and that he geueth being vnto all thinges, where he sayeth: which arte, and which wast, &c. Of this phrase of speache is spoken in the first chapter. And the true righteousness geureth to euery one his. Therefore the Angell sayeth: Therefore Lord thou arte righteous, and declarest thy righteousness to the world, in that thou hast geuen them bloude to drinke, which haue shed the bloude of the Prophetes: that is, of preachers, for preaching of the truth. And not their bloud only, but haue shed also the bloude of thy holy saythful I meane, whom for the true professing of the faith they haue vered, and at laste slayne. Therefore are they worthy, that they theselues should agayne drinke the bloude of them and theirs: that is, shoulde fall by mutuall warres, tumultes, and slaughters, verely befoze recited.

The Third. These thinges are confirmed by an other Angell which speaketh from thaulter, and not without cause from the auter. For we heard befoze in the .6. chap. that vnder the auter the soules of them that are killed cris out and say, how long is it that thou auengest not our bloud on them, &c. Therefore

nowe

nowe is the talke vterred out of the Auter to the ende we should vnderstande, that God forgetteth not the bloud of his saintes, but reugeth it in iuste and dewe season. Now here is also comended as it were by the waye the omnipotencie of God, that the vngodly maye vnderstande, howe in the time of affliction and vengeance, there shal be no power able to resist the almighty. To him alone be glory. Amen.

The.iiii. and .v. Angelles shed theyr bialles.

The. lxxx. Sermon.



And the fourth Angell powzed out his bialle on the Sunne, & power was geuen to him to bere menne with heate of fire. And the men raged in great heate, and spake euill of the name of God, whiche had power ouer those plagues, and they repented not to geue him glory. And the fift Angell powzed out his biall vpon the seate of the beast, & his kingedome waxed darke, & they gnewe their tungues for sorowe, and blasphemed the God of heauen for sorowe & payne of their sores, and repented not of their dedes.

The godly esteeme not their afflictions sent by the iuste iudgement of God, as the punishmentes of sinners, but as exercises of the faith, how so euer they acknowledge themselves to be iustely afflicted for their sinnes committed: yet here they commende neuerthelesse the grace of God, converting the punishmentes of sinners into the exercises of faith. To the vngodly punishmentes are plagues, whiche neither they can suffer patiently, nor glorify God, but rather blaspheme him, & suppose that they suffer vnto theyr. Therefore are the plagues of god to the most greuouse, where neuerthelesse much moze cruel thinges are for the prepared, to wit, that they should suffer in an other worlde euerlastyng damnation.

Th.iiii.

nation.

nation. Therefore the plagues of this worlde inflicted to the vngodly, are as it were certen preparatiues and pꛛambles of moze greuous tourmentes.

Drought & fire. The fourth Angel poureth out his viall on the sunne, and to the same was geuen power to plague men with heate or fire. This plague do many expounde allegorically, vnderstanding by the sunne Christ exhilarating the consciences of the faithfull: and the same to be darkened in the mindes of men choosing rather the darkenes of Antichriste, than the light of Christ: and therefore do the consciences erryng, and seduced with error, burne with sondꝝ lustes & desperations, whereby they be diuē at the length to sondꝝ blasphemies. Which exposition as I do not utterly reiecte, so (after my iudgement) the sense shal be moze playne, yf we vnderstande the fourth plague to be an heate and great drought, a barrennes of the Earth, and scarsetie of Coꝛne, finally an intollerable thirstie afflictynge both men and bestes, and laste bꝛedynge and ingēdyng hoate diseases. For so we haue red in the threatenings of the lawe: I will geue an heauen of brasse and an earth of prout. In the time of *Helias* for contemnyng and reiectyng the worde of y^e lord, God plagued *Israel* with a soze drought, as you maye see in the .3. booke of *Kinges*, the .17. and .18. chap. *Jeremie* also describeth the like drought and heate in the .14. chapt. Agayne the lord defended *Israel* with a pillar of a cloude by the daye, and a pillar of fire by night. Mozeouer we haue heard heretofore in the *Apocalypse*: the sunne shall not fal vpon them, nother any heate. And iustely is this worlde plagued with burnyng heate, as the which offendeth greuously, burneth with sondꝝ lustes, and also by wicked proclamations prohibiteth the coulyng & refressyng of Gods worde.

The effecte
of this
plague is
greate.

For the effecte of this plague followeth. And mē sayeth he, burned with great heate. At y^e first, sayeth he, beyng inflamed with a exceeding great heate, they were euen ragyng madde. For we reade in stories y^e mē beyng afflicted with ouer much heate, haue felte greuous displeasures and tormentes bothe of body and minde. Than he addeth, that followeth of the fourthe membꝛe: the impatiēcie of the heate prouoked them to blasphemie God, and euen him that had power ouer these plagues: to witte, so that haupng full power so to do, he will

not

not deliuer them so vered with burning heate. Contrarywise the children of *Israel* in their tentes beyng stongen with serpentes, inflamyng the whole body with the singe, did repente nother did they blasphemie God. But comyng vnto *Moses*, they sayed: we haue sinned; for we haue spokē against the lord, and agaynst thee. Praye the lord, that he will take awaie from vs these serpentes. They blasphemie therefore the name of the lord, so many as through vnpatientnes do murmure agaynst the iudgements of God, nother wil acknowledge themselves to be rightely and iustely punished craving pꛛedon, finally is added, nother did they repente that they might geue glory to God, &c. For the lord plageth vs, to the ende that beyng afflicted we should repente, and geue God the glory, confessing, as I sayed before, that we be punished iustely, and ought with wepyng and waylyng to tourne to the lord strykyng vs. But these like *Pharao* nother acknowledge theyr sinne, nother praye vnto God, nor yet are amended, but many times overcome themselves in maliciousenes. Hereof we learne the diuersitie betwixte the godly and vngodly, and howe both vse themselves in afflictions. For they geue glory vnto God, and amende their life: these geue not God the glory, but become worse than themselves. To geue God the glory, is to geue place vnto God, not to resiste, but to acknowledge their sinne, and Gods rightuousenes: and not this only, but also the mercy of God and clemencie towardes the penitent, and the same to require humbly.

Howe the
godly & vngodly
be-
haue them-
selves in
afflictions.

The fiftē Angell poureth his cuppe vpon the seate of the beaste. That a seate or trone is used for a kingdome, is moze manifeste than that it nede to be proued by testimonies, thus that *S. Iohn* himself doeth by & by for a seate place a kingdome. And also in times past the maisters, or rather ministers of churches taught sitting, & had their stoles & chaires in holy assemblies. That sayng in the gospel is knowen: In the chapyre of *Moses* sitte the scribes and *Phariseis*, &c. It is knowen that in ancient time ther were seates of Patriarches, *Hierusalem*, *Antioche*, *Rome*, *Alexandria*, *Constantinople* and others: and that the same are called *Apōstolicall* seates, for as much as the *Apōstles* haue taught there. And so is the *Apōstolicall* seate used for the *Apōstolicall* doctrine it selfe. That

The dark-
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Chaposto-
licall seate
of Christ &
S. Peter.

seate erected and established at Rome by the Apostles and Apostolicke men, the beast that is the Pope hath subverted, and in the place thereof erected the seate of pestilence, which he dare neuertheless call the seate of Christ, and the seate of S. Peter. Christ hath no more any seate in Earth, saue that he dwelleth in the hartes of the faithfull church. Otherwise the true seate of Christ, is the right hand of the father. The true seate of Peter, is heauen it selfe. Rome is no longer his seate: for the Apostolicall doctrine and Patriarchall chaire is destroyed and troden vnder fote: & in steade thereof is an earthly Empire or kingdome set vp by the Pope. Yea more he pourseseth the Apostolicall seates by force of armes. Nowe therefore God hauing compassion vpon his, pouereth out his wrath and plague on the see of Rome, illuminyng men with the light of the Gospel, to the ende they might know and see the wickednes and abomination of the Romish See. The which is a wonderfull benefite to them that be lighted, and a greate grieve and torment to the Romish sorte. For the effecte of the plague followeth; and his kingdome was made darke. This plague answereth to the. 9. of Egypte. For like as theicke darkenes plagued the Egyptians, bright light reioyced the Israelites, so were the Papistes tourmented with shamefulle errorrs than shall it grieve them also to haue their errorrs detected, and their gloze obscured: the faithful shall reioyce in the light of Christ. For now beginneth, and already hath begonne the maiestie of the seate, and of him that sitteth therein, to be obscured. That which was ones called an holy seate: is now of the godly & learned called, wicked Rome, the whore of Babylon, the mother of al fornications, the denne of theues, Sodome, Egypte, the red harlot by reason of the purple senate of Cardinales, which weare red and purple. It is comonly sayed and truly, the nerer Rome, the further from Christ. They call and that moste rightly, the Cardinales, bishoppes, and spiritual fathers, the familie & limmes of Antichrist, men disceaued and disceauers, with Symony and filthie lust moste corrupte. Therefore the kingdome of the beast (so he expoundeth the seate) was made darke. There is added furthermore, howe the worshippers of the seate of the beast haue and do behaue themselves. Firste for payne and sorrowe,

sorrowe, indignation, wrath and enuie, they gnawe or bite their tungen: which is the gesture of angry me, and that impotently anger. I meane that burne in furious rage. It is a phrase of speech, signifying howe they will rage with greate furie agaynst the trewth opened, which they would haue utterly hidde and oppressed. Agayne they blaspheme the Lord of heauen, & maker of al, both for that he afflicteth them with botches, and sondy plagues, & also for that he casteth a darknes vpon their kingdome. For euen therefore the Romish, call the preachers of the gospel disceauers & heretikes: and therefore doctrine of the gospel, heretic. But this reproche redoundeth to him which is author of the same doctrine. Finally they do not repent them of their doynges, of theyr Symony, of their craftie suggelyng, sacrileges, idolatrie, and al vngodlines. And the apostle sayeth, howe euill men, and disceauers will ware worse and worse, disceauing and beyng disceaued. Therefore is it no maruel, though you see the papistes at this daie, with a stiffenecke to procede obstinately in their errorrs. But the greatest plague is to be forsaken of God, and stubbornely to mapneteyne their errorrs & vngodlines, and therein to perseuer. The Lord deliuer vs from euill. Amen.

The sixte Angell shedeth his bialle.

The. lxxj. Sermon.



And the sixte Angell powreth out his bialle, vpon the great riuer of Euphrates, and the water dried vp, that the waye of these kynges of the East shoulde be prepared. And I sawe three vncleane spretes, like frogges come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spretes of the deuiles workyng miracles, to goe out to the kynges of the earth, & of the whole

whole worlde, to gather them to the battell of the great daye of God almightie. Beholde I come as a thefe. Happy is he that watcheth, and keepeth his garmentes, leeste he be founde naked, and men see his filthines. And he gathered them together in a place called in the hebrewe tunge Armageddon.

The drying
up of Eu-
phrates &
the plague.

The sixte Hungell powreth out his viall on the great riuer of Euphrates: the ende of this shedding is, that the waie might be opened for the kinges of the East, that is, that Sabilon might be taken. This plague chiefly appeerteth to Rome and the Romish church. The speech hath an allegorie, or a secret comparison, and allusion vnto olde Sabilon. We reade in the .5. chap. of Daniel, that Sabilon was taken the same night, wherein Balthazar king thereof had prepared a sumptuous banquet, and looked for nothing lesse than for destruction. Herodorus and Xenophon repoite, howe the kinges of the East Darius Priscus, who is also called Medus, and Cyrus of Persia besieged the citie rounde aboute: but where there was no hope to winne it, Cyrus let out Euphrates by ditches, so that the Army might wade ouer the riuer: and so was the citie layde open, and taken, on the same side, where it was fenced with the riuer. Euphrates therefore fortified Sabilon, and brought vnto it many other comodities and pleasures. Were therefore are signified, by Euphrates, riches, munition, pleasures, comodities, tributes and customes, which the Romish churches call sacred or of the holy church. These comodities and pleasures, I saye, are dimished of the kinges of the East, of reue christians, whom the scripture calleth the Kinges and Priestes, and deuied and putte to an other vse. Wherefore the power of the Romane church beginneth to decaye, to the vntill that at the length it maye be taken and abolished of the Lorde Christ him selfe. Doubtes the reue Christians vnderstande, belue and professe, that Christ alone is the Saviour, nother that there is saluation in any other. And that this is geuen freely: that they be made, and com- mune Simons and lacredges, whiche in this case praisse and

Howe Eu-
phrates is
dried up.

and make marchandise. Reade the .55. chap. of Esaye, and the 8. of the Actes, finally the .1. and .2. chapt. of S. Paule to the Coloss. Wherin most dilligently is declared, illumined, and set forth that by Christ alone we are absolved, and in him alone haue al fulnee. And what time the common people do heare this, to witte that by those romish trifles, sayres of pardons, and other craftie iuggelings they are disceaued, and robbed of their substantie, they shute by and by and make faste their chestes, their purses, their cellars and garneres. And so drieth up the riuer of welth and pleasure, it drieth up also, when the godly denie to geue other customes, as tenthes, palles, firste fructes, and suche other like thinges. So I saye is the waye prepared for the kinges of the East, so beginneth Rome the seconde Sabilon to be taken and come to naught.

It followeth furthermore, howe Antichrist wil fight against the saythfull and godly labouring to drie up Euphrates, for the mapneteynaunce and increase of his kingdome: & where he might bylesly haue saide, he shal sende forth ambassadours vnto al kinges and princes, to stire them up agaynst the gospelers, for the defence of the priuileges, rightes & reuenues of the See of Rome: he had rather moste dilligently describe those Ambassadours, and shewe their destruction. It forceth very muche to haue knowen the Popes legates. For they are maruelouse pestilent to the church of God: for we haue not only experience of it at this daye, but also by the reading of all storie, that great euilles, and all calamities in a maner haue ben brought into the church, and are also at this daye, through the instigations of those legates. I touched a little before, what mischief Cardinal Iulian Cesarine the legate of Pope Eugenius wrought in Germany, Boheme, Pole and Hungary. What is done in our time, and hath ben done in our fathers memorie, it were to longe to rehearse. If our elders had by the doctrine of Iesu Christ reuealed to the church by S. John vnderstande & knowen the nature of the Popes legates, they might easily haue eschewed, wherewith they haue vndiscretely intangled themselves, and suffered greate losse & hinderance. I speake nothing here of Ambassadours and ambassades of kinges and comon welthes vncorrupted. If first he sheweth dilligently the original of legates, to the intent

Howe Antichrist be-
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The delect-
ation of the
popes am-
bassadours

Thozlgis
nal of le-
gates.

Intend we might vnderstande, that they be led with a wicked spirete, and that their vocation is not godly, but deuillish. He sheweth a threholde originall, where in very dede they maye al be reduced to one deuillish vnicie. He sawe (sayeth *Primasius* expounding this place) one spirite, and for the nombre of the partes of one body, he sayeth thre, that al the nombre of the wicked might be uttered to be led with one deuillish spirete. Therefore the first denne that the legates breake out of he calleth the dragons mouth. Of the dragon is spoken in the. 12. chap. nother is there any that vnderstandeth not, that it signifieth y^e deuill him self. They come forth therfore fro the deuill. For al y^e affaires of their ambassade consisteth in lies, craftes, practises, finally in corruptyng the veritie and sinceritee of the gospel: and also in factions, and dissensions, in slaughter and bloud. And the deuill was from the beginning a liar and murthrer, as the lord he him self sayeth in the. 8. of *Iohn*. And hitherto they be of the Dragons mouth. The selfe same arise also out of the mouth of the beaste. For they come furnished with the Popes authoritie, legates laterall with full power. Of the beaste I haue spoken in the. 13. chap. finally they come out of the mouth of the false prophete. The trewe prophet and pastour, high and only of the church vniuersal, is Christ the sonne of God. Antichrist, is that false prophet, a chiefe seducer of the whole world: as is sayed in the. 13. cha. Therefore come the legates, sente from the Pope, which hath put into their mouthes wordes, or instructions or commissions that they should speake those thinges which are of false prophetic. Howbeit he expounding him selfe more playnely, declareth of what sorte the legates shall be: to witte thre vncleane spiretes. An vncleane spirete is euery where in the scripture called the deuill or Sathan, verely of nature and effecte. For as the spirite of God is called holy, so this contrarywise vncleane. For he him self is of nature, or rather of his owne corruption, and reuoltyng from God impure, and withoute to me of all impuretie and vncleane. He signifieth therfore, that those legates shall be men of a deuillish vncleane. And in dede if you laye hereunto the life, maners, and conuersation of those legates laterall, and of theyr families, you shall finde in maner nothyng els, but extreme vncleane, filthines and

Thre vncleane
spiretes.

beastlynes, monstrous luste, whoredome and aduourtie, and detestable fornications, wonderful surfetting, bloudy craftes and counsellcs. Therefore the thing it selfe speaketh: and the thinges that the legates do euery where, are a commentary of this place. And where there be thre vncleane spiretes rehened, some doe expounde it of diuines, lawyers and religiouse as monies and rectes, of the which thre sortes for the most parte are chosen the Popes ambassadours. I vnderstande simply by the thirde nombre, that those legates shall be most furnished with all hostile authoritie, & that they shall all agree wel amonges themselves, and all helpe one another: that what so euery one semeth to lacke, an other maye supplie. *Salomon* in *Ecclesiastica*, a threholde rope or line, sayeth he, wil not lightly breake.

But now that no man shuld finde any lacke of light, by a parable brought in, he setteth as it were before our eyes what maner ones these legates shall be, verely frogges of the marke. rishe or fenne, and criers importune and tedious, foule and filthy. And he sayeth not that they be frogges in dede, but like frogges. For like as frogges by their importune crying are most tedious and troublesome, and the fenme are also filthy: so doe those legates loue earthly thinges and filthynes: and by their complainetes, accusations, prouocations, wryttings and disputations altogether froggelyke and fenlyke, be hatefull bothe to God and men. They are nothing ashamed: yf they be interrupted a little, by and by they retourne to their olde songe, *Βραχέεεε, κροέε, κροέε, ουδ' εστι γαρ ες* *Aristophanes* *ουκ εστι κροέε*. For there is no other tune with them, but *κροέε*. nes in *ras* *Primasius* reasoneth very muche of Frogges. Amonges other thinges: it is mete for those false Prophetes like frogges cryinge in the night, to make a damnable noyse by barkynge of errours. For frogges bothe by reason of the place, sight, and troublesome noyse are so hatefull, as the Deuill with his is knowen to be abominable to the trewe, and with iuste fyre to bee rightely condemned, &c. Thus sayeth he. And lyke as the Frogges of Egypte reysed out of the duste, by the Deuillish arte of the Magiciens cryed out agaynst Gods veritie, callinge agayne by *Moses* and *Aaron* the people of God to the trewe libertie and

Cap.

They be
like frog-
ges.

and worshipping of God: right so doe the Popes legates molest with talke the preaching of the gospell, the free deliuerance, the christiane libertie, and true seruice of God. And like as the frogges double and reiterate euen to make one wery to heare, that same their *κροῖ, κροῖ*: euen so these fennish beastes of Rome, haue euermore in their mouth, the most holy See, the most holy father, & holy church of Rome. The holy church of Rome erreth not, the holy church of Rome muste be obeyed. He that will not obeye her, is an heretike and a schismatike. These thinges full many times and ofte, and to al menne, and in all and singular causes will they reiterate, and repete that their one and the same songe *κροῖ, κροῖ, κροῖ*.

The spirite
of Deuils.

The Lorde annexeth by S. Iohn, and so yet more clerely declareth: for they be spyetes of Deuilles working miracles, *π. δαίμων* (whiche is here used in Greke for deuill) hath his name of sondry knoweledge, and skilfulnes of thinges: and semeth to be in a maner indifferēt, although it be commonly put for the Deuill. Neuerthelesse for a difference they are called *Eudaimones*, and *Cacodaimones*, as it were good and euill workers. For the Grekes saue that *δαίμων* is called of *δαίμων* that is knowyng or skilfull. For *δαίμων* is called an experte Artificer. The Lorde therefore signifieth, that the Popes legates shal be spyetes of Deuilles, that is to saue, spiritual fathers (but indewed with the spirite of Sathan) wise men or skilfull, craftie workers to bypung their matters to passe. And therefore he annexeth, working wonders. Whereby he semeth to allude to the *Magiciens* of Egypt, who also wrought miracles, and deteyned kyng Pharaon in lies against the veritie. S. Paule moreouer in the. 2. to *Timoth.* the. 3. chapt. compareth the wise men and ministers of Antichrist to the *Magicians* of Egypt. And right well knowen it is, that the legates doe euery where boaste of miracles, which haue be done in their church and religion, and so kepe stil the hartes of kinges and princes in popish errors. Of miracles speaketh S. Paule in the. 2. to the *Thess.* 2. And I haue sayed some thing hereof in the. 13. chapt.

Here is shewed moreouer the ende of all the treatise and counselles of the Popes legates: that they might go forth to

The kynges of the whole earth, to assemble them to battaile. The legates shal crepe into the courtes of al kinges and princes. We shal haue doubtles in all kinges courtes in a maner the Popes legates. And what do they? They inuironne kinges & princes. They see that no faithfull manne be admitted to the kinges speache, they learne to know al the kinges counsell, which they wyte and signifie to Rome: and yf they mislike any thing, that they maye inseyge and subuerste the same: and that they alwayes beate in that songe of theires, to witte *κροῖ, κροῖ*, that is verely obedience, which all menne owe to the holy Sea: finally that they arme kynges and princes to defende the church of Rome, and dystrope heresies. This I saue is the battel of that same daye of the great God almighty, that is to saue, whiche shal be parted by the comyng of the sonne of God vnto iudgement, and the whiche shal indure to the comyng of Christ vnto iudgement, which shal than auenge the bloud of his, from the handes of that vgly beaste. And he calleth the daye of iudgement, the daye of the great God: as doeth also S. Paule in the. 2. to *Ti.* And the daye of God almighty: as he that shal than shewe his omnipotencie, and euen his power diuine, whiche semeth now to the vngodly by reason of his long sufferance to slepe. This necessarie and moste profitable description S. Iohn hath set in here, by the reuealpyng of Iesus Christ, to the ende that we should watche and beware of them.

Hereafter followeth a saythfull admonition and exhortation to watchyng, leeste we fall a slepe and perishe with the Antichristians in the cares and pleasures of this worlde. And he sayeth howe that daye of the lord wyl come sodenly, and when we shal leest loke for it. For the lord here repetereth that thynge, whiche he sayde also in the Gospell: behold I come like a thefe. These thinges are red in the. 24. of *Matth.* and are repeted of the Apostle in the. 1. to the *Thess.* the. 5. chapter. And verely that same soden comyng of the Lorde excitereth the mindes of vs all, and prouoketh to watch, leeste we shuld at unwares be oppressed. He adiopneth also immediatly a profit prepared for them that watche. Happy, sayeth he, is that man that watcheth. We addeth moreouer, how the godly

Kepe the
garmentes
that thou
go not na-
ked.

Should demean themselves in watchyng. Howe they must kepe their garmentes, that they be not defiled: and take hede moreouer that they walke not naked, leeste their filthines be espied. Touchyng garmentes I haue spoken mosse largely in an other place of this booke. He keperh his garmentes, that kepeth his life and conuersation vnsportted of worldely filthines. He walketh not naked, which putteth on Christ. But his shame is sene, that sinneth impudently. But chiefly is their shame sene, whose whoredomes, aduoutries and fleshy lustes are knowen, and open to the eyes of al manne. And here is the state of them to be lamented that are called spirituall, and rather in dede to be detested than to be described. Blessed are they whose sinnes are couered, and happy are they that haue learned to be ashamed. Unhappy are as many as can not blush, but set such a face of the matter, that they gloze in their sinnes and wickednes.

The de-
struction of
the legates.

After this he toucheth at few wordes the destruction both of the legates and also of them that are deceaued of the legates, and suche as fight agaynst God and true religion, for the mayneteyning of the Romishe maiestie. The legates in dede doe assemble manie of their faction vnto battel agaynst the Godly: but the lord hath gathered the same into a place whiche is called in hebrewe *deparadon*, whiche some interpret the destruction of the riuer, and some the armie of desolation. But howe so euer that is, the sense semeth easie: they are in dede assembled of the legates, that they mighte withstande, or prohibite the destruction of the riuer, and ruine of Rome. But the lord shall also assemble the selfe same, that in the very same place and worke they may be destroyed of the lord. Which finally at the last iudgement we beleue shall be accomplished. To the lord Christ our redeemer and reuenger be prayse and glory. Amen.

The seuenth Angell powreth out his vialle.

The lxxi. Sermon.

And



And the seuenth Angell powreth out his viall into the Ayre. And there came a great voyce out of Heauen from the seate, sayeng: it is done. And there folowed voyces, thonderinges, and lightnings, and there was a great Earthquake, suche as was not, synce men were vpon the Earth, so mightye an Earthquake and so great. And the great Citie was diuided into thre partes. And the cities of nations fell. And great Babilon came in remembrance before God, to geue vnto her the cup of wyne of scarcenes of his wrath. And euery Ile fled awayne, and Mountaynes were not founde. And there fell a great haile, as it had bene talentes, out of Heauen vpon the men, and the men blasphemed God because of the haile, for it is great, and the plague of it was sore.

The seuenth and last cup poured out into the ayre, signifieth the perturbation and alteration of all elementes: and the horrible, but yet iuste iudgemente of God, and synallye the ruine of all thinges, a paynes euerlasting. The thinges be inclosed wryth figuratyue speeches, taken for the mosse parte out of the prophetes, and by a priue comparison brought out of the holy storie. Which is done for this consideration, that all thinges might be more full of maiestie, and that euery man shoulde more diligentlie, search for the sence of an excellent matter, which found ones, he might kepe and retaine in perfecte memorie.

And what tyme the Ayre is moued, sondy and horrible doze tempestes aryse in the ayre. And the lord Iesus in the gospel after Mathew testifieth, that aboute the last comming of

Uii

Christe

The laste
iudgement
of God sy-
gured by the
seuenth An-
gell.

An ende is
at hande.

Chriſte, the powers of heauen ſhall be moued. And as ſoone as the cuppe was powred out into the ayer, and a great tempeſt arreſſen, a voice ſounded *yeſuſ*, it is done. By the which voyce is ſignified, howe all thinges are at an ende, euen of the whole worlde, moche more of wicked papiftrie. And this voice is heard out of the very temple of heauen, and throne of God, leſt we ſhould doubt any thing of the veritie and certentie of the ſentence geuen, and againe of the vertue and power of him that doeth pronounce it. Therefore are they ſhamefull deſceaued, ſo many as affirme the worlde to be eueraſtinge, and that they ſhall reigne alwayes vpon earth, and inioy the pleasures thereof. A voyce from heauen, out of the moſt holy temple of God, and euen oute of the moſt ſincere throne of the Almighty, ſpeaketh, that it is done. For he ſpeaketh of the time to come as though it were paſte, that we might as certainly knowe that all worldlie and popiſh thinges ſhoulde haue an ende, as we vndoubtedly knowe the thinges to be done, which are already paſt. Let vs therefore watch, and put no confidence in the thinges of this worlde, which are moſt deſceptful. All thinges ſhall fall to decay, and come to naught, men onely, and the bleſſed ſpirites, remayning through the grace of God, the unhappie alſo remayning perpetually, appointed to perpetuall puniſhment by the iuſtice of God.

A figure
of Goddes
iudgement

And lyke as the holy Prophetes ded by figures ſet forth the iudgemente of God to be ſene of mennes eyes, ſo nowe here the Lord Ieſus by Saincte Iohn in a figuratiue ſpeech, ſhadoweth the terrour of that horrible iudgemente. For he ſayeth howe ther ſhall be thonderinges, voyces, lightninges, and thōderbolts, & an earthquake, ſo terrible, that the worlde hath neuer at any tyme felte the lyke. For Saincte Peter alſo in the ende of his latter epiſtle, reciteth terrible thinges of the laſte day, and burning of all worldlie thinges. But the quaking and terrour of mennes myndes, ſhall be yet a great deale more terrible than al theſe.

The godly
are exempted
from
euill
tormentes.

The Lord in S. Mat. goſpel, Than ſhall wayle ſayeth he, all the kindreds of *ſ* earth. For the vngodly, whoſe conſciences are wicked & corrupt, ſhall ſele thoſe terrours & tourments unſpeakable. The godly like as according to *ſ* ſaieng of our ſauour, they com not into iudgement: ſo althoughe they alſo by reaſon

of

of the infirmities of the fleſh, be ſome what aſtonied at the ſo daime alteration of thinges, and the terrible tearing and craſhing of all elementes, yet ſo aſmoch as they haue knowne before, that the ſame ſhoulde come to paſſe, and belue the Saviour ſayeng, your redemption draweth nere, they gather vpon their ſpirites, and comfort themſelues in Chriſt, and reioyce in him, conuincing to iudge or condemne the vngodly, but to ſaue the godly. And herein is alluded to ſondry ſtorics of the holy ſcriptures, but chiefly to *ſ* burning of Sodome, to the drowning of Pharaos in the red ſea, and ruine of Jericho, &c. Thoſe were verelie but ſeueral deſtructions, and yet terrible aboue meaſure: therefore what thinke we that laſte deſtruction will be, which ſhall be generall?

Than ſhall that great Citie be cut a ſunder, the vniuerſalitie of men in the great church, deuided into thre partes: that is to ſaie, in the end ſhall there thre kindes of menne be found in the Church. There be true Chriſtians, which attribute to Chriſte his true glorie, that is, all thinges of true ſaluation, and cleaue to him alone by ſincere ſayth. There be Papifſes, which after the letter aſcribe vnto Chriſte many thinges, but not as became them: for they aſcribe thoſe thinges to Antichriſte, which belong to Chriſte alone: and in communicating with him, ſuch thinges as be not to be communicated, they deny Chriſt. For yf the Pope be head of the church vniuerſall, yf he be king and prieſt, &c. Wherefore is Chriſte preached to haue thoſe thinges alone? There be moreover Rewters, which will not ſeme to denie Chriſte, and yet attribute not a litle to Antichriſte, whome yet neuertheleſſe in many thinges they contemne and deſpyſe viterly. Theſe haue no certayne religion, but eſtabliſhed and conceaued at their pleaſure, as it liketh or pleaſeth them, to beleue this or that. There is a great numbꝛe of theſe men at this day, derpyding and mockyng whatſoeuer is not tuned after their moſt light, and wanton Lucianicall wittes. You may ſpnde alſo in the goſpell, a ſelde ſowen with ſondrie ſeede, to bring forth moſt diuerſe fructes, yea euen cockle and darnell, which at length in the ende of the worlde ſhall be gathered. &c. *Mat. 13.*

Moreover the Cities of the Gentiles (ſayeth he) ſhall fall, by the which I vnderſtād the Jewiſh, Turkiſh, and ſtraunge religions,

The great
citie ſhall be
deuided in
to 3. partes.

in ſcripture

2

The cities
of the hea-
then ſhall.

religions, plucked into sondry sectes or heresies. But euery one of these haue their societies, rites, and lawes, which they commend to be the beste, and such as shall endure for euer: but they shall fall also. The only religion or faith of Christ shall preuaile and ouercome. *Aretas* expounding this place after the same sorte: The Cities of the heathen, saith he, falling downe, be diuerse opinions of faith about religion, &c. They (I say) are fallen all.

Great Babilon came into & re-embraunce of God. But especially it was mete and requisite, he affirmeth and sheweth diligently, that the Citie and church of Rome should be destroyed, and committed to perpetuall tourments. I declared sufficientlie before, that Babilon is Rome, whiche in very dede is greate, not in Italie onelie, but through out all Fraunce, Spayne, Germanie, and other Realmes: the citie and church of Rome hath seemed to many, that it should be euerlasting and triumphante for euer. Herein the Epitaphie, that God careth not for these inferiour thinges: but that euery man liueth here, eyther happelie or unhappelie, according as he hath discretelie and wittelie framed his life: that knoweth not of our pleasures and displeasures, and our conuersation. But contrariwise Sainct Iohn affirmeth, that the Lorde hat remembred Babilon: and so to haue remembred her, that he hath determined to commit her to tourmentes. The which he uttereth by a propheticall phrase of speech, that he might geue vnto her, the cup of wyne of indignation, or fearcenesse of his wrath: that is to say, that he might punish her accordinglie, as the great indignation and wrath of God requyeth. Therefore she shall haue no small punishment: for the wrath of God is not lighte, but moste greuous and hote. For he requiteth and recompenceth the slackenesse of punishment, with the extremitie of payne and tourment. The lyke thinges you may reade in the .3. of *Malachie*: howe God hath booke written. Touching the cup also, of the wyne of Gods furie, is spoken of before oute of the Prophetes.

68. N. Ales fre. Nowe also amonges other thinges by a figuratiue speech he sheweth, that the vngodlye haue no refuge, nor way to escape. Otherwise wolde the richer sorte, in daungers hyde themselves farre off in Ilandes, that they might be out of gunshot: many flee into the Mountaynes, that they maye there lurke safely.

safely. But nowe he saith, howe the very Ilandes flee, and therefore that flying they can not be ouertaken. He addeth that the Mountaynes, that is to saye, no places of refuge or lurking can be founde. Therefore there remaineth nothing but that al vngodly in general beyng taken should be put to tormentes.

Furthermoze he addeth, that haple as bygge as talentes should be caste downe from heauen vpon wicked men: and that suche as hath not ben remembred to haue fallen in no memozy of me. And he semeth to haue alluded to the story of the Chananites, which is in the .10. cha. of *Iosua*. To be short here is signified that the greuous and ineuitable iudgement of God pronounced agaynst al vngodly, shall at the general iudgement torment the wicked with such an extremitie, that no eloquence of men, no sence nor vnderstandyng can attaine vnto: for it is alwaies moze greuous. *Primasius* expounding this place, saith: he setteth the wrath of reuengement, in haile. Whercof we reade: the wrath of the Lorde falleth downe like haple. Noether doeth he without cause mention of a talente weight. For with equitie wil he inflict iudgement, &c.

Here is shewed the obstinate and incurable mutinyng and impatiencie of the wicked, wherby they are incensed agaynst Gods iudgementes, vomiting out blasphemies agaynst the Judge him selfe and his iudgement. I haue handled these thinges moze brievely, for that we haue hearde in a maner the same before aboute the ende of the .11. cha. To the Lorde be prayse and glory.

Haple Ithg
talentes.

The wicked blasphemous god in their tormentes.

The Judgement or punishment of the purple whoze is described: and also the sinne, and vngodlines of the same.

The. lxxiiij. Sermon.



And there came one of the seven Angelles, whiche had the seven vialles, & talketh with me, sayng vnto me: come, I wil shewe thee the iudgement

The. 17. chapt.

Al. iiii.

of

of the greate whore, that sitteth vpon many waters, with whome the kinges of the earth haue comitted whoredome, and the inhabitants of the earth are drunken with the wine of hye fornication. And he caried me a waye into the wilderness in the sprete. And I saw a woman sitting vpon a rose coloured beast, ful of names of blasphemie, which had seven heades, and ten hornes.

He hath hitherto discoursed in generall of the iuste iudgements of God: albeit that in the meane time he hath touched some particular matters concerning Babylon or Rome, rather than reasoned. And now consequently scuerally, and evidently he handleth the destruction or ende of the beast, and of his Image, of olde Rome and newe, I meane both the empire and papistrie: which he semeth to point as it were with the finger. In the 13. 14. and 16. chapt. he signified somewhat hereof, now he pursueth every thinge with a notable plentie and euidence. And the same that I said in the beginning of this place, I repete here againe: that hereby are affirmed, howe the iustice of God is shewed to be the ende of good and euill, that the godly are confirmed, and the iudgement to come established, as we confesse expressly in the apostles crede. The some of al is this: tholde and newe Rome, the Empire and Popish kingdome, which is the kyngdome of Antichrist shall perish for sinnes, & great enormities. For he ioyneth together the beast, and the Image of the beast, the beast and one sitting on the beast, a proude stomper, so that they can not be separated. Therefore muste the place be expounded of both Empires.

The profit
of this
place concern-
ing the de-
struction
of Rome.

That S.
John spea-
keth of
Rome.

And lest any man should thinke me to be led with an euill affection, for vnderstandng these thinges of Rome, I will shewe by the testimony both of god & man, that the same exposition is olde, and not newe, true, and not affected. For straight waye the Angel him selfe, as we shal heare, expoundeth these thinges of Rome. As yet also an olde expositor of this booke diuerse expositours, sayeth he, vnderstande by the

whore

whore olde Rome. And the same by and by: whilest he saith the mother of whoredome, whether so euer you will, other olde Rome or newe, or the time of the comyng of Antichriste (beholde the time of Antichriste he saith) you can not erre from the trewth, for that bothe cities (Rome and Constantinople) hath occupied the empire, and euery of them hath been satiated with the bloud of holy martirs, &c. Whitherto he. And what the mosse auncient wyter Tertullian, and S. Hierome hath spoken oftener than ones of Babylon and the purple whore, I haue heretofore reported in the 14. chapt.

The order
of this
chapt.

And in this order he proceedeth. First he sheweth the author of this reuelation, after he gathereth the some of the reuelation or vision. For agayne he treateth by visions, to the ende al thinges might be more liuely & euident. And in dede some make this seuenth chapt. vnto the 21. chapt. the sixte vision. As I admonished in the beginning of this worke. Then noteth he the place and maner of the vision. Finally he propoundeth the vision it selfe, and immediately adioyneth the exposition thereof. And in the processe of this matter he useth a iudicial kinde of pleadng, and that after a propheticall maner. For the Prophetes mosse often, and in the beginning set forth the sinnes and wickednesses of the people before the eyes of al men: & tha they annere vnto it the iudgement, paine or punishment. For so doeth S. John also at this present.

First, the author of this horrible vision, is the lord Christ who sheweth him selfe: but he useth the ministerie of an Angel, and that of one, which comyng out of the temple of the diuine maiestie, was appointed with sixe others to potore out plagues and vialles. This is the head minister. And it was seemely that the iudgement of Babylon should be vttered by an Angel that had the rule ouer toymes. The lord Iesus him selfe will take punishment of the beast, for whom this triumphe is reserved. And we vnderstande that suche thinges as are set forth and treated here, haue proceeded from the highe Bishop him selfe Iesus Christ: and the maners of speaking to be Angelicall, heauenty, and godly. Who shall than blame vs, if we, vsing the wordes of Angells and of Christ him selfe, shal saye that the Bishop of Rome and all Popery to be that purple, and great and most comon harlot. It appereth also to many

who sheweth
this
vision.

Al. 9.

that

Free mou-
thes against
Rome.

that seme godly, that moderation is neglected, when these thinges are repeted of the preachers, whiche are playnely set forth to vs by the expresse wordes of Angelles and of Christ. It semeth that they woulde shutte and stoppe the mouth of Christ him selfe. Howbeit they attempte that in vayne. For if the preachers holde their peace, the stones wil crie. For it behoueth, that like as the glory of Christ, so the shame of Antichrist should be knowen to the whole worlde. But they offende moste greuously which in the sermons made against Antichrist, require I know not what modestie. As though he ought to be spared, which spareth no good man. As though that doctrine were not modeste, which is taken and receiued of the mouth and wordes of Christ. After in the. 18. chapter. We shal heare the lord commaunde: render vnto her: as she hath rendred vnto you, &c.

The some
of this.

Secondly he compriseth in fewe wordes the some of all, and sheweth whereunto we should referre al thinges. Come sayeth the Angell to S. John, and I wil shew thee *revela*, the iudgement, condemnation and punishment of the greates whore. And where he sayeth, of the great whore, he doeth intimate what the crime is or cause of punishment, fornication, infidelitie, or vngodlines. This vision also apperteyneth hersunto, that we might vnderstande, how Rome should be punished or destroyed, that is to saye the Romane Empire, or the kingedome of the Pope or of Antichrist: and wherfore or howe it deserueth to be destroyed. She is a whore, and a great and an erraunt whore. And who knoweth not, that a mariage is contracted betwene God and all and singular saythfull: that God is the hydegome, and the churche his spouse: she is bounden than & coupled to her husbunde alone in faith and trouth. If she breake this faith, and loue others, geue her to them, cal vpō, and honour them, she is a whore. Whereof I haue spoken many times both in this booke and els where.

Rome is a
whore.

And a moste common thing is it in the Scriptures, to call reuolting, unfaithfulnes, impietie, superstition and Idolatrie, fornication or whozedome. If any man desire testimonies hereof, he shal finde in the. 8. of Iudges, 1. of Esaye, 2. and 3. of Ieremie the. 16. of Ezechias, in the. 1. 2. and. 3. of Osee, and other

other places. Rome therefore was a greates strompet, and is also at this daie a moste synful harlot: For whie, she is full of Idolatrie, worshipping of creatures, and abominable superstitions. Noether is she herselfe only polluted with all filthines, but compelleth mozeouer the whole worlde to serue, and that to serue in Idolatrie and superstitions. What will you saye that through the wonderfull prouidence of God it came to passe, that a woman sayning her selfe a maime, dyd clyme vp to the See of Rome, was created Bisshoppe, and called Iohn the. 8. whypche was one Gylberta, a greates whore, borne at Mentz. For thus woulde God declare, that the Bisshoppe of Rome sitteth a whore vpon the beaste. And herein I follow the constant consent of al historiographers. Neuerthelesse I am not ignoraunt, that there be some which haue thought, howe this Iohn was intruded into the seate by an harlot, and for that cause was called an harlot.

Furthermore olde Rome had power to do these thinges, for she sate vpon many waters: that is, had dominion & rule ouer many people, and sondy nations. We also the kinges of the Earth haue committed whozedome with her, whilest they haue submitted themselves to the Romanes, bonden themselves in leage, and receyued of them superstitions and Idolatrie. For the children of Israel were also sayed to haue committed whozedome with the Egipcians, for that they had iopned amitie with them, and were become fellowes in prophane religions. And so nowe Rome the Popes kingdome stretcheth farre and wide, and the kinges and Princes of the Earth committe whozedome with her. Therefore doeth the worde of the Lord calle it filchye whozedome, whiche the Romishe name an holy bonde and obedience. There is added, and they that dwell vpon Earth are made dronke. For he signifieth, that beying infected with errours, peare rather asotted, & cleane out of their wittes, they haue ben madde in Idolatrie, and yet rage in their superstitions, like dronkardes, and can not for surie receaue the preaching of the gospel. Touchyng this wine of fornication and whozedome, and of that dronkenesse I haue spoken in the. 14. chap. And it is aptly spoken, that dwellers vpon Earth are made dronke, not so much for that menne dwelling vpon Earth are made dronken,

She sitteth
vpon many
waters.

The princes
committe
whozedome

drunken, as for that earthly me and choked with earthly desires, shall become faithfull worshippers of the Romish See.

The manner of the vision.

Thirdely, he expoundeth the manner of the vision thus: A was caried awaye in sprete. Wherfoze with his body remaining in *Patmos*, in spirite he sawe a womā sitting on a beast, and destroyed with fire. Such be many visions and sightes in the prophetes. And he noteth also the place, wherein he sawe the beaste, not in heauen, nother in the temple or tabernacle, or in a fruitful place, but in the wilderness. *Esaye* calleth the gentiles and heythens, wilderness. And verely tholde Romanes and newe with their superstitions haue had no place in the church, but are without the church: God forbidde thā, that we should acknowledge the church of Rome to be head of al faithfull churches. And at this daye many of them which are called most holy and most reuerent, differ nothing from the gentiles, their titles and hypocrisie only excepted. Wherof is spoken befoze in the. 11. chapt.

The beast in the wilderness.

Fourthly and laste he exhibiteth this vision or tipe of olde and newe Rome, and the ruine and destruction of them boch, and with all describeth most dilligently the wickednes of eyther of them. And first must the beaste be considered, after the woman sitting on the beaste. The beaste representeth the figure of olde Rome: the woman of the newe and of Poperie. And the woman sitteth vpon the beaste. For the image of the beaste hath succeded, and hath placed her seate in olde Rome. For *Daniel* also affirmeth, that Antichrist shal pitche his seate or palace betwixte two Seas, to witte the *Hadriaticall Sea* called commonly the goulfe of *Venise*, and the *Euxhene* or *Tuscane Sea*. And the beaste is rose coloured, it is of a red and bright colour like *Crimosine*. For Rome hath ben moste cruell and bloudy, and swimming together in the bloud of al me, but especially of Christians. How much bloud shed *Marius*, *Sylla*, *Pompey*, *Iulius* and others, after histories *Plinie* hath reported. Rome hath with sworde & fire destroyed the whole world. The ten persecutions of Christians befoze the Empire of *Constantine* are most commonly known.

The beast is rose coloured.

Howe the beaste was full of the names of blasphemie, I shewed in the. 12. chapt. Rome abounded with chapelles and Idolles. Daily it blasphemed God, Christe, the gospel, and

gente

ente the church a sonder. Of the. 7. heades and ten hornes, is spoken also in the. 12. chapt. And certen thinges shall folowe in this same chapter playne enough. And thus muche hitherto of the olde beaste: here followeth of the woman sitting vpon the beaste.

The same matter is yet still treated of, and the vision is expounded.

The lxxiiij. Sermon.



And the womā was arrayed in purple and rose colour, & decked with gold, precious stone, and pearles: and had a cup of golde in her hād, ful of abominations, and filthynesse of hyz whoredome. And in hyz forehead was a name wrytten, a misterie: great *Babylon* the mother of whoredome and abominations of the Earth. And I sawe the woman drunken with the bloud of Saintes, & with the bloud of the witnesses of Iesu. And when I sawe her, I maruailed with a greate wonder. And the Angel sayde vnto me: wherefore maruailest thou? I wil shewe thee, the misterie of the woman, and of the beaste that beareth her, whiche hath seven heades and ten hornes. The beaste that thou seest, was, and is not, and shall ascende out of the botomlesse pitte, and shal go into perdition, and they that dwel on the earth shal wonder (whose names are not wrytten in the booke of life from the beginnyng of the worlde) when they beholde the beaste that was, and is not. And here is a minde, that hath wisdom.

The woman
is the greate
cittie, lady
of kinges.

He describeth exceedingly well and liuely, and setteth forth to be sene of the eyes of all men, that same woman before named the great whore. About the ende of the chapter he expositeth himselfe, and the woman, which thou sawest is the great citie: great verely, as she that beareth rule ouer the kinges of the Earth. He meaneth therefore the very citie of Rome, and euen the popish and Romish church, and the pope himself with al his creatures and chapplaines, whiche make a great and strong citie, ruling ouer al kinges and princes of the Earth. For who knoweth not, that Rome & the prelates of the church, doe rule euen aboue magistrates and princes: consider what is done in the courtes of kinges & princes, and by whose aduise and counsellors the princes of the Earth are chiefly gouerned. And in calling papistrie a woman, he alludeth to the. 5. and. 7. chapt. of the *Proverbs of Salomon*, who also likeneth craftie & disceipful philosophie, & worldly wisdom to a faire woman full of sondy craftes and giles.

The apparell
of the
woman.

And now also he painteth out gallauntly and euidently the apparell of clothing and very whorish behauiour of this woman. She is furnished with no good qualities inwardely, wherby she maye commend her selfe to the world & to her louers: therefore she excelleth in outward decking of her selfe, where she is inwardely full of all abominations: for all the world like vnto y Phariseis and hypocrites, whom the lord saith are without, like chynnyng tumbers of marble, but within replenished with all corruption and filthines, and euen stinking. And hereby is signified chiefly that the church of Rome and kingdome of Antichrist setteth forth it self altogether with worldly furniture, to witte with golde, silver, precious stones & al costly arrape. These thinges are founde in the olde people, being vnder the discipline of the lawe: they are founde also amonges the gentiles, which suppose not god to be rightly honoured, but with the precious things of this world. But we know that the leuitical priesthood is abrogated with al the outward arrape & that now y church decketh her self with vertues, hateth and abhorreth outward garnishing. *Lactantius* consuteth at large the externall decking in religiō of godly worshipping, in his booke of *Institutio de vera religione*, &c. Moreover all olde wryters shewe, that God is not

wor-

worshipped of the christians with golde & silver: but with faith, charitie & rightuousnes. What wil ye say that *Daniel* in p. 11. chap. sheweth that Antichrist shal worship God with golde, silver & precious things: which thing he cōdemneth & reiecteth.

And doeth it not appere here plainely, that the lord Iesus himself hath set forth to vs the Pope or Antichrist painted as it were in a table. For he appereth altogether such, & in such like apparell he sheweth him selfe to be sene of all men, as the whore of Babilō is decked with at this present. And he cha- lengtheth to him selfe this apparell by a certen right. For the papistes bring forth a false fained donation of Constantine, amonges other thinges pronouncing thus, in the *Distinct.* 76. We geue and dimise to blessed *Siluester* and to all his successors the palace laterane of our Empire: moreover the Diademe, to witte the royal crowne of our head (whiche the Pope calleth a kingdome, & hath made it triple) and also our purple robe and coate of Crimofine, and all our imperiall arrape, &c. I can not here omitte, but must nedes wyte out a fewething of *Platina*, the Popes secretarie, *de vitis pontif.* For describyng the life of *Clement* the. 5. at the Popes coronation, saith he, were present *Philippe* king of Fraunce, and *Charles* his brother, *John* Duke of Britaine, which ouerwhelmed with the falling of a walle, dieth (see the diuine and iust iudgement of God) with many others, whilest the pompe of the Coronation, as the maner is, was led through the citie. Wying *Philippe* also by the same ruine was sore hurte and lamed: the Pope stricken of his horse, losse a Rubie out of his mytter that cost sixe thousande Ducates. This he.

This whore moreover dymketh to all nations of the cup of Cicee, whiche the lord calleth of Golde. And it signifieth doctrine. For to geue drinke is to teache, *Ezechiel*. 34. Golde betokeneth sincerenes and purenes of doctrine. Doubles vnder pretence of sincerenes and veritie diuine, Rome hath easely perswaded all people, to receiue the doctrine of the Romish Sea. For the Pope hath both named him self Apostolicall, and the church of Rome also Apostolicall. And in the Canones hath sette wyrtten: right so are all the lawes of the See Apostolicke to be taken, as though they were confirmed by the godly mouth of S. Peter him selfe, *Distinct.* 19.

The Pope
painted
for the
shewed to
the world.

The dona-
tio of Leo
the faine
ned.

She drin-
keth to the
carouse.

Heads

Reade the .20. .21. .22. *Distinct.* Therefore the more simple sorte of the world haue supposed, that they receiue the very worde and lawes of God, what time they receiued the decrees and doctrine of the church of Rome. But our lord Iesus Christ doeth here declare vnto vs, what hath ben, and what is euen at this daye their doctrine, and sayeth: full of abominations, and uncleanes of her filthie luste. And the scripture calleth a bomination, Idolatrie, *Deuter. 7.* chapt. Moreover the false worshipping of God, superstition, and suche other thinges like. The uncleanes of whoredome in the Prophetes is nothing els, but peruerse doctrine, and peruerse religion, not attributing al good things to God alone by his sonne, but rather diuiding the harte, and applying them bothe vnto creatures, & to wicked worshippinges. But suche is the doctrine and religion of the Romish See. Therefore is her great sinne here recited, that she hath with her euill and venemouse doctrine seduced and infected al nations, and euen nowe as yet teynerth them in superstition and Idolatrie. A lyke place is in the .16. chapt. of *Ezechiel*. And I suppose that our lord Iesus Christ vsed here now wordes very filthie, to the intent he might plucke awaye from the Romish decrees and Canons their authoritie and wiseme, & that their filthines might appere vnto al men, and be knowen, and eschewed.

I name
written in
p forehead,
which may
open the
mystery of
understand-
ing.

Furthermore lesse any shoulde be ignorant, what the same woman were, whiche is here set forth to be sene, and that all might see that greate witche Circes, he wryteth her owne name in her very forehead, that al men might reade it, and that she might by no meanes be unknowen. For he calleth a misterie the vnderstandynge or signification of a secret, for by a trope is Rome called Babylon. Wherof I haue spoken before. And after the true signification of the worde Babylon soundeth confusio. And Rome hath brought an exceeding greate confusion into the church. For like as the primatiue church of Rome set forth the gospel in the weste countrie: so the first simplicite and purenes ones extinguished, the later Bishoppes, regarding more ambition and couetousnes, than humilitie, liberalitie, and godlines, haue brought into the whole world al manner of Idolatrie and superstition. Certainly she is called of the Lord expressly the mother of the whoredomes

Cap

whoredomes and abominations of the earth. For we maye thanke the church of Rome, for all the corrupte doctrine and vngodlines that is in the church. She is the original of idoles, Masse, and other abominations. Therefore is she the moste worthe, to be punished with moste greuousse tourmentes. And this verely is the moste worthe title of the Romish church. Others calle her Apostolicall, diuine, chiefe, and of all moste holy: The Lord Christ calleth her Babylon, and that great, a moste common harlot, and euen the mother of the abominations, and whoredomes of the whole worlde, fightynge against God and his annointed. Therefore lette al the holy and obedient children of God the father flee from her. I wil not here make rehearsal, how she is also the mother of al abominations and whoredomes, euen after the flesh. For whilest the church of Rome hath prohibited lawful mariages and of God permitted to ecclesiasticall persones, it hath opened the gates to fornications, adulteries, whoredomes, & lustes abominable. There nede no wordes, the thing it self speaketh.

Vnto these he annexeth a crime of al other most greuousse: *Dionken* which the
bloud of
Saintes.
Dionkenes, tyranny, and parricidie. And here also he vseth an amplification. For he sayeth howe that greate Circes the moste venemouse witche and Sorcerer, is not inkled, or imbewed, or wetted, but dyonken with the bloud of saintes, I meane of holy martirs, which haue borne witness to Iesu Christ, by preachynge of the gospel, and ascribving al thinges of saluation to Christ alone. But howe many thousandes, naye millions of Martirs through the instigation & meanes of the Bishop and church of Rome, haue ben executed with moste extreme and horrible punishments, with in these five or fixe hondreth yeres, histories make mention. What hath ben done, and what plentie of mans bloud hath ben shed euen within these .30. yeres, whiche our memory doeth attayne to, my harte grudgeth to recite. Great is this crime also, for the whiche Babylon is plagued of God by iuste and moste greuousse tourmentes. And full apte is here mention made of Martirs, that is of the witnesses of Iesu. For they that confesse the Euangelical doctrine of Christ, to be the true & absolute doctrine, that Christ is the only head of the church, the only priest and Bishop, mediator and sacrifice: and shal

not ioyne with all, in the meane time that the doctrine of the church of Rome is also moste perfit, to be had in like reuerence with the doctrine of the gospell, that the Pope is head of the church militaunt, and in earth the true vicar of Christ, and pastour generall, and that the Sainctes in heauen praye for vs, and that the masse is a trewe and real sacrifice for the sinnes of the quicke and the dead: they are condemned for heretikes and Schismatikes, with sword and fire to be rooted out of the Earth.

And hitherto reacheth the misterie of the vision, by horrible sightes set befoze our eyes, wherein is liuely described both the olde Romane Empire, and chiefly the Poperie of Rome with their sinnes and crimes heynouse and full of enormitie. Hereafter shall followe an exposition of the vision, to the whiche at the lasse shall be annexed the punishment to be taken of Antichriste, and the whole Antichristiane Citie. But in case ye shall applie all these things whiche are spoken of the woman to olde Rome, I will not be agaynst it. For there was also a religion at Rome, whiche consisted in golde and precious things. Olde Rome had a cuppe of false wisdom, wherewith she made dronken and infected all nations. She was therefore the mother of abominations and whoredomes, as of whome the prouinces learned superstitions, &c. Howbeit these things peculiarly, do concerne the Pope. Notwithstanding that olde Rome also was dronken with the bloud of Sainctes, &c.

S. John maruaileth exceedingly, when he saw the woman. For Daniel also maruailed till his harte almoste failed him, when he sawe that Romish beast, as appereth in the .7. chapt. of Daniel. All godly in a manner maruaile also at this daye, when they see so great things graunted or permitted of God to the church of Rome agaynst the pure sincerenes. For the prelates of the church are fortunate, victorior, puissant, and in fauour with all princes: & bying to passe what so euer they imagine or list. Happy is he that is not in them offended. Heade the .73. Psalme. Howe good is God to Israel, to them that be right in harte, &c.

The exposition of the vision.

S. John maruaileth exceedingly, when he saw the woman. For Daniel also maruailed till his harte almoste failed him, when he sawe that Romish beast, as appereth in the .7. chapt. of Daniel. All godly in a manner maruaile also at this daye, when they see so great things graunted or permitted of God to the church of Rome agaynst the pure sincerenes. For the prelates of the church are fortunate, victorior, puissant, and in fauour with all princes: & bying to passe what so euer they imagine or list. Happy is he that is not in them offended. Heade the .73. Psalme. Howe good is God to Israel, to them that be right in harte, &c.

The Angel, as chiefe minister, uttereth the misterie to S. John and the whole Church: that is to saye, openeth the

the secreete and true meanninge of the vision by partes moste diligently. And he speaketh in dede of the whole bodie of the beaste, notwithstanding that the beaste hath certain things peculiar, and likewise the whore: per the Angel himselfe, sayeth: I will shewe thee the misterie of the woman, and of the beast that beareth her. Neuerthelesse this same is also a darke speaking, where in the beginning of the exposition he saith: the beast which thou sawest, was, and is not. The Romane Empire was perwholye ruled: but it was nomore such, as it had ben befoze. For from the first Monarch Julius, it was as it were by inheritaunce in the house of Cæsars, vntill Nero. For in him the beaste receaued a deadly wound: but it was healed, and diuerse Emperours reigned not of any one familie. The Empire therefore had ben in the power of one house befoze, but after Nero it was not so. Agayne the Romanes possessed the Empire after Nero. From Nero, which is the .7. after Nero, the Empire was deuoluted to Traiane, vnder whome it was puissant and strong. Therefore it was and it was not. Whereof S. Iohn himselfe will speake a litle after. Moreover the Storics testifie, that the Empire of Rome was extinguished, and in his place sprang vp another, which is also called the Romane Empire: whereof you may say moste truely it was, and is not. For that olde Romane Empire, was the most ample and noblest Empire in the world: but this newe, nowe erected of the Pope, is none such, but rather an Image of the beaste (as I sayed in the .13. chapt.) a shadowe and a dreame. Therefore we doubt nothing but that in this vision is exhibited to vs a type, both of the olde and newe Empire, but chiesly of Poperie.

And nowe he sheweth none other originall of the beaste, but he himselfe and deuelpsh. For he sayeth, howe he shall come out of the bottomlesse pitte. Whereof is spoken befoze, the originall of the beaste. All Empyres verely, as witnesseth Daniell in the .2. chapter, be of God. But in case the gouernours be corrupted, the beginning or originall is referred to the Deuil, not of the Empire in dede, but of the corruption. Here is added moreover, what ende that unhappy Empire is lyke to haue at the last: and goeth into perdition. For it is cutte up by the rootes in earth, and addicte in an other worlde to payne euertlasting.

Who be
worship-
pers of the
beaste.

But lyke as he shewed in the thirtene chapt. who shoulde wonder at, that is, should honour and worshippinge the beaste: so here he repeteth the same, not the chosen children of God, but earthly men, and reprobates, whose names are not written in the booke of lyfe. Whereof we haue spoken before. He annexeth an acclamation: and here (aduerbiellie) is a mynd, that hath wisdom. The Lorde exerciteth all the hearers to the dilligent consideration of these things, leeste being disceauesd we perish. They be fooles that maruel at the beastes felicitie, victories, popes, maiestie, riches, and pleasures, and submit themselves to him. They be verely wyse, that understand the Emppye to be taken awaye, and nowe that vnder the shadowe of an Emppye, lurketh Antichriste the Childe of perdition, and man of sinne, to be eschewed of al the godlie. For these are conuerted to Christe. In whome they knowe that they haue all things of lyfe and saluation, and to liue in him. To him be prayse and glory.

The godly vision is yet more playnely declared.

The lxxv. Sermon.

THE seven heads, are seven mountaynes, on which the woman sitteth: they are also seven Kinges. Fyue are fallen, and one is, & the other is not come. When he cometh he must continue a space. And the beaste that was, and is not, is euen the eight, and is one of the seven, and shal go into destruction. And the x. hornes which thou sawest, are x. Kinges, which haue not yet receyued the Kingdome, but shal receiue power as Kinges at one houre with the beaste. These haue one mynde, and shal geue their power and strength to þe beaste. These shal fight with the lambe, & the lambe shall

shall overcome them. For he is Lorde of all Lords, and King of al Kinges: and they that are on his side, are called chosen, and faithfull.

The Angell expounder of miseries, proceedeth to declare to saint Iohn the misterie of the beaste exhibited, and of her iudgement, & that by partes. And at this present vtereth thre thinges: what is signified by seven heades: Whie he sayed of the beaste, he was and is not: and what the ten hornes do betoken.

He exposith seven heades two wayes, first by seven mountaynes, vpon which the woman sitteth, whom in the ende of the chapter he calleth the great Citie: to witte great Rome, which all surname *Septicolle*, as standing vpon seven mountaynes. Moreover the beaste hath seven heades, because he had many times seven Kinges. Whereof I spake also in the x. chapt. At this present he rekeneth so the seven Kinges, that there is no doubt, but that it is Rome whercof he speaketh. Which I suppose be the Lordes chief intent in these matters. For he coule not speake more expressely, vlesse he should haue expressed the name of Rome also: but the name of *Babilon* we hearde expressed before. Fyue, sayeth he, are fallen, to witte syns the deadlie wounde was geuen, in the death of *Nero*, in the space of .14. yeares. For immediatlie after *Nero*, beganne *Galba* to reigne: who being slayne, *Otto* reigned: which after he had killed himselfe, *Vitellius* succedeth, which was also killed of the *Flauians*. For after him, *Flavius Vespasianus* was Emperour: after whome *Titus*, the beste Prince of all. And these fyue fell with in .xiiii. yeares. He addeth, and one of those is, that is to witte, reigneth now, verely the first in order, *Domitianus*, the son of *Vespasianus*, and brother to *Titus* a most vngacious man, which persecuted the faithfull, and had condemned S. Iohn into exile. In other, sayeth S. Iohn, is not yet comen: namelie *Cocceius Nerva*. For after he came to the Empire, and lued most vertuously, and most righteously ordered the Empire, he taried not long. For when he had reigned one yeare, thre monethes, and nine daies, he died. And thus moch hitherto of the seven Kinges, and of the seven heades of the beaste. These thinges so certayne apper-

7. heades
at 7. hilles

tainie, not so much to the exposition of this place, as to the consolation of the faithful: which here may clerely perceave how Empires consist in the hand and prouidence of God almighty, which knoweth his, and hath a care of y^e godly, although they may seme, by reason of their greivouse persecutions, and cruel tourmentes, to be of God neglected.

The beast
was, and
is not.

Consequently he expoundeth, wherfore he said of the beast he was, and is not: verely for the eight king of Romanes, *Vlpian Traiane*. For he is the eight from the Empire wounded in *Nero*: *Traiane* was of the seuen, that is to say, was adopted of *Nerva* the seuenth Emperour. And hitherto the Roman Empire was gouerned, firste in dede of *Casari*, after of the noblest Citizens of Rome. But of this *Traiane*, which succeeded *Nerva*, the writers of histories say, y^e he was the first strainger that ruled the Empire. For he was a Spaniarde. The Empire therfore was or hath ben in the handes of the Romanes, nowe it is so no more. For a Spaniard succeeded, so that the Empire nowe semeth, that it might be called *Romish* Spanish. And for as moch as *Traiane* persecuted Christ and his membes, he also went into perdition. And let no man thinke that this was the only and sole cause, wherfore *S. Iohn* sayed, howe for *Traiane* it was sayed: he was, and is not. For he hath pronounced expressely, and he is the eight: as though he shoulde signifie, that there be other causes also, for the which it was sayed, that the Roman Empire was, and nowe is not, whereof is spoken before.

Ten hornes,
are ten
Kinges.

Hereafter foloweth also the exposition of the ten hornes. And the same hornes are here resited, which are spoken of in the seuenth of *Daniel*, and in the. 13. of the *Apocalipse*. No other is there any cause, whie ye shulde superstitiously sticke to the tenth numbre. For in the. 14. of *Num.* the Lorde sayeth, how he hath bene nowe tempted ten tymes of the Israelites: for many tymes. Here is signified therfore, how the Roman Empire shall be dispersed into many Kingdomes. For whether you saye Kinges, or Kingdomes, the matter is all one. Doubtesse the Roman Empire beginning to fall to decay, there sprang vp Kinges in the East and Weste, which invaded y^e Roman Empire, *Persians*, *Gothes*, *Vandalles*, *Lumbardes*, and I wote not what others: at the last in *Spainne*, *Fraunce*,

Fraunce, *Hongarie*, I speake not of *Affricke* and *Asia*, were founde diuerse Kinges, as the Roman monarchy ceased. Of these Kinges the Angel warneth vs for diuerse causes. These, sayeth he, haue not yet receyued the Kingdome. For whilest *S. Iohn* wrote the *Apocalipse*, *Domitiane* ruled, and the Roman Empire was yet mightie and stronge, and so remained stille certain ages. When therfore dyd they receave their Kingdome? They receave, sayeth he, power as Kinges at one houre with the beast, namely the seconde. For these thinges can not be vnderstande of the first and olde Roman Empire. And *Primastus*, expounding this place, admonisheth, that an houre here is taken for a time present. Therfore at the same time, the beast, that newe Empire groweth vp and increaseth, and the Kinges receyue might and power. For the decaye of the olde Empire, was the strength of Kinges, and of the newe *Papish* Empire. And in dede the Emperour *Phocas* commaunded the church of Rome, and the Bishop thereof to be head of churches. Whiche gaue a certain beginning to the Popes dominion, as also in the. 13. chapter. I haue recited: which he obteyned at the length more fully vnder King *Pipine*, and other Princes of *Fraunce* and *Germany*, but *Naucerus* speaking of the Empire of *Phocas* in the. 21. Generation. The enemies, sayeth he, of the Roman Empire, by the sloughfulness and cowardise of Emperours, made stronger, had taken awaye in the Weste countrey with the *Flandes* *Germany*, *Fraunce*, *Spainne*, *Hungary*, *Slauonia*, and a good parte of *Italy*, and thereto a greate parte of *Affricke*: and in the East partes, *Cacannus* of *Thracia*, King of *Vnnes* invaded the *Iberians*, *Armenians*, *Arabians*, *Dardanes*, and the middle partes of *Macedonie* and *Grece*. And the *Persians* in a maner possessed all *Affiria*, the *Sarracens* destroyed *Egipt*, y^e for shame, our strength hath so failed vs through riot, couetousenes, and voluptuousenes, that the Roman Empire stode than only in name. Whitherto he. The same thinges haue we discoursed more at large in the. 13. chapter of this worke. And verely *Daniel* sheweth howe amonges those ten hornes, one other little horne should grow vp, whiche shoulde strike of three, and take their place, and reigne wantonly, cruelly, and wickedly. Wherfore

The Kinges
receyue
power to
the beast.

1. Thess. 2.

the Popes Empire, and those sondry kingdomes grewe up in a maner aboute one and the same time.

The kings
haue one
minde.

We sheweth moreover, what maner of kingdomes those shal be, and how they shal demean themselves towards that latter beast, namely towards the church of Rome: thei, saith he, haue al *μὴν ἑνὸς*, one opinion: they beleue al one thing, & be of the same religion. He speaketh chiefly of the western kynges. For they al receyue the decrees of the Bishoppes of Rome, and honoꝝ them, as most obedient childꝛe of the most sacred & holy church of Rome. They shal deliuer to the beasie *δύναμιν*, their power, *καὶ ἐξουσίαν* their authoritie, oꝝ kyngedome. For they submitte themselves to the See of Rome. If the church of Rome haue nede of an Armie oꝝ force of armes, the kynges sende their power gladly to hym: which the most noble kingdome of Boheme felte about an hondꝛeth yeres sines, though it were to no great commoditie, and beautifull triumphes of the invaders. Yea moreover they acknowledge themselves to owe homage and feaultie to the moste holy and supreme Bishop in al the world. Hereunto chiefly apperteyneth that which *Augustin. Steuchus* in his booke against *Laurence valla*, concerning the donation of Constantine, in the. 94. Section, hath written on this wise: *Gregory the. 7.* unto *Genſa* king of Hungarie: we suppose it is not unknownen to thee, sayeth he, that the kingdome of Hungarie, like as other most noble realmes also, ought to be in the state of his owne libertie, nother that it ought to be subiecte to any kyng of an other realme, saue to the holy and uniuersall mother church of Rome, which hath her subiectes, not as seruantes, but as childꝛen. Hereunto addeth *Steuchus*: thou hearest with what gouernement the church ruleth, that she maye interteyne her subiectes, not as seruantes, but as childꝛe. She putteth not kynges out of their possession, but permitteth them to reigne as her sonnes: who reynynge, she reyneth her selfe also. Nevertheless she will be knowen for Quene and Lady. Thou hearest how al the moste noble realmes be subiecte to the Apostolical See. Euen there he sheweth that the moste noble kingdomes of *Spaine, Fraunce, England, Denmarke, Russelande, Croatia, Dalmatia, Arragonie, Sardinia, Portugalle, Bohemia, Swenia, and Norwaye*, be subiecte & tributaries to the church

Quene &
Lady.

of Rome. In the Section. 97. He addeth moreover: although the kynges reigned, and continued in possession: yet are they wonte to acknowledge her as Quene, and receiue Lady and gouer of their kingdomes. And in the Sect. 105. The old monuments of all Popes are full of highe authoritie, whereby they haue with their Empires gouerned the whole worlde, hauing the rule and order of al landes, which power and authoritie that impudente praiser of the Romishe See is not ashamed to call omnipotent oꝝ almightie.

A mouth
verely spea
king great
thinges.

And doubtles we see at this dape, great Ambassadors sent to Rome by the western kynges newly elected & crowned, to the intent to kisse the Popes fete oꝝ too of Antichrist, and to offer dewe obedience, as they cal it. Therefore did he calle them before not kynges absolutely, but as kynges. For they acknowledge a superiour, and be euen as it were seruantes oꝝ wardes of the seruant of seruantes. Of whome he hath made proper verses:

The vulgare people brought from farre ende of the worlde,

The seruant of seruantes O Rome is now thy Lorde.

Hereunto the Apostle addeth a thing yet more greuous. These kynges, I meane the confederates of the Pope, and obedient childꝛen of the Church of Rome, indured with the spirite of the beasie, shall fight with the Lambe. Whereby is signified the tyranny, which kynges, and princes, and certain other states of the Romane Empire do practyse, & long haue practised agaynst Christ & his gospel. Concerning the lambe we haue already spokē enough before. *John Baptiste*, pointing with his finger to Christ, sayeth: beholde the lambe of God, which taketh awaye the sinnes of the world. Therefore shal the Romishe princes fight, not agaynst Christ himselfe, for they will be christians, but agaynst the Lambe, that is, the sanctification, iustification and satisfaction of Christ. For if any man saye at this dape, that the sonne of God is most holy, by whome alone sinnes are forgiven, and we are sanctified: and saye not also, that the Bishop of Rome is moste holy also, whiche purgeth by pardons graunted, but shall saye rather, that pardons are playne disceiplines, and the Pope moste uncleane of all: he shal doubtles nother be takē for right catholike, nother shal he be spared for confessing the lambe

The fight
with the
lambe.

of God. If any man shal confesse that iustification is only in the sonne of God alone, and that men are iustified by faith only, and not also by our woorkes and merites, he shal be carried to death or to prison, nother shal the confession of the lambe of God preuaile him any thing. If any man shal say, that he is fully purged through the only oblation of Christe on the crosse, as of a lambe without spotte, and sacrificed fro the beginning, neyther that he nedeth any popish Masses, wherby the shauelnynges boaste that they make a dayly offering for the sinnes of the quicke and dead, whiche in dede is both false, and blasphemouse, he is streight wayes hurried to prison, and from thence drawen to the stake and brence. We can not denye but that this is true, seying there be at this daie innumerable exaples of Romish kinges and princes in this behalfe. We shall not nedde therefore to fetch our exposition farre of, how these kinges, which wholy depēde of the Pope shal fight with the lambe. I speake here nothinge of others, which cleaue whole vnto Christ.

The labe And therefore for a comforte is consequently annexed,
shall ouer and the Lambe shall ouer come them. For albeit that Popish
roue the kinges and Princes seme to ouer come the Sainctes, whom they burne, murder, and distrope, yet Christ liueth for euer, the redemption of Christe flourisheth. As moste godly that good poete hath songe:

*Christ liueth yet, and shal do still,
His trewth eke shal remayne,
Whilst al that doeth this world fulfill.
Shall perish and be vayne.*

Kinges perish, kingdomes perish or be chaunged: but the trewth is neuer chaunged, Christ perisheth neuer. We adioyneth a most strong reason: for he is Lord of lordes, and king of kinges. Therefore shal they be made a fote stole for the fete of the Lambe, as many as shall striue agaynst him. You see agayne, whie S. Iohn sayed before: they receiue power as kinges. For all kinges are vnder Christ, whiche excelleth all lordes in the worlde. For to him is geuen power in heauen and in earth. Let vs therefore be of bold courage. For the lord is Emperour, and our king almightie, immortall, and inuincible. He wil come shortly in the cloudes of chayne, to iudge the

the quicke and the dead, &c.

Moreover victorie is promised assuredly to vs that be seruantes of Christe. And they that be with him or on his side shal, say they called, chosen and faithful. We be chosen in Christ before the foundations of the world were layde, that we should be true in him, & be saued, the first, to the Ephef. Hereunto we be called by the preaching of the gospel. Reade the. 2. to the Thess. the. 2. chapt. And we ought to geue thanks vnto God for euer, &c. Let vs holde faste these thinges, & be in the troubles of this world constant, and without feare. To God be glory.

Agayne this vision is more fully declared, and the punishment of the beast is shewed.

The. lxxvj. Sermon.



And he sayde vnto me: the waters whiche thou sawest, where the whore sitteth, are people & folke, and natiōs, and tinges. And the tē hornes, which thou sawest vpon the beast, are they which shall hate & whore, and shal make her desolate and naked, & shall eate her fleshe, and burne her with fire. For God hath put in their hartes to fulfill his will, and to do with one consente, for to geue her kingdome vnto the beast, vntill the wordes of God be fulfilled. And the woman whiche thou sawest, is that great citie, whiche reigneth ouer the kinges of the Earth.

The Angel sent of the lord Christ, uttereth to Iohn and the whole world the misterie of the beast revealed: but especially her iudgement or punishment, for her heynouse crimes. Which he wil pursue also in the chapt. followyng.

And now he expoundeth the signification of waters, ouer the which the whore ruleth, to witte the Romish power.
Waters

Waters Waters signifie, kingdomes dispersed throughe out the world. **Whiche** he expoundeth after his maner, altogether prophetically, as was also noted before, by three vocables. For in naming people, folke, nations and tinges, he comprehendeth as it were innumerable nations, distincte with sondy languages and maners. But where nothing is more mouable or vncoustant than waters, and when they be ones stirred up more furiose and outrageouse: the comon folke or people are rightly compared to waters, whiche are also for their vnfaiethenes called mouable or vncoustant, and for their rage both furiose and madde.

Comotio Therefore not without cause al wise men haue greuoufully condemned seditions, which we are wonte to calle tumultes or vproyes: as by the whiche are assembled many naughtie natures, and occasion is geuen them to breake out at their luste, and to hurte. But seying that so many nations were subiecte to the Romaine Empire, and haue erred neuerthelesse in the trowthe sayth, what shall it prynciple hereafter to reken up many and sondy kingdomes, which should consente in any religion: as though the sincerenes & veritie of religion should depende vpon a multitude of men agreeing in the same.

The iudgement of God against Rome. Nowe followeth the iudgement of God agaynst bloudy Rome, which is the chiefe thing in this vision: the some of al is, Rome shall be rent in peeces, and burnt with fire: as we hearde also in the. 13. chapt. like as she hath done to others, so shall be done vnto her. And these thinges are to be expounded first of olde Rome, and after of newe: and in the same must the wordes be firste considered, than a conference of stories must be had, out of the whiche the trowth of the prophetic maye appere.

The haerred of ten hornes against the whor. Ten hornes, signifie tynges, which haue risen of the tearing a sonder of the Romaine Empire, suche as were the kinges of Westgothes, Eastgothes, of Germanes, Frēchmen, Tumbardes, Vnnnes, Vandalles, &c. These nations serued ones the Romanes, and toke their wages, they fauoured them, and to their owne losse brought their matters to passe: no otherwise than as an earnest louer serueth some one harlot, from whome he can by no meanes be withdrawen, as whom he loveth moste seruently, but at laste perceyving her vntrew

vntrew dealing, he beginneth to hate the same most deadly. So these nations and others, beganne so to persecute the name of Romanes, that they would haue no monuments or fote steeppes of them any where to abide or remayne. All the prouinces of the Romanes were filled full of Romaine postes, Images, pillars, titles and writings: but in the same, especially in Germanie, & the borders therof, how many I praye you, of so great plentie remayne? The cities, wher in the Romanes had their garnisons, are utterly destroyed, that scarcely there appere any fote steeppes therof at this daye.

And like as an honeste man hauing a whor to his wife, a shameles stomper, doeth not only hate, but also forsaketh the same, troubleth her, & tourneth her naked, hauing plucked from her al her wisely apparell and ornaments: (for so Ezech. 16. God in his prophetes threatneth to doe vnto his people for their vnfaiethenes:) so nations reuolted from the Romaine Empire, destroyed and impouerished the same, spoyling the riches thereof, which the Romanes had heaped together by the robberie of al nations: they spoyled euery where also the Romaine prouinces. And where it is sayed that those kinges shall deuoure the flesh of the beaste, it is to be vnderstande of the maner of speaking. For so are we wonte to saye, what time we signifie extreme crueltie and mallice without mercy: therefore like as Rome hath ben moste cruell towards all nations, euen so shall al nations moste cruelly teare her, and finally shall burne her with fire.

Nowe let vs compare with these thinges the historie, and see how they were fulfilled in the olde Rome, and maye be yet fulfilled in the newe. And first we will speake of olde Rome, & after of newe. And verely olde Rome grewe many yeres, and practised robberies throughe out the whole worlde, and destroyed the Saintes of the most highest: wherfore it was worthy, that the punishment thereof should extende and indure many yeres, and so as it were by degrees to descende to the last burning and destruction thereof. There he gathered the yeres of her punishmentes about. 136. in the whiche she being unpenitente, was vexed and tourmoyled with continual calamities, slaughters, and vexations. And herof I compiled an abridgement in the. 57. Sermon of this worke the. 13. chapt.

1. chap. And here I will repete a few things, and will rehearse certain other things more playnely and at large. As the Lord in punishing the *Ninivites* and *Hierosolomitans*, declared his long suffering and clemencie, and also his streight iustice: right so in proceding slowly, to destroye Rome, he leste them mercifully space to repent in, which seeing they refused to do, he wasted and destroyed them terribly as impatient. He gaue therfore to Rome excellent good Princes, *Constance*, *Constantine*, *Iouiane*, *Valentinian*, *Gratiane*, *Theodose*, &c. By whose dilligent labour, and godlines he disclosed the furies and ragging idolatrie of the heathen, and also restored and established the true religion. But as in the time of *Iosias* the olde hankred error and abominable idolatrie could not be rooted out of these hartes, but that the greater parte had rather haue still the abominations of the *Amorheans*: so the Romanes both in the citie and in the prouinces aspired greedely to the restitution of tholde idolatrie. Therfore like as he tamed at the length with greivous warres the invincible vngodlines of the *Ierues*, and destroyed the citie of *Iherusalem*, so by the warre of *Gothes* and *Vandales*, and invasions of *Barbarous* nations (so the stories terme them) he destroyed proude and wicked Rome, with her prouinces, and finally consumed the citie with the sword and fire of the *Gothes*. The very name of the enemy cried out, that the vengeance was not executed by men, but of God himselfe. For the Germanic vocable of *Gothes*, doeth signifie the people of God, or Gods people. For God in highe dutch is called *Gott*: therof cometh the *gottico*, *Die gottber*, the people of God. Therfore God, and not man did chasten, tourmoyle and at last destroye Rome. Which thing *S. Iohn* at this present speaketh most expressely.

The Gothes burne Rome.

Alaricke a Goth.

First in the empire of *Honorius* & *Arcadius*, the west gothes, (by the conduit of *Alaricke*) besiege the citie, assaulte it, take it, spoyle it. *S. Hierome* to *Principia* doeth greatly lament this chaunce of Rome, in the *Epitaph* of *Marcella*: but *Orosius* as I also rehearsed in the 57. sermon, doeth, in my iudgement, more rightely comende the iust iudgement of God in Rome afflicted. It is playne, that Rome was than for the greivousnes of her sinnes, chastised with mercie, but where the Romanes

manes would not acknowledge the hande of the striker, it came to passe, that *Alaricke* being dead, the victorious army hauing now *Adolphe* to their captaine, retourned out of *Laecania*, & spoiled the riches of Rome much more greedely now than they did before.

From the whiche time was graunted agayne to Rome a *Richa* space of repentance, about. 42. yeres. In the meane time by King of distructions & ouerthrowes giuen by the Hunnes in their prouinces, & that great and wonderfull, they are admonished to be wise. What will they saye that *Athila* him selfe with his Hunnes invadeth now Italy it self, & now hangereth over the necke of Rome: There chaunced than a thing, which had bin able to haue tourned the Romanes to the seruice of the true God, in case there had remayned in the one sparkes of thankfulness. For the minister of the church of Rome, *Bishoppe Leo* (the ambitious pride of *Popes* was not yet knownen) a preacher of the Christiane faith, and a steward of Christs miseries, making supplicatio to *Athila*, obteyneth peace for Rome, & by a manifest oration tourneth awaye the bloudy enemy from the neckes of the Romanes. This was an exceeding great benefite, which God by his seruant would shewe to the Romanes, in case they would yet cease to hate the religion of Christ, and to slander Christ, as though he poured out euilles into the worlde, and that there came no good nor quietnes of the preaching of the gospel. For euen now (not to speake of others innumerable) he hath imployde vpon Rome a benefite inestimable, and that by the preacher of the gospel. This was done in the yere of our Lord. 454.

Howbeit whilest the Romanes proceeded after their accustomed maner, and nowe also *Valentinian* a Prince not euill was murdered, and by a tumulte many vniworthie things were done, nother did there any token of thankfulness towards Christ appere, or signe of true conuersion: through the meanes of one woman *Eudoxia* the wife of *Valentinian*, whiche her selfe also suffered many vniworthie things in that tumulte, it was brought to passe, that *Genserichus* kynge of *Vandalles*, sayled out of *Affricke* with three hondreth thousande to Rome, and toke it, and by the space of fouretene whole dayes, he gathered up the treasures brought

Strick a Vandal.

brought thither out of al partes in a maner of the world inhabited. Than could the intercession of Leo doe nothing, saue that the *Vandalles* absteyned from killpng and burnpge: which was also a benefite of God not to be contemned. The firste king of *Westgothes*, which brake into Rome was called *Alrich*, others cal him *Atalarich*: but this king of *Vandalles* is named *Genserych*, and so Rome an whoze is made desolate and naked, spoyled & sape, whiche bepng enriched with the spoyles of all nations was hitherto proude. Howbeit it was not now altogether defaced and byent: the whiche was no small benefite, which *Christ* agayne shewed to Rome for an amendement.

4. boke of
hinges.

And yet moreouer are graunted aboute twentie peres, in the which neuertheles, as in 7 ten tribes of *Israel* before the destruction of *Samaria*, were practised continuall murtheres, whilest 7 princes raigne at Rome: yet so for al that, that there was neuer one of these whiche was not of an other eyther slayne, murthered or expulsed. *Augustulus* emoges these was the laste. For as *Augustulus* succeding *Iulius* gaue the beginning to 7 *Romane* monarchie, so *Augustulus* ended the same.

Oedacher
Germane.

For the *Romane* legions bepng extinguished, & the name imperiall by the *Germanes*, *Oedacher*, (whiche toke his name of destroyng of landes, *Oedacher*, and was called as it were a destroyre, wanne Rome, and in it raigned kinge aboute .15. peres. Yet is he expulsed agayne, and slayne (at the instigation of *Zenon* Emperour of *Constantinople*) by *Theodoricke* Prince of the *Eastgothes*. And the *Eastgothes* raigne at Rome about fiftie peres, til the Emperour *Iustinian* sent *Belisarius* into *Italy* with a grecke armie, to recouer the same: whom the *Eastgothes*, bepng ayded with a power of *Germanes*, sent vnto them by *Theodoper* king of *Fraunce*, valiantly resisted. They warred in *Italy* by the space of .18. peres continually, with fortune variable.

Theodor-
ricke an
Eastgoth.

Totila
Baldaffe
or balduill

At the laste *Totila* *Baldenille* ouercame. He toke and burnt the citie of Rome, and yet not sodainely. For he gaue a time to deliberate. But where he could not so preuaile, he destroyed Rome, and as *S. John* hath prophesied burnte her with fire. All stories make mention of this destruction. *Iohn Auentine* in the .3. boke of *Chronicles*, of the same matter hath written this

this

This *Totilas* besegeth Rome, & taketh it, the .16. kalēdes of *January* (17. of *Decembre*) in the yere of the christen saluation 548. *Totila* gaue all the goodes to the soldours, but he commaunded by proclamation, that their bodies should be free. Fro thence he sent ambassadours with his pleasure to newe Rome (*Cōstātinople*) vnto *Iustinian*. He required of the emperor *Italy*, & the leage as it had be vnder the emperor *Anastase*, & *Theodoricke* king. Which if he might not obteyne, *Totila* threatened, that he would rase the citie, whiche he could not kepe, & abolish 7 *Romane* name. *Iustinian* answered how *Belisarius* was in *Italy*, vnto whom he had comitted *Italia* matters. *Totila* therfore, where the emperor would not graunt his requestes, determined to rase the citie of Rome. The greatest parte of the walles in most places he made euen with the grounde, & setteth the *Capitoll* house on fire. He commaundeth al Citizens with their wiues & childre to departe out of the citie. The commons of Rome were disperfed in the townes of *Campania*. The Senatours and nobilitie *Totila* kepte with him for pledges. Than was fire put into euery house. Thus Rome bepng fired in al places, *Totila* lefte it vacant. 13. dayes the fire byent clere. The citie of Rome was. 40. dayes in that solitarines, 7 there was nether mā nor woman in the same. The citie ouerthrowe he remoued his campe towardes *Lucania* and *Calabria*. *Belisarius* came to the citie lefte vacant, and soner than a man would haue thought, fortifieth a parte of the citie with ditch, walle, rampare, and turretes of wood. For all could not be restored. *Totilas* was with him, but repulsed, departed to *Tibur*. *Belisarius* is sent for into *Grece* by the emperor, *Totila* besegeth Rome and taketh it. So in one yere Rome the head of the world, the lady of al nations, was taken thypse, thus wryteth *Auentinus*. *Leonarde Arétine* writing of the *Italian* war against the *Gothes*, in the ende of the 2. boke. After this, sapeyth he, *Totila* departing fro Rome with his whole armie, lefte it utterly desolate and vacant, &c. Who will saue nowe, that *S. John* hath not in fewe wordes comprehended the destruction of olde Rome, whiche the stories afterwarde haue plentifully described: and finally howe after the same maner as it was prophesied, it hath followed the prophesie, after .451. peres. And that so euidently to haue pro-

pu

pounded

pounded in fewe wordes, that you would thinke presently to beholde Rome both falling and burning.

Acto Ro-
me also
shall fall to
her empire

And like as in the storie of the gospel the lord intermixture a prophetic of the destruction of Jerusalem, and of the ende of the world, that every mā might, of this that he seeth the citie of Hierusalē, right so as the lord had prophesied, to haue perished, nother that one stone hath remainned upon an other, gather by like trowth & certentie that this world shal fall: So maye we of this that we see tholde citie of Rome fallen, & so great an Empire, which was thought shuld haue lasted for euer, brought to naught, gather also that new Rome with her shadowe or image of the empire, shal as sure as dape fall, & be brought to naught. And firste in dede the *Saracenes* & *Turkes*, whiche ruled, and yet raigne in the prouinces subiecte to the Romane Empire, as in *Asia*, *Greece*, *Aegypte*, *Affricke*, *Slauonie*, and base *Hungarie*, and therfore be rightly accompted amonges the ten hornes, doe hate worse than dogge or snake both Poperie it selfe, and Rome, and all that Imagerie Empire. Bea & stories also testifie, that they haue oft times made irruptions, and spoyled Rome it selfe. What is done at this dape, experience it self teacheth. But whether the Turke, or the christen Princes themselves, conuerted to Christ by the Gospel, shal spoyl this newe Rome, destroye it utterly and burne it with fire, the Lord knoweth, who semeth here to intimate some suche thing hereof. This is certayne, that Christ alone with his hand shal bring downe Antichrist, and abolish him with his coming. Certaine it is, that the Earth, and all the workes that be therein shal be bzēt. For thus is thapostolical doctrine: and that all these things shal be in the ende of the world. Heade *Paule*. 2. to the *Thess.* the. 2. And *Peter* the. 2. Epistle the. 3. chap. No ouer there arise in sondry kingdomes of the world learned men, which ones being bounden to the See of Rome, haue defended her & her stinking idolle: but after conuerted to Christ, beginne to hate both Rome, & the Romish church, which also they assaile, & burne with the fire of Gods word. Therfore al the glorie, dignitie and welch of the Pope & poperie hath perished & perisheth daily in the godly. All that be godly wise hate Rome & romish warres. All crie out, that this *Sodome* is worthe to be bzēte with fire falling from

from heauen. Nother is ther any doubt, but that a greuous vengeance is prepared agaynst her.

And byieft is shewed a reason, wherfore the Kings shuld rage so cruelly against the beast, and why these thinges are done in such sorte and maner, as we haue hearde. For God saureth he, hath geue into the hartes of the, ποιῶσαι τὴν γνώμην αὐτοῦ, καὶ ποιῶσαι μίαν γνώμην that is: that they should worke his will, & shuld do with one mynde and consent. For where some referte αὐτῷ his, to the beast, that semeth to far of, and straunge. It is referred rather to the nexte, to God I meane, which put into the hartes of the kinges to do his wit; I say of God. For it is the mynde and will of God, that the beast shulde perish, that punishment be taken of her, for the dyng of innocent bloude. The same God will procure that kinges shal not be at discorde, but at concord, that being of one mynde and accorde, they may execute Gods iudgement. So we read in the Prophetes, that God put in to the hartes of kynge, *Salmanafer*, *Sinnacherib*, *Nabuchodonoser*, *Cyrus* and others, that they shuld do as they are red to haue done, to wit in punishing the wicked, and defending the godly. And ther is also mention made in histories, howe *Alaricke* kynge of the west Sothes was in dede dissuaded by a seruaunt of God, that he shuld not make such haste to destroy Rome: but that he answered. Ther is one that continually troubleth me and saureth, go, destroy Rome. And he that put that mynde and wyll in to the heart of *Alarich*, *Adolphe*, *Genserych*, *Odacer*, *Theodoricke* and *Totila*: The same ys he wyll, and when he wyll, and in to what Princes he wyll, shal put, that they also shal doe their dewtie agaynst this newe Citie and church of Rome.

The angel anereth, how God moreover hath put into the hartes of kinges, & they shuld geue their kingdom to the beast, til the wordes of God be fulfilled. The which the interpretours expound & say, howe God hath permitted, that they shoulde conceaue this counsel in their mynds, to deliuer & kingdom to the beast. But I suppose it to be moze playne, ys we simplye confesse God to be authour of no sinne, and that men sinne as compelled by no fatall necessitie, but through their owne faulte and vice. Therfore God woulde, as by his woorde

God hath
put into &
hartes of
kynge, &c.

also he hath expressed and taught, that kynges shulde deliuer their kyngdomes to Christe, the high kyng: which where it pleased them not, but had rather for sondry causes of flesh and the worlde, deliuer their kyngdomes to the Pope, and submitte themselves to the See (as they call it) Apostolicall, God of his iuste iudgemente hath forsaken them, and geuen them ouer (as S. Paule wrote the Romanes) into a reprobate minde, to do those thinges which God alloweth not. And so are the wordes of God propheticd by the Prophets and Apostles, on this wise fulfilled. Doubtlesse they be the wordes of God and not of men, which are red of this matter in Daniell, and in all this booke of reuelation.

The woman is the great cite.

Finally the Angell expoundeth, what is signified by the woman sitting on the beast: to wit that great cite of Rome, the head and Lady maistresse of the worlde, and the Romish church, Popery, and power, stretching oute her selfe and her kyngdome, ouer the kynges of the Earth. Of whom already hath bene spoken enough. To God be glorie.

He sheweth that Rome shall assuredly fall:
and addeth the causes of her fall.

The lxxvij. Sermon.

The 18. chapter.



AND after that, I sa'we an Angell come down from Heauen hauing greate power, and the Earth was lightned with his brightnes: and he cryed mightely with a stronge voyce, sayeng: she is fallen, she is fallen, euen great Babilon, and is become the habitation of Deuilles, and the holde of all vncleane spirites, & a cage of vncleane and hateful birds: for all nations haue dronken of the wyne of the wrath of her whoredome. And the kyngs of the earth haue comitted fornication with her, and her marchauntes are waxed rich of the aboundaunce of her pleasures.

He

He pouerfeth through out al the 18. chap. the destruction of olde and new Rome, also of heithennes and Nicichristianisme, & that with a maruelouse plentie & euidence of speach, euen so that we would thinke, that you saue al thing presently. And he vseth also a most godly order. For first the Angell declareth the destruction of Rome with moste apte wordes. Secondly counsel is geuen to the godly, how to behaue themselves in so great dangers. Then is added the maner of the desolation, that like as Rome hath greedely and cruelly spoiled and destroyed other nations, euen so it shal chaunce vnto her also. After this a lamentation is made, wherein the Princes and marchauntes do mourne for the ruine of Rome: where they also repute the riches and pleasures of Rome. Finally, the Apostles and Prophetes reioyce at the moste iust iudgement of God. Agayne the Angell of the Lord, cast a milstone into the bottome of the sea: that so the most certaine, vnrrecoverable, and moste weightie destruction of Rome mighte be signified. Wherunto agayne are anered the causes of so great euilles, and the same finished with the prayse and gratulation of all the heauenly dwellers.

The comē of the 18. chapter.

And most luckely doeth he imitate the holy Prophetes of God, wherof two in a maner after the same sorte, do describe the destruction of old Babilon. Esaye in the 13. 14. & 21. chap. And Jeremy in the 50. and 51. And Ezechiel the ouerthrowe of Tyus, in the 26. 27. and 28. chap. For as the lot and end of all the vngodly is lyke, so doeth the canonicall Scripture in painting out their destruction, right well agree with it selfe. The Apostles moreover, although they spake and wrote to the gentyles in greke, yet altered they nothing of their naturall phrase of speaking, and euen constrained straunge tongues to serue the holy, and not the hebrew to serue vnto heathen langages. For speaking greke, they obserued the naturall phrase of the hebrew speech, as first, diuine, and holy. And where they coulde speake all langages, yet ded they neuer speake and write any forayne language so, but that in the same the hebrew phrase might be perceyued. Let some therefore beware at this daie, that they be not to deintie eared, and followe the purtie of the latine speech so, that in expressing the same, they sal not in the meane while from the simplicitie

D. Thon imitateth & prophetes.

The maner of the holy tung.

The curioſitie of the traders in the transla

tions of
Bible.

of the holpe tongue, and lose not a few misteries. They that be not froward, had rather frame themselves to the holy language, and learne the phrases therof, than to subdue the same againste the heare to straunge tongues, and copell it to serue our delicate cares. Moreover we haue already admonished oftentimes, what is the end & use of this treatise, concerning the iudgements, or punishments of God. For the veritie and iustice of God is confirmed, the afflicted receiue comfort, and the wicked, and all Gods enemies are made affrayde, &c.

The vn-
godly deri-
de the ora-
cles of god

But when S. Iohn published these things, and prophesied of the destruction of Babilon, which all men at that time (by reason of the late subuersion of Ierusalem and most greuous captiuitie of the Iewes, which had lately chaunced vnder *Vespasian*) ded cleerly vnderstand to signifie Rome: For right so had Babilon in times past, vered the holy Citie, and natio, as now we had *Vespasian* the Romane. The godly in debere beleued the to be true, & that they shoulde vndoubtedly come to passe: The vngodly as dotages laughed them to scorn. The same had their elders done. For when the Prophetes also prophesied the subuersion of Ninue, Babilon, and most mightie Monarchies, they seemed to them to be mad. Notwithstanding euen as they had saied, so came it to passe. Therefore the faithfull beleue the Oracles of God, howe long so euer they be differred, which are prophesied to come: how impossible so euer they appeare vnto the worlde. For to God speaking and willing, nothing is harde.

The
Author
of this o-
racle.

And going about to shewe the subuersion of Rome, he preparereth his hearers, and winneth credit to the prophesie, whilst before all things he sheweth the authour of the Oracle or prophesie, the very Angel of God. And verely he comendeth highly the same Angel to vs, to the end we shuld doubt nothinge, of the veritie of those things which he speaketh. For he saith, howe he came from Heauen. Whereupon we gather, those things that he bringeth to be diuine and celestial, the same is saied to haue great power: lest verely we shuld thinke those things to be impossible, which he saith shall come to passe. For yf the Angel Gods minister be of so great power: what may we thinke the Lorde to be, which sente the Angel? One Angel before the walles of Ierusalem bil-

led

led an hondreth foure score and fise thousande menne of warre. One Angel in a night slewe all the firste boone of Egrypt. Therefore seying the most mightie Angel prophetieth the destruction of olde & newe Rome, we nede not to doubt, but that it shall vterly perishe. Moreover the Earth was lightened with the gloz, that is to saie with the brightenes of light of this Angel. For this prophesie is nother darke, nother will it be hidde, but chiefly, and most cleerly preached through out the worlde.

Wherefore the same Angel crieth with all his force, and we muste that with a greate voyce. For it behoueth these oracles of preach fre God, wherein is treated of the gloz of God, and saluation by a cleerly of soules, be preached with lowde voyces, howe so euer the world prohibiterh and persecuteth the same. And lette them obserue those things which thinke that meane maye be restreyned by proclamations, fire and sworde, that they shall not with voyce moste clere preache agaynst Antichrist. The fooles are disceaued. They haue fought and contended herin these sixe hondreth yerres and moze, nother could any man though he raged neuer so fiercelly, bynge this preachyng a slepe. It breaketh out many times, and pearseth farre euen at this dape also through out the whole worlde: therefore the gloz of this Angel is yet, & euer shal be shynyng and bright, and his voyce and preachyng most strong, though the Popes guttes burst.

Now followeth the prophesie of the angel, the same wherof is: Rome shall perishe, neyther shall any stepp of her be leste. This vtereth he prophetically, as he did also in the 14. chapt. She is fallen, she is fallen greate Babilon. She is fallen, he saide, for shal falle: puttynge the time passe, for the certentie of the thing, for the time to come: wherunto the doubting also apperteyneth. Likewise spake the Prophetes. *Marobius* maculeth at the wonderfull bycuntie of *Virgill*. And amonges other things in the first chapt. of the 5. booke of *Saturnallies*, wilt thou heare *Virgill*, saith he, speakynge wryth so muche bycuntie, that bycuntie it selfe can be no moze straitely hampered and drawen together: And felde where *Trope* was beholde howe in very fewe wordes he hath supped offe a mightie greate Citie: And hath leste no ruine at all.

She is fallen, she is fallen Babilon.

An. iiii.

Wither.

Whitherto *Macrobius*. These things that we more trewly and more rightly applie vnto our Prophets mosse eloquent in their tunge, & chiefly to *S. Iohn*. For what could be thought more brieft, than that which he sayed, she is fallen, she is fallen great *Babilon*: For *S. Iohn* both expressed the greatness and maiestie of the citie, and swallowed it vp whole, no ruine at al leste, for he signified that both olde and newe Rome, although it seme stout, inuincible, and eternall, yet shal it fall: and so fall, that nothing thereof shal be leste. Which shortly after he setteth befoze our eyes more expressely by a certen *Chria*, whilest the Angel takynge vp a milstone, and casting it into the bottome of the Sea, addeth: thus o; with such a violence shal *Babilon* that great citie be ouerthrowen, & shal be founde no more. Therefore was there neuer any thing, is, o; shal be in the worlde so mightie o; unpregnable, whiche the inuincible power of God can not bring to naught, when he will, and when the fatall houre is come. Olde Rome is losse, and that mightie monarchie decayed: there is fallē also the superstition and Idolatrie of the hepythen, that hath reigned many yeres: newe Rome shal perish also with her Imaginarie Empire: the Kingedome also of the Pope o; Antichrist which hath longe a sotted and plagued the worlde shal falle, and fade with smoke.

And it is made & habitation of deuilles.

Moreover by a figuratiue speech taken out of the prophetes, he sheweth the maner of the destruction by consequences: and is become the habitation of Deuilles, &c. For so hereby he signifieth that it shal be destroyed, that the place whiche was befoze much frequented of men, shal be now the habitation of wilde beastes and deuilles, delighting in wildernes, as our lord also testifieth in the. 12. of *Matth*. And he alluded to the wordes of the Prophetes. *Esaie* in the. 13. chapt. And *Babilon* the beaultie of realmes shal be ouerthrowen, as the Lord subuerted *Sodom* and *Gomorrah*: it shal not be inhabited, but beastes shal there take there rest, and the satires of heerey shal there leape. The same thinges are repeted also in the. 50. of *Ieremie*. And in the. 51. he sayeth: & *Babilon* shal be in heapes, & an habitation for *Dragons*, a woder and a hissing, that no mā may dwell there. Not much vnlike thinges are red in the. 26. of *Ezech*. of the subuersion of *Tyrus*. And that olde

Rome

Rome was destroyed, I shewed befoze: and for the space of fouertie daies and more, inhabited of no man. And that we see it inhabited agayne, it letteth nothing the veritie of *Christes* prophete. For *Fraunces Petrarche* an Italian, and emonges the best learned Italians not hindermoste, in a certen epistle to a frende, expounding these wordes of the Apostle *S. Iohn*, emonges other thinges, sayeth, thou art verely become such already, for how much better is a wicked man, and of desperate doynges, than a deuill: verely thou art become the habitation, o; rather kingdome of Deuilles: which by their craftes, albeit in māns shape, raigne in thee, &c. *Petrarche* liued and wrote these thinges aboute two hondreth yeres since. And in an other certen epistle, speaking of olde and newe *Babilon*: she was, sayeth he, worste of al others, and at that time most filthie: and this nowe is no Citie, but an house of findes and spretes, and to be shorte, the sinke of all sinne and shame, and that helle of the liuyng, signified longe befoze by the mouth of *Dauid*, than it was founded o; knowen. And the selfe same agayne: what so euer thou haste red of *Babilon* in *Assiria* o; *Egipte*, what so euer thou haste red of the foure *Labyrinthes* o; *Mazes*, finally what so euer thou haste red of the wape to hell, of the darke wordes there and laques of fire and brimstone, compared to this hell, it is a fable: here is that proud and terrible *Nimroth*: here is *Semiramis* with her quier: here is vnnmercifull *Minos*: here is *Rhadamante*: here is *Cerberus* deuourynge al thinges: here is *Pasiphae* put to the bulle, a mōgrelle kinde, as *Virgill* sayeth, a ponge of double shape, *Minotaurus* by name a monstirouse monymēt of vnlawefull lust. Finally here mayest thou see what so euer is confused, what so euer is blacke, what so euer is o; may be sayned horrible & hugly, &c. These thinges hath he, & many other moe like these writte in other epistles. But what thinke you wold he write nowe, yf he sawe the courte of Rome at this daie: whiche is doubtes many wapes more corrupte, than it was than. Chiefly *S. Iohn* signifieth after the sentence of *Christ* lyng and iudge, that Rome both olde and newe, together with gentillisme and Antichristianisme shal perish utterly, and neuer be restored agayne.

The causes befozeones o; twise rehearsed, he repeteth and

Reu.

beareth

The can- beatech in againe, vngodlines, idolatrie & seducing of al pro-
 tes of the ple & nations, whom they haue compelled by tourmentes to
 euile of receiue impietie. Where crueltie, tirany, and bloud also hath
 cite & em- place. I spake of wine of whozedom before in the. 14. cha.
 pite. and elswhere, so that it nedeth not to repete the same againe
 with tediousnes. And herunto is added an other new cause,
 and the marchauntes of the Earth *ex tunc diuicias totu spiritus*
adus of the power of plentie of her pleasures, were made rich.
 And he saied, of the power of pleasure: for, of vnnearurable,
 mightie and vsariable lustie were made riche. For where as
 Rome abounded with spoiles, which it had greedely taken of
 al nations, and brought to Rome, they were geue to al kinde
 of riot & wātones. Therfore the maisters of voluptuousnes,
 and diuisers of delicate pleasures, and marchauntes of most
 precious wares reparyng thither, founde euermore the that
 would be, intertayne, and set by the, and were so made riche
 of the voluptuose and riotouse life of the Romanes. There-
 fore the Apostle noteth an incredible studie of most sumptu-
 ous riot, in meate, drinke, apparell, building, in pampering
 and cherishing of the bodye. The Romishe also of our time
 stricken with the same rage both in Italy and without, spende
 exceeding muche riches in liuing riotously. This is sene
 chiefly in those spiritual fathers, Bishoppes and Abbottes,
 and in the whole Romishe clergie. But God neuer suffered
 riot and tiranny longe unpunished in any nation. Therfore
 is Babilon fallen also, therfore that the church of Rome falle
 too. Therfore let priuate men also loue temperancie, and to
 absteyne from riot and pride. To the lord be glory.

Counsel is geuen to the godly, which are
 commaunded to go out of Babilon. Enemies are stirred vp
 against Babilon, & they are commaunded not to spare her.

The. lxxvii. Sermon.



And I hearde an other voyce fro Hea-
 uen saying: come a waite from her my
 people, & ye be not partakers of her
 sinnes, leest ye receiue of her plagues.

For

For her sinnes are gone by to heauē, & the lord
 hath remembred her wickednes. Rewarde her
 euē as she rewarded you, & geue her double
 according to her workes. And poure in double
 to her in the same cup, whiche she filled vnto
 you. And as much as she glorified her self & li-
 ued wantonly, so much powre ye in for her of
 punishment, and sorrow for she sayeth in her
 hart: I sitte being a quene, & am no widow,
 & shal see no sorrow. Therfore shal her plagues
 come at one day, death & sorrow, and hunger,
 and she shal be brente with fire: for stronge is
 the lord God which shal iudge her.

The seconde place of this chapt. is the faithful counsel of the
 lord, geuen to the godly, how they should deinceane theselues
 in the felicitie and destruction of the cite. Rome hath in dede
 of long time ben lady of the world, the riches & pleasures of
 the whole world haue bene at Rome. As any at Rome or in
 the prouinces, shewed hymself tractable & obedient to the Ro-
 manes, & loued much the Romishe religion, & made hym con-
 formable to the corrupt maners of the Romanes, he was much
 made of, & might come as it were by degrees to high promo-
 tio & dignitie, to the greatest riches, & most chosen pleasures.
 If any man would resist the Romishe religiō, and would not
 assente to the Romanes: he was vexed with persecution, he
 was spoiled & driuen into exile, or cast in prison, or led to exe-
 cution. Therfore were the godly greuously tempted, & knew
 not whether to toune them. As we see the like done at this
 daye in newe Rome, and popish kingdome throug out the
 world. Wherefore God, which will not that man should pe-
 rish, but be saued, geueth here the best counsel of true felici-
 tie and saluation: which so many as obeye, are blessed.

And streight wayes from the beginning he sheweth the
 authour of this counsell, to the end he might get it authoritie, &
 that we might boldly receiue it. I hearde, saith he, an other
 voice from heauē, from God therfore out of heauē proceedeth

The coun-
 sel of God
 for the faith-
 full, howe
 they should
 vse them-
 selues.

the

Flee from
Babylon,
is the counsell
of God.

this counsell: which they that followe, obeye God: they that obeye it not, contemne and dispise the counsell of God. And what is this counsell: brieife, playne, possible, honeste, & hole- some, doubtles: come awaye, sayeth the Lord, from her, to witte Babylon, come both old and newe, my people: that is to saye, you that will be called the people of God, and be written in the nombre of the citizens of God. This same is his counsell, and none other. The same counsell God by his prophetes gaue to his auncient people, when they were in the captiuitie of Babylon. For thus sayeth *Esaye* in the. 48. and 52. chap. departe, departe, come ye awaye from thence, touch no vncleane thing. Come awaye from her, be ye made cleane, which beare the vessels of the Lord. And *Jeremie* in the. 51. chap. flee from the middes of Babylon, and let euery manne saue his soule, that ye be not roted out in her wickednes. For the time of Gods vengeance is at hande, he will rewarde her. The lord therefore counselleth to flee, and that so our soules shuld be saued. For els vntlesse we flee, we shall perish. Howbeit the Prophetes taught not the Israelites to flee out of Babylon bodily, by motion locale, as they terme it. For *Jeremie* in the. 29. chap. exhorteth the people captiue to dwell in Babylon, and to make their prouision there, til the time of deliuerie come. For than must they come out of Babylon. In the meane season he would haue them departe not by bodily motion, but by vnlikenes of maners. For albeit they shall dwell in the middes of the superstitious, vngodly, and idolaters: yet would not the lord haue them made like vnto the. That slepyng therefore in this, that they should absteyne and restryne themselves from vngodlines, idolatrie, finnes, to witte, bloud, vsurie, pride, lecherie, and other like vices: but to perscuer in true godlines and innocencie.

For the 5.

In like maner now, whiter so euer the godly shoulde haue fledde vnder the olde Romane Empire, they shoulde euer where haue fallen agayne into the handes of the Romanes: like as we also at this daie, although we chaunge our place, yet haue we poperie eyther nere, or imineute. Therefore the Apostile sayeth well: we muste get vs out of the worlde, if we will not be conuersant with sinners. This therefore is the true and godly flight, if remaynyng in this worlde bodily,

in minde & maners we departe furthermost out of the worlde, so that we absteyne from al idolatrie, and prophane worship- ping, if we allowe it not, if it pleaseth vs not: if we nother as- sent, nor frame our selues to the maners of the vngodly: yf we shall not betraye our religion, eyther for minne, or for worldely gaine. So therefore the Christians which liued vnder the Romane Empire, fled home so, that they utterly ab- stepned from worshipping of idoles, and the corrupte ma- ners of the gentiles, although they liued emongs the hepythen. For that the auncient churches in Asia were suche, we haue hearde in the. 2. and. 3. chap. of this booke. Albeit therfore that we also dwell vnder the Popish kingdome, and in the empire, that persecuteth the gospel: yet must we flee papistrie, that is to saye popish churches: none of godly ought for worship- ping or obedience sake to enter in, none to acknowledge, al- lowe or vse any Popish rites or ceremonies: but from their vices and corruptions to flee so farre as is possible. For so the Apostolical scripture teacheth vs in the. 12. to the Roman. 2. Corinth. 6. in the. 5. to the Ephes. and. 1. Pet. 4. And S. Iohn at this present as it were expoundyng him self: be not ye, say- eth he, partakers of her sinnes, *συγκοινωνήσατε*, communicate not with her sinnes. And sinnes be not only those which are done agaynst the seconde, but also that are comitted, and that much more agaynst the first table: of the which sorte are idolatrie, impietie, the abuse of Gods holy name, straunge worshipping, agaynst the. 2. and. 4. precepte of the first table. Those were than, and so are at this daie taken for very good workes, where they be abominations. Partakynge is chiefly in the comunon of sacred thinges, agayne if they be geuen to the same dissolute riot with filthie men. If therfore we be- ware of those thinges, we flee out of Babylon, and followe the good counsell of God.

But herein we offende at this daie commonly, whiche are both men called gospellers. For many thinke it to be sufficient, in case they obserue I wote not what religion in their harte priuely: and openly doe communicate with them, whiche maye eyther helpe or hurte. We shal haue them, that wil crouch and knele before idoles, whiche will heare Masse and popishe seruice. There be some that know many abominations of the popish priesthood,

both men
offende at
this daie
against this
counsell of
God.

priesthood, but yet neuerthelesse make their sonnes priests. Because that promotions, and that clerikly life, that is to saie the welthe and pleasaunt life liketh them wel. There be some that intrude their childre through the bonde of wedlocke into the middes of Papistrie: nother doe these regarde any thing els, but richesse, and worldly honours and frendshippes. Against al these the prophetes with the Apostles, and at this present Christ the sonne of God from the righthande of the father, thondereth and crieth out a lowde, come awaye from her my people, and be not partaker with her sinnes. These wordes do not admittē any wittie or ciuile reasoning, nor carnall or craftie qualifying. For it followeth, lest ye receaue of her plagues. For if ye like Rome, if ye like the Romish religion, if Romish prelacie please you, richesse and promotions, yf the Romish corruptiō contentē you, let the iudgement, payne and damnation deme to Antichristianisme contentē you also.

What thou mayest assure to be crime of reuolting.

We haue moreover at this present, what answer we may make to the Romanistes, objecting & laying to our charge reuolting or apostasie, & so; the same cause also the crime of Schisme. We haue fallen, saie they, from the holy church of Rome, & by that same forsaking declare openly, that ye are sectaries and Schismatikes. Whereunto we answer, that we put a distinctiō in the church of Rome. For we acknowledge a certē olde church of Rome, notable, and Apostolicall. Of the whiche wrote S. Paule: your faith is shewed in the whole world. Fro the same who so euer departeth, without doubtē that be both a Schismatike, and also perishe for euer. There is agayne an other church of Rome, newe, and cleane contrarie to the olde, no longer nowe Apostolical, but Papistlicall rather, wherein be not the ministers of the worde and Sacramentes, but either princes, nothing unlike the gētiles: or marchauntes, of whom the Sacramentes, the remission of sinnes, heauen it selfe, and all thinges in the church are to be solde for a little mony. They teach a doctrine swaruing quite from the doctrine of the gospell. These are openly, not infected, but swimming and stinking of moste shameful vices euen of the filthines of whoredome: to speake nothing nowe of Christen bloodshedding. Nother is there sene in them any

repē,

repentaunce. With these to perseuer, with these to communicate, is to perish euerlastingly. Therefore from these mens company the lord commaundeth vs here to departe, yea and to flee fro. Therefore, that we haue done, we haue done at the lordes commaundement, which openly here commaundeth vs to come awaye, departe, and flee from the purple whore, and fro this Babilon. There be also other notable places commaunding this departing: which who so listē to know and consider, let the readē Deuter. 13. Ieremie the. 23. the wordes also of the lord in the gospell of Luke the. 6. chapt. the. 7. 23. and. 24. of Matthe. 23. reade both the Epistles of S. Paul to Timoth. especially the. 6. chapt. of the. 1. and the. 2. and. 4. chapt. of the. 2. In the. 16. to the Romanes he sauyth: I beseeche you brethren, marke them which cause diuision, and geue occasions of euill, contrary to the doctrine which you haue learned, and auoyde them. For they that are suche, serue not the Lord Iesu Christe, but their owne bealy: and through flattering wordes, &c.

And rendring the cause, whie we should flee from Babilō, where Babilon is to be avoided he uttereth the profit, and disprofit. Lest ye receaue of her plagues. For who so euer matcheth him selfe with the vngodly, idolaters, filthie & vncleane persones, recepueth the same rewarde with them: and the rewarde of this life presente, a curse, a reprobate minde, & sondry calamities, recited in the 16. chapt. and elswhere, and after this life, euerlastyng tormentes. Therefore he treateth of no lighte matter, when he threateth of flying from Babilon, or of auoyding the Romish religion. Many beleue these thinges: for that they consider not, how great is the abomination of y church of Rome before God: and therefore heare these thinges as it were a fable, and perseuer in the same kinde of life, wherein they are and haue liued hitherto. But he lieth not, that sauyth, howe they that prouide not for themselves to flee out of Babilon, shall shortly perish with Babilon, and with the whole fellowship of the wicked. Wo be to them.

Howbeit for as much as y wicked in this world are commonly so; rinate (whercof many gather, y God knoweth not our matters, or at lest if he know the, not to care greatly for the) there is added of thapostle, or oracle brought from heauē: for her sinnes are comen up to heauen, & the lord hath remembred her

That God remembreth wickednes

her wickednes. God verely neuer forgetteth iniquities. For al things are euermore present before him. Yet semeth he not to remembre, when he punnisheth not. For so men suppose: but when he punnisheth and visiteth sinners, he semeth utterly to haue had consideration of our matters, and to haue remembred wickednes and wicked menne. Therefore God is rightuouse, and mindeful of euil, and of good also: and when he seeth time will recompence all mens workes, and chiefly the euill. In the meane time he signifieth also, that the sinnes of olde and newe Rome are great and full of enormitie. For in the. 19. of *Genes*, the sinnes of Sodomie are sayed to haue ascended vp to Heauen, and as it were to haue exclaimed agaynst the doers of them, and required vengeance. So we reade in the. 51. of *Ieremie* that the sinnes of Babilon ascended vp to the cloudes, for *S. Iohn* in a maner euery where vseth the places of Scripture, to the intent he mighte get his booke more authoritie, although otherwise inspired of the holy ghost. And in dede the olde *Satyrical* poetes as *Horace*, *Inuenall*, and others wrote soze agaynst the sinnes and vices of old Rome. There remaine also at this daye many sharpe writings agaynst Rome, and the Cardinales and Prelates of the Romish church, and *Pasquillis* innumerable (*Pasquille* at this daye is a *Satyrical* writer one in stead of many) that as well at this daye as in times paste the sinnes of Rome crie vp vnto heauen it selfe.

Reuarde
her, as she
hath rewar-
ded you.

He proceedeth after this to raccompte agayne the plagues, and most certayne destruction of Rome, whiche is the thirde place of this chapt. where also is exceedingly well described the most horrible and cruell manner of destruction and subuersion thereof. For God is brought in calling on and exhorting the soldours, and the commissaries and executours of his iudgement vnto vengeance: and that they should punnise her moste extremely, and spare her not, but rewarde her moste abundantly, and mete vnto her by the same measure, wherewith Rome hath measured to others. For heretakeneth place that same of the *Torde*, and comon saying with all nations: with the same measure wherewith you mete, others shall mete vnto you agayne, and there shall be geuen good measure, pressed, shaken, and runnyng ouer. Therefore sayng that

that Rome hath robbed the whole worlde, and seduced the whole worlde, rightly and by the iustie wrath of God was she spoiled, and utterly subueried. The which things did the *Gotthes* with great faith and dilligence: so that we can not doubt also, but that newe Rome, and that See Apostaticall, muste of her enemies, whom the Lord hath prepared, and of the *Xungelles* gathering the tares, be plucked all to peces. And what shall become of her in an other worlde, we maye gather hereof, that he beatech in so ofte, that her euilles shall be doubled without mercy, her payne also, mourning, and greuous tormentes. These thinges doubles are greuous and horrible. Would God they might be percepued of faythfull mindes. And agayne this place is written out as it were worde for worde of the. 50. chap. of *Ieremie*: where you reade to this effect: be auenged on Babilon, and as she did, do ye vnto her. Spoile and destroye sayeth the Lord, and accomplishe all that I haue comaunded thee. Destroye her, that nothing remaine. Intrench rounde aboute, that no man escape. Rewarde her after her worke: according to al thinges that she hath done, do ye vnto her. For she hath ben proude agaynst the Lord, and agaynst the holy one of Israel. Thus sayed the Lord in *Ieremie*. Thou seest therefore where the Lord hath borrowed his owne at this present. Thou seest what euery citie, or comon wech, or man maye promise himselfe, of being enriched by the losse of others, he liue voluptuously, and proudly in this worlde. For God is the same alwayes, and his iudgements are egall agaynst al vngodly.

And he hath meddled withal the causes of subuersion, crueltye, couetousnes, extorsions, slaughters, burninges, wherewith Rome hath made desolate the whole worlde. But he proceedeth more expressly to recite other causes: to witte pride, glorying and boasting, securitie, riot, pleasures and voluptuousnes. For it followeth: as muche as she hath glorified her selfe, and liued wantonly, &c. And agayne: for in her harte she sayeth, I sitte a Queene, &c. He hath borrowed these thinges also out of the. 47. of *Esaie*. Where Babilon glorieth thus also and with so many wordes. Rome in times past gloried, her selfe to be Lady of the worlde, and that she should be euertlastyng. For they staped in Silver copnes, of Rome

all last

all last
all last

all last
all last

The vaine
glorye proude
& securitie
of Rome.

eternall. They had thought that the kingedomes should neuer haue ben plucked from her. She thought therefore that she should neuer haue ben a widowe. And I doubt not but the Germanes borrowed of the Romanes that Germane worde *Romen*, by the whiche they meane to boaste of bragge stoutely: whiche semeth to haue ben peculiar and proper to the Romanes. She was careles of securitie. She had not thought to haue be subuerted. She said, I shal see no mourning, I will haue no mourning there, I will alwayes singe, *Gaudeamus*. The Romanistes at this dape also full brauely make their boaste, that no Emperours, no Kinges, no people, no heretikes and Schismatikes (for so they terme the enemies of the Romish wickednes, men godly and learned) haue yet luckely assayed Rome. That the enemies of the church of Rome haue alwayes ben oppressed, that she hath alwayes triumphed ouer her enemies, these seuen or eight hondreth yeres and more. That the shippe of S. Peter maye be soze tourmoyled, tossed, and ouerwhelmed with waves and billowes, but can not be drowned: and therefore that the See of Rome shal be perpetual quene and lady of al realmes and churches. &c.

Rome shal But heare nowe the iudgement of God: for as muche as perish vpo she is proude, vayne gloriouse, carelesse and wicked, in one sodayne. dape shal come her plagues. *Aretas* noteth, that by one dape is signified a sodayne destruction: and that she shoulde than perish, when she would haue thought lest. And her plagues he reciteth in order, death, mourning, famine and fire. And stozies testifie, that these thinges were by the Scotches fulfilled accordingly in olde Rome: whereof I haue spoken before. Therefore we doubt nothing at al, but that newe Rome also shal by menne, and by Gods Angelles be tome asunder and plucked vp by the rotes. And lest any manne should thinke this vnpossible (for greate is the power and maiestie of eyther Rome, in so muche that he that should haue sayed in S. John his time, Rome shal falle, should haue seemed to haue spoken a thyng as much impossible, as if he had sayde, the flaye shal falle) he annexeth incontinently: for stronge the Lorde God that shal iudge her. Therefore lette vs not doubt of the falle of Papistrie. For the Lorde is true, iust,

ustie, and almighty. To whome be glorie for euer and euer. Amen.

A doleful song of mourning, and lamentation of Rome, which the Princes and Marchauntes make for her.

The lxxix. Sermon.

AND the Kinges of the earth shall beweepe her, and wayle ouer her, which haue committed fornication, and liued wantonly with her, when they shal se the smoke of her burning, and shal stand a farre of, for feare of her punishment, sayeng: alas, alas, that great citie Babilon, that mightye citie: for at one worde is thy iudgement come. And the marchauntes of the Earth shall wepe and wayle in themselves, because no man wyll by their ware any more, the ware of golde, and siluer, and of precious stone, of pearle, and silke, and purple, and skarlet, and al thynnen wood, and all maner vesselles of Iuory: and all maner vesselles of mosse precious wood, and of brasle, and of Iron, and Synamon, and odours, and oylmentes, and frankensence, & wyne, and oyle, and fyne flowre, and wheate, and cattel, and shepe, and horses, and charetz, and bodys & soules of men. And the Apples that thy soule lusted after, are departed from the. And al things which wer deinty, and had in price, are departed from thee, and thou shalt fynde them nomore. The Marchauntes of these

Do. ii. thinges

things, which were wared rich by her, shall stande a farre of for feare of the punishment of her, weping, and waylinge, and saie g: alas, alas, that great Citie, that was clothed in silke and purple, and scarlet, and decked w golde, and precious stone, and pearles: for at one howre so great riches is come to naught. And euerye hypppe gouernour, and all theye that occupy ships, and shipmen which worke in in the sea, stode a farre of and cryed, when they saw the smoke of her burning, and said: what citie is lyke vnto this great citie? And they caste duste on their heads, and cryed wepyng, and wayling, and saied: Alas, alas, the greate Citie, wherein were made rich al that had hyppes in the Sea, by the reason of her wares: for at one houre is she made desolate.

Lamentation & wayling ouer Rome.

In the fourth place of this chapter, followeth the weping or waylinge, or lamentation of Rome, brent and destroyed. The coppie is plentiful and maruaylouse, by an euident hypotyposis, settinge all thinges befoze our eyes. And our Lord God hath alwayes a familer manner, that what tyme he wyll euidentely shewe befoze, and fixe in the heartes of all men the ouerthrowe or destruction of a nation, Kingdome, or Citie, he wyll commaunde his Prophetes to syng an elegie, or lamentable song. And in such kynde of lamentations is shewed not onely the subuersion, but also the causes of destruction, and maner of desolation are reherfed: the end also or vse is declared, lest others be made lyke vnto that nation, and become partakers of the destruction. We haue manifest examples in the wyppinges of the Prophetes, especialy the lamentations of Ieremye, and the whych agree better to this place the dolefull dittie of Tyrys songs of Ezechiel, in the .27. and .28. chapters. And verely it appeareth that S. Iohn hath borrowed many thinges from thence.

Not yet

Not yet is there any matter here, to bussh our selues much aboute. The some of all is this. Rome shall fall, and perishe utterly, that there shoulde be nothing leste, eyther of the Emppre, or of that See, much lesse of the riches and pleasures. The which was partye fulfilled in outbe Rome, and partye shall be fulfilled in the newe at the daye of iudgement.

Howbeit not yet Christ himself, nor the Apostle is brought in, bewailing the subuersion of Babilon: but wicked persons are induced, which are firste to be considered. For they be Kinges and Princes of the Earth, marchauntes, or gouernours of ships or mariners, which haue all comitted whoseome with this strumpet, and by her companye haue bene made rich. And verely ouer Rome was furnished with the amities of Kinges: and agayne the presidentes sent of them to gouerne Prouinces, semed euery one to be Kinges and Princes. And for asmuche as the riches of Rome were great, and all states were wonderfully set a ryot, the marchauntes there, gotte exceeding much gaigne. Moreover ther was saylginge to Rome oute of the East, South, and Weste, I meane, out of Syria, and Aegypte or Affricke, and out of Spayne it selfe, and uttermoste partes of the worlde. But what tyme Rome beyng destroyed lay ruinous, and the Emppre was rente in pieces, they coulde not but lamente, whose lutes and pleasure was lost.

Kinges and marchauntes mourne.

Nowe Rome hath also, besides those temporal, eueryeuiler marchauntes and Princes of her owne. For the prelates of the church be Princes. And in the church of Rome, all the Sanctes of God knowe, howe to occupie the traffique of marchaundise. For what holy thing is not to be boughte in that seat? Marchaundise is practised in forgiveness of synnes, in pardons and satisfactions, in ecclesiastical benefices, in wooyshipping of Images and Sanctes, in masses, in burialles, in sayeng diriges for the dead, and almoste in all spirituall matters. Hereof cometh an vnumerable gaigne, and the greatest occasion of pleasures. Other marchauntes byc their wares very deere: the Romish Cananites, pay not one denier or farthinge for their wares, but sell the same for an vreasonable price. Not yet suppose I that euery there was any marchaundise lyke vnto this in all the worlde, nor yet a more gaignefull

The marchauntes of new Rome

So. iii.

lute

lucre of a thing of naught. *Erasmus* hath also touched these things, in the prouerbe to aske tribute of a deade man. And where as befoze the day of iudgement, the Lorde Chyrist shall destroy Antichyrist with the spirite of his mouth, and that gaigne begynneth to be diminished, we see howe euery where amonges these spirituall marchaunts, complaints and grudginges arise. That what maner of lamentation and wailing thinke ye that will be, where the same Lorde by his coming, shall utterly abolysh the same Antichyrist, and they must go in to hye euerlastinge. Agayne we muste somewhat also consider the mourning. To mourne of it selfe, is no sin. For the beste and holpest men haue launeted their dead, and their calamities, & destruction of citie and realmes. For *Abraham* mourned. The lamentations also of *Jeremye* remaine, ouer the citie of *Hierusalem*. The faithful mourned with a great mourning for *Stephen* in the Actes. Wherbeit in the lamentation they kepte a meane, and referred all thinge to the glory of God, and saluatiō of foules. The vngodly and worldly men do not mourne after this sort. They neuer remeber the sines of men, for the whiche the righteouse Lorde punisheth the world, nother do they referre the cruellies of them and theirs to the glory, veritie, and iustice of God, or amēdment of maners: therefore are they not sorow that God is offended, nor requyre for geuēnes of sinnes: but it greueth them that occasion of sinninge is taken from them, that their pleasures and lucre is past. And nowe wayle Princes, marchaunts and mariners, not for the sauoure of God losse, not of true compassiō, or loue of their neighbour, but for loue of themselves, for the losse of earthly thinges, for the destruction of goodly, ancient, strong and precious things: but chiefly for their lucre losse and pleasures taken away. The dysposite maketh mention of such greife in the seconde to the *Corinthians* the .7. chapter. And surely this sorow and mourning is nothing els, but a descriptiō and a shadowing of a moste certen and greatest destruction, and that of men vngodly. And sul well and pouerposely doeth he set forth the wailing both in the behauiour of the mourners, & also by their wordes. To their gesture apperteyneth, that they wepe, wayle, crie oute, and caste dust on their heads. To their wordes are referred these thinges,

thinges, wo, wo, alas, alas that great citie. &c. The whiche is repeted of the marchautes and sapters.

Moreover are touched here also the causes of destructiō, the riot and voluptuousnes, wherein some flowed. And likewise are reherfed the welth, riches, maiestie, pride, and pleasures of either some. And here by the way are warned, what all worldly men maye loke for, in case they addicte themselves to the pleasures & voluptuousnes of this world: which was at Rome, and is vnmēasurable. Nother haue we red in any stories, that natiōs haue long continued, which haue ben geuen or vanquished of worldly pleasures. To builde, to eate, to drinke, to be clothed, and to haue seruantes men and women, is lawefull: but a measure muste be kepte in these as in al other thinges: the benefites of God muste be acknowledged, & those may not be more set by than vertu: but at Rome, & in the world, passing ouer godlines & meane, these thinges are only regarded, desired, and beloued. In buildinges and househoide stufte al thinges were sumptuose, & vnmēasurable. They are of golde which might haue ben well of earth or tyme: of siluer, where wood or iron might haue serued. And when wood was chosen, it was not euery wood, by *Dauid* thynen, is to saie, most excellente was chosen. Thynen appereth to be named of *Thyia*, a tree, to the which *Theophraste* attributeth great honour, reporting the famousse buildinges of olde temples were made therof, & a certen immortallitie of water incorrupte induring on houses against all weathers, &c. *Plinie* hath this in y. 13. booke, the .16. cha. In seruice also they vse men, like beastes: nother haue they any beastes for their owne vse, but most chose. They haue horses & mules exceeding fine. They haue their horselitters, Cochees, & charettes right notable: al thinges glister with golde, precious stones, & purple: and al thinges are wrought and diuersed for pride & sumptuousnes. What shall we saie that the whole bandes of their men go al in silkies & velvet, wearing their maisters colours? The lord himself of al, sitting on the shuldres of his *Belphoziers*, is borne on high, and is caried on mens bodies as the most noble charette. In the meate and drinke of these meene all thinges are moste delicate, exquisite, and variable. Their drinke is costely, straunge and immoderate. The apparell of

The riot,
voluptu-
ousnes &
pleasures
of Rome.

their body is also ouersumptuouse. Their garmentes glister with golde, and are stiffe with pearle. Their comon garment is of Ermosin satten. They vse also diuicemētes and apples of desire: which maye both be vnderstande of the fructes of trees, and also of Commanders contempnyng musche and sinelypng swete, and of odoriferouse sauours.

Thende of pleasures. Finally in al thinges is to be considered, what the ende of windypng up is of riot, pride, and voluptuousenes, and howe vnstable is the fauour and frendeship of men. Here all thinges perissh ones, nothing remaineth safe. And they perissh verely in one houre, that haue ben prouided for many yeres. They flee from vs in daunger, whiche haue receyued great gayne at our handes. Yea they flāde a farre of, and out of daunger, and lamente the dollefull chaunce; no man cometh nere to helpe o; deliuer vs. Euery mā is afraide of his owne skinne. Let vs learne therfore to truste in God, to despise pleasures, to put no confidence in fleshe and frendeshippe of men. For whilest thou art fortunat, thou shalt haue many frendes: yf the world beginne to frowne on thee, they wil al forsake thee, in whom thou puttest thy trust, and leaue thee in the byeces. And this is the chiefe ende of all these thinges as I shewed at the first: Rome shall fall, and be made desolate for euer. The lord our God restrayne al euill. Amen.

The reioycyng of Sainctes for the ouerthrowe of Babilon, the downyng of the same, and the causes of downyng o; destruction are reherfed.

The lxxx. Sermon.

Reioyce ouer her thou heauen, and ye holy Apostles and prophetes: for God hath geuen your iudgement on her. And a mightie Angell toke by a greate Millstone, and caste it into the sea, sayng: with such violence shall that great citie Babilon be caste, and shal be founde

founde no more. And the voice of harpes and musiciāns, and of pipers and trompettes shall be hearde no more in thee: & no craftes man, of what so euer crafte he be, shal be founde no more in thee: and the sounde of a Mill shall be hearde no more in thee: and the light of a candel shal shine no more in thee, and the voice of the bridegrome and of the bryde shall be hearde no more in thee: for thy marchauntes were princes of the Earth, and with thine in chaunteinentes were deceaued all nations: and in her was founde the bloud of the prophetes, and of the sainctes, & of all that were slaine vpon the Earth.

In the fift place of this chapter the Angell of the Lorde exhorteth, al the sainctes of heauen to reioyce, and that for the ouerthrowe of Babilon. And this reioycyng of Sainctes is set agaynst the wailing of the wicked. For as they lamente for the causes of pleasures taken from them: so the Sainctes reioyce ouer vngodlines oppressed, and the glory of God reuenged. We are verely forboden in the Prouerbes of Salomō, and in the doctrine of Christ and his Apostles, that we shuld not be glad of the calamities of our enemies, nother that we should saye euill o; do euill to our enemies. Whiche thing is perpetuall, and commaunded to all men, neuer to be altered by any dispensation: but we must obserue in the meane time, that men doe reioyce diuerse wayes. Menne are glad many times of the destruction of their enemies, and that of hatred & mallice: which is not done without sinne. Others are glad agayne of the calamities, and plages of the vngodly, yet bearyng no mallice towards them, whiche are in this miserie: vnto whom they wold doubtlesse haue wished a better state, if they might haue bene perswaded to haue tourined: but they reioyce rather ouer iustice reuenged, and the godly deliuered from the tyranny of the wicked. Whereof we reade that the

The reioycyng of Sainctes for the destruction of Rome.

That the
Saintes
reioyce at
the destruc-
tion of the
wicked.

prophet sayde in the .58. Psalme. The rightuouse shall reioyce, when he shall see vengeance, he shall washe his fete in the bloud of the vngodly (to witte he shall pouрге his affections and euill maners, what time he shall see the bloud of the vngodly spilt: which he beleueth to be done for a document, lest we should follow our euill affections, & that our bloud shuld be shed also of the most iustie God by his ministers) and a man will saie: verely there is a rewarde for the rightuouse, verely god iudgeth the earth. Therfore are the rightuouse glad, & reioyce when they see vengeance. And it is not sayde, that they couet, or wishe for vengeance. Vengeance is mine, saith the lord, I will rewarde. When the lord therefore rewardeth they are glad for the deliuerance, and for the veritie established and confirmed: and reioyce not of an hatred they beare toward the oppressours, whom they haue wished lost and destroyed. The godly wishe euermore the wicked to be conuerted, and to retourne into fauour with God. But whē they see them moued with no repentaunce, but obstinately to procede, and falle into their owne destruction, and that God doeth intercepte them, for the saluation of the faythfull, and deliuerance of the godly: the godly reioyce at this deliuerance, and prayse the iustice of God. notwithstanding that they had alwayes rather, if it might haue ben, that the losse had otherwise led their life: but now since it can be no other wise, through their owne obstinate mallice, they speake not against the iudgements of God, but rather commend the same. These thinges verely do the saintes in Earth. And the Saintes in heauen since they be purified now from all affections, their reioicing is altogether most pure, so that it were superfluous to reason curiously therof. But where the heauenly reioyce at the destruction of the wicked, we maye easily iudge howe muche they erre, whiche truste to the helpe or prayers of Saintes: where neuerthelesse they alter nothing at all of their wicked life. It shall be easie also to discusse their doubt and carefulnes, which feare lest they should be soone also, seying their byetherne, sisters, frendes and kinsfolkes condemned. For the Saintes do plainely consent to the will of God, and extolle the iudgements of God, and reioyce therat, and can be soone no more.

And

And he biddeth heaue reioyce, as many times in the Psal. *Reioyce*
we reade the like phrase: vnlesse you had rather by heauen, *thou hea-*
vnderstande heaue dwellers, such as we beleue thapostles *uen.*
& prophetes to be. For at the same time when S. Iohn wrote
these thinges, all thapostles in a maner were slaine. And here
is to be knowen, that the Romish beast had deuoured, that is
to saie, afflicted & slaine, not only the sonne of God, our lord
Jesus Christ: but also Iohn the Baptiste, all the Apostles of
God, and al the martirs of Christ. By the prophetes we un-
derstande, not only those olde, but all the faithfull preachers
of the gospel. For we haue hearde oftener than ones before,
that the faithfull preachers of the worde be called prophetes:
he annexeth moreouer a reason whie they ought to reioyce:
for God hath geuen your iudgement of her: For in the .6.
chapt. the soules of Martirs crie vnder the Altar: howe
longe Lord auenge thou not our bloud on them that be on
Earth: nowe therefore they prayse Gods iustice, whiche as
he hath promised that he would auenge, so hath he nowe a-
uenged in dede.

And by this place we learne, that all iudgement is geuen *Saintes*
to the sonne, and that no Saincte in heauen can iudge or pun- *do not pun-*
nish an euil man on Earth. For it is moste false, that Sainc- *nish the*
tes are sayed to punnishe their enemies: S. Anthouy with *wicked.*
the holy fire, Valentine with the falling sickness, and other
with other diseases, God alone, as in the .16. chapt. is decla-
red at large, punnissheth, and sendeth and taketh away sick-
nes. And moste certayne it is, as wel by this, as also by many
other places of this booke, that God slepeth not, but will whē
he seeth time, reuenge and punnish moste certainly. The mar-
tirs when they should die, had committed all their iudgement
to the Lord their God. He iudgeth nowe the iudgement of
Saintes of Rome: that is after his iuste iudgement taketh
punishment of Rome, for that she had with wroghfull iudge-
ment oppressed the Saintes.

In the sixte place of this chapter he retourneth to the de-
scription of the subuersion of Babylon. And it is a moste
clere, and euē a certen euēly and euident demonstration by a
similitude. For taking up a greate stone, in quantitie like
a Millstone, he casteth the same into the Sea, and making
a decla-

Babylō is a declaration of his so doing, sayeth, thus sayd he, and
downed in with such a violence, (βυμβραντι) that Babylō be cast downe,
the Sea. &c. This place is taken out of the ende of the 51. chant of I.

ge. This place is taken out of the ende of the. 51. chapt. of *Ie-
remie*, where you reade in a maner the like thinges worde for
worde. And here is now brought in a strong Argell, leest we
shoulde thinke that the force of Rome were happily stronger
than that it could be broken. But it shal be broken of a strong
Argell. And the thinges that be sodainely drowned appere
no more, here is signified therefore, that with a sodaine de-
struction Rome shal falle, that there shal no token thereof be
lefte, & that it shal falle without any difficultie, it shal be made
to plunpe, and neuer more be sene. And the *Lorde* in the gos-
pell affirmeth, that the crime of sleaunders must be punnished
with a Millstone hanged aboute the necke: yea and that same
not to be punnishment greuous enough, althoughe amonges
the *Syrians* it was accompted for vile and shamefull; sitis the
crime deserueth to be punnished with a much more greuouse
or crueller paine. Wherefore *Primasius* supposed, that here by
the waye is signied, how *Babilon*, for offences geuen to the
worlde, should be drowned in the Sea, as it were with a mil-
stone tied fast to her necke. Doubtles if euer any citie, if euer
any kingedome were hateful by reason of greatest offences,
and geuen to the *Christians* innumerable sleaunders: Rome
and the *Romane Empire*, and euen the *Papishenes* of the
church hath hurte most by sleaunders, and yet hurteth. Where-
fore it is no doubte, but that it hath be plagued most greuous-
ly, and shal be yet more punnished of the *Lorde*.

Agayne by propheticall and figuratiue speeches he signifieth a notable desolation, and that the same place should neuer after be inhabited for euer. Such like maners of speeches shall ye finde in the.24. of *Esaie*, and.26. of *Ezech.* and in diuerse other places. All pleasure, sauely he, shal perith, especiall by which was wont to be taken of Musicke. All crafter shal be layde downe. Chiefely there shal be no more any habitation for men.

The cau- In the seventh and last place are set forth agayne the cau-
ses of her ses of this subuersion, and that more notable three. The first:
desolatio. Thy marchauntes were princes of the Earth. For they that
haue occupied merchandise in the church of Rome, and yet

do, are in a manner princes. Of whom I haue spoken before, there is noted therfore their pride, auarice, and sumptuousness. *Aretas*: he calleth them marchauntes, sayeth he, whiche tourmople and trouble the whole worlde, as it were certen sayres, &c. The seconde: for with thine inchauntementes all nations haue ben seduced. There is no doubt, but that inchaunting, and magicke raigne in Babilon, and that there is founde plentie of so: tyme readers, necromanciers, and inchauntes: yet here appereth chiefly to be signified, seducing, Idolatrie, and impietie, or errout of doctrine. Suche an inchaunter was *Iezabel*, as appereth in the .4. booke of *Kinges* the .9. chapt. which practised inchauntementes in very dede, and bewitched men with corrupt religion. And euen so hath some seduced the whole worlde, and yet seduceth. For the which cause she deserueth most greivouse punishment. The last cause of subuersion: for in thee is founde the blood. Blood shed can not be whipte awaye nor: cleansed from them, that shedde innocent blood. And although it be not freight waie required: yet will there come a time when it shal be required of God, and than is it founde. And he maketh mention of thre sortes of blood. Firste of the blood of Prophetes, of them I meane, which haue preached the Gospell, and haue ben the fathers of the faithfull. Secondely of Sanctes to witte holy martirs. Finally of al menne that haue ben slayne in earth to witte dwelling here and there throughe out the worlde: whom we vnderstande to haue ben dispatched and taken out of the waie, by the warres, seditions, and tyranny of some. So we reade also in the first oratio of *Jeremie*, that God straitely requyeth the blood of his seruauntes spilt. Doubtles all the dymyng of blood is greivouse (the same excepted which is iustly done of the magistrate) yet is one more heynouse than another. For he that killeth a preacher of the gospell, more greivously sinneth, than he that dispatcheth a priuate person: and he whiche for religion sake slayeth a man, and maketh a martir, sinneth more heynously, than he that killeth a man in the warre. Therefore al the blood shed of some after any so: shal be required of some, & is required. Thus the lord spake also of the citie of *Iherusalem*, *Matth. 23*. The lord *Iehus* haue mercy on vs, & loke vpon vs with the eyes of his mercie. Amen.

● **दृष्ट**

The reioycinges and Hymnes of saintes are recited for Rome destroyed, and all vngodlines taken awape.

The. lxxxj. Sermon.

Chapt. 19.

AND after that, I hearde the voice of muche people in Heauen, say-
ing: Alleluya. Saluatio and glo-
ry, and honour, & power be ascri-
bed to the Lord our God. For true
and rightuouse are his iudgemētes, because
he hath iudged the greate whore, whiche did
corrupte the earth with her fornication, and
hath auenged the bloud of his seruauntes of
her hande. And agayne they sayde, Alleluya.
And the smoke of her ascended for ever moze.
And the. xxiij. Elders, and the foure beastes
fell downe, and worshipped God that sate on
the seate, sayng. Amē: Alleluya. And a voyce
came out of the seate, sayng: Praise our lord
God al ye that are his seruauntes, and ye that
feare him both smal and great. And I hearde
the voice of much people, even as the voice of
many waters, and as the voice of great thō-
deringes, sayng: Alleluya. For our lord God
omnipotent raigneth. Let vs be glad and re-
ioyce, & geue honour vnto him: for the mar-
riage of the Lambe is come.

God neuer
forgetteth
his ser-
uauntes.

For as much as the Apostle in this booke most plentifully
hath described the oppression of Saintes, and the cruell mis-
cheuouse, and promise assaultes of the persecutours of the
Gospell, whereby they both mocke God, and torment his
saintes, whereupon euermore at all times the complainentes
euen

euē of the godly men are red to haue risen, as though God
through his longe suffering and great patience, should seme
to neglecte the oppressed: he discourseth also moste at large
nowe, the reioycinges and prayses of Saintes, whereby they
ertolle the veritie and iustice of God, neuer neglectyng his,
and most greuously punnishing the vngodly persecutours.
Howbeit they reioyce here chiefly, and prapse God for the
taking awape of Antichriste, and all vngodlines with him.
Whiche verely is the first place of this chapter. The seconde
confirmeth al Saintes, leeste they should doubte any thing
of the saluation of the faythfull, which he sheweth to be most
certayne. The thirde place reciteth the sinne of blessed Iohn:
and the faithfull doctrine of the holy Angel, that we should
worshipp no creatures, be they neuer so holy. In the laste
place is described the iudge, or reuenger Iesus Christe, com-
ing to iudgement: there is moreover described the perdi-
tion or punnishment of al vngodly, which the iuste and ho-
ly lord taketh of them. Which place verely begone in the. 11.
chapt. of this booke, and suspended hitherto, repeted somewhat
in the. 14. is now at the last finished.

And verely the Iubiley of Saintes is diuerse; plentifull,
and manifolde, ouer the losse and condemned enemies of
the godly. Firste he heareth a voyce, and that a greate, of
much people in heauen. He sheweth therfore in generall, that
all heauenly, (the Angelies not excepted) synge prayses to
God in heauen. Whiche we vnderstande shal be at the laste
iudgement, all vngodly troden vnder fote. And before these
thinges be done they are rehearsed and described, that hereby
the godly maye in daungers and tourmētes comforte them-
selues, and maye abide stedfast in the true sayth: beleuyng
that they also, though nowe oppressed, shall synge prayses of
thanks to God.

And verely he hath here compiled the whole hymne, saide
in the prayse of God the reuenger. He placeth for moste, *Al-
leluya*: after he annexeth the prayses, Saluation and glory.
etc. And *Alleluya* signifieth, prayse ye the Lord. He useth a
most common, and of all men best known in the primitive
church. For certen Psalmes haue this title, *Halleluyah*. For
the chaunter so exhorted & stirred up the people, to praise God.

Alleluy

So after the same maner now also, the saints as it were cō-
prising the argument of their songe, saye, *Alleluia*. And these
vocables haue more grace in ours and straunge languages,
than translated. So haue remainned in the church, *Osanna*,
Amen, *Sala*, *Maranatha*, and diuerse others. Whereof also
writeth *S. Hierome* to *Marcella* and *Damasus*.

The him-
ne of sain-
tes.

Now followeth the himne: saluation and glory, & honour,
&c. And those thinges they prayse in God, & ascribe vnto him
wholy. Whereof I spake in expounding the .4. and .5. chapt.
of this booke. Moreover they prayse God, of that whiche in
this cause is principall: for his iudgements are iust & true.
Which saying semeth worthy to be printed moste depely in
the hartes of al men, as the which in temptations maye not
a little erecte them. And wherefore the iudgements of God
be iust and true, he addeeth, because he hath iudged the great
woye: that is to saye, taken worthy and condigne punish-
ment of the great woye. Whitherto the Lorde hath seined to
manys ouerflowe, and to much sauourable to Rome, and the
Romaine church: but than shall they see that God is most iust.
Of the woye is spoken before.

Yet doeth he repete here agayne her moste heynouse and
greatest sinnes. Firste corruption through whoredome and
inchauntemēt. Whereby is signified seducing by corrupte
and wicked doctrine. The later, the shedding of the blood of
holys Martirs. Wherof we haue already spokē many times.
Therefore God punisheth the corruption of doctrine, and
crueltie of the Romaine church practised agaynst the saintes
of God.

The pray-
ses of god
to god are
acceptable.

And like as in the beginning they sange *Alleluia*, so in
the ende also they repete the same. By this repetition decla-
ring, that the prayses whiche also we poure out to God in
Earth, be to God most acceptable. And by and by is added a
sentence, whiche might seme to be put to epyther of *S. Iohn*, or
of the diuine heavenly dwellers themselves. Whereby is sig-
nified, that the burning of the vngodly shal be perpetual, and
shal neuer haue ende, as likewise *Esaie* hath sayed in the .30.
and .46. chap. And the lord himself in the .25. of *Matth.* and .9.
chapt. of *Marke*. For when he sayeth smoke he vnderstandeth
that there is fire there vnderneath. Lette vs earnestly thinke of
these

The smoke
rose by.

Cap. 19

These thinges, so oft as the pleasures and comodities of Antichrist
do flatter vs. For this perpetual fire is prepared for all
vngodly, especially Antichristians. And thus seuerally he bring-
geth in praying God the .xiii. Elders, and foure beastes,
by the whiche the vniuersalitie of creatures is vnderstande.
Touching the which thing see what is sayde in the .4. and .5.
chapt. of this booke. And first not only they knele, but also fall
downe, to the ende we should vnderstande, what we ought to
do in earth. And they worship God that sitteth in the throne,
noether Angelles, nor spirites, nor yet any creatures. Fur-
thermore with two wordes he shadoweth their himne. For
they singe, *Amen*, and *Alleluia*. For they cōfirme God to be
iust, and his iudgements to be righteouse, and that iustly
he punisheth the woye. And therefore that he is to be praised.

Nowe cometh also a voyce out of the throne, to witte from
God himselfe, but by the ministerie of an Angell. For it
followeth: singe prayse to our God. Beholde he sayeth, our
God. Therefore he accompteth himselfe here in the nombre of
them, which haue God cōmon with men. Therefore he was
an Angell, which recited those thinges of God. Therefore that
the saintes do now, they are commaunded to do. For in the
eniddes of the prayses, this voice is hearde from God by the
Angell. And he commaundeth to prayse, and that the true and
only God. He sheweth moreover, who should praise him: all
the saintes, that is al yf seare God, whether they be great or
small. By this commaundement therefore is signified, that
God is delighted with the prayses of holys menne, and liketh
them. Wherof we now that dwell in Earth, learne to praise
the lord without ceasing, and with a sincere hart. We learne
that no mā is excepted, of what so euer degree or age, sexe or
condicion he be of.

Agayne an other himne is annored, as it were an exam-
ple of obedience. For God by the Angell commaundeth the
saintes to prayse. Now therefore they obey God, and offer to
him praises. And howe great these prayses were, he sheweth
by a double comparison, and by a maruelouse breuitie, and
evident maner. For he sayeth, how the voices of the singers
were as the gushing and noise of many waters: also
like the clapping or crackyng of greate thunders. Of suche
breuitie

The dis-
tinct pray-
ses are
greatest.

beautie and perspicuitie were founde in *Homere* or *Virgill*, it shoulde haue many maruailers thereof, whiche would extolle and commend the elegancie. But no man marueleth, no man setteth forth or commendeth the holy Scriptures and elegancie and efficacitie of the same, waunting example. And agayne is annexed an hymne, the beginning wherof, as of the former, is also *Alleluia*. And like as in the former hymne the Sainctes haue celebrated, that God doeth iustly punishe the wicked: so in this they preache that God reigneth, and shall seme euen freely to saue the Sainctes. They commaunde therefore to prayse the Lorde. The reason, for because sins he is omnipotent, he reigneth. He hath verely raygned euermore: but sins so many thinges haue ben permitted by him to the vngodly, many haue thought that the vngodly, and chiefly Antichrist hath reigned: but now sins he hath oppressed him, and auenged his glory and his seruantes, it is made manifest to all menne, that God alone reigneth for euermore. They alledge also an other cause, whiche God should be praysed, not rather whiche the godly shuld be glad and reioyce: for the mariage of the Lambe is come. For as much as that tyme is now come, wherein the lambe him selfe will bying in the children of God, his wel be loued spouse, those I meane whome by his bloudshed he hath redeemed, to ioyes euerlasting. Of the mariage shal be spoken a little after at large. Prayse and glory be to our redemer Christ Iesus the Lord. Amen.

Of the mariage of the Lambe, and of the making ready of the Lambes wife.

The. lxxxij. Sermon.



AND his wife made her selfe ready. And to her was graunted, that she shuld be arrayed with pure and goodly silke. For the silke is the rightuousnes of Sainctes.

The sainctes celebrate the Lord with prayse, reioynges and

and hymnes. There be causes innumerable: yet two notable aboue others. The first, for the Lord hath iudged the whore, and auenged the bloud of Sainctes. The second, for the mariage of the lambe is come. They reioyce therefore at the iustice of God, wherby he hath punished the vngodly: and at his mercy or grace, by the whiche he geueth to the godly a blessed lyfe. But here muste we speake of the mariage.

There is very much mention made in the holy Scriptures both of the oulde and newe testamente, of matrimonie and mariage. The which may not be expounded after the letter, but by an allegory: lest with the Turkes and mahometistes, we fall in shameful and mosteouse absurdities. For spiritual thinges are figured by corporall matters. Of the spiritual this is the some: God the father the louer of mankinde, wil saue men by his son. This thing is declared by a parable of wedlocke and mariage. And in matrimonie there is a contract or makinge sure, there is coupling or handfaste making of eyther partie, and finally mariage.

In the contracte not onely the yong man and the mayde are affianced, but also the whole maner of the mariage to come is appointed, and an order taken. For the lawyers say, that affiancing is a promise of the mariage to come. This contracte was made at the beginning of the world, where God promisseth that he wold deliuer mankinde by his sonne, and receiue him into glory. Hereunto appertaine all the promises of Christ, of the remission of sinnes, and euerlasting lyfe. Moreover the duties of the spouse are prescribed. She promisseth to be obedient, and other thinges, &c. Christ the sonne of God the father, by degrome, affianceth to himselfe al the chosen through his free grace: he promisseth them his rightousnes, all heauely gyses and eternall lyfe. We taketh vpon him moreouer al the infirmities of the vynde, and pouergeth her sitchines. And the vynde is affianced to him by faith, as it is with *Osee*, and byndeth her selfe wholly to him: after whose will and lawe she frameth her selfe wholly. For she is the body of a liuely head. As *S. Paul* saith in the 5. to *Ephe*. The vynde leaders be the, prophets, patriarches, Apostles. So *Ihon Bapt.* in *Ep. 3.* of *Ihon*, calleth himselfe the friend of the vynde degrome. We addeth, to be the spouse of Christ. *S. Paul* 2. *Cor.* 11

I haue married you to one man a chaste Virgin, &c. Hereunto the. 16. chapter of *Ezechiell* semeth to appertayne.

And the ioyninge together of eether partie, is made after they be affiaunced, with certen ceremonies: to wit by taking ech other by the handes, and certen wordes spoken, there is geuen a token or a ring, &c. But immediatly after the beginning, was a league or bonde made betwixte God and men, which is ofte tymes red of, not withoute ceremonies, certen wordes and sacrifices repared, as by *Abraham*, *Moses* and others. God byndeth himselfe to men, and men to him, and that not withoute Sacramentes. Hereunto belonge all those thinges, that God woulde be in league with man, and haue men bounden to him, and all his thinges communicated to vs. And this marriage, of all others is most straighly ioynd and made, whyleste the sonne of God hath united our selues into one and the same person with him, and hath commaunded the Apostles to preach vnto all, that he wyl haue a communion with the faithfull. Of the which communion are red many thinges euery where in the scriptures. And he hath geuen a pledge of faith and perpetual amitie, not a ring of gold, but rather the sacramentes: yea euen the holy ghost, as *S. Paule* sayeth in the. 2. to the *Cor.* 1. and to the *Ephesi.* the first.

A pledge.

Marriage.

And the marriage shall be solemnized in the resurrection of the dead. The soules verely passe from the death corporall, into lyfe euerastring: but yet the full restitution, and saluation of man is not made perfect, except the body come also. Therefore at the resurrection cometh the marriage of the lambe, that is, of *Christ* our redeemer. Than are we caried to mete *Christ* in the ayer, than he bringeth in his wyse into the bed chamber of eternall glory and blesse, than shall be holden that feast and deintie supper, than shall the byrde inioyn for euer the loue of the byrdegrome. This shall be verely the marriage of the lambe. And the marriage shall be the merier, for that the whoye beinge caste oute and condemned, the wyse and honest matrone shall haue the ful and perfect ioy alone. At this ioy, and at this marriage, the holy inhabitants of heauen do reioyce.

The preparation of the byrde to the marriage.

Moreover the Sainctes resite here also a certen preparation of the byrde, that by the waye the godly maye vnderstande, what thinge best becommeth them, and whereunto they

they shoulde apply themselves in the last age. Let vs prepare our selues to mete the byrdegrome. For we loke for the iudgement euery howe. And we prepare our selues not in one howe or day, but all our lyfe tyme. And howe we shoulde be prepared, the Lord himself sheweth by the parable of ten Virgins. Let vs decke our selues with true sayth againste Antichriste in the later dayes. Let vs beautifie our selues with the workes of charite, the workes also of righteousness, chastitie, and temperauncie: Let vs not be corrupted and defiled with dishonour, bloude, and cares of this worlde.

Furthermoze lest any shoulde ascribe this preparation to his owne merite, strength and vertue, and that we shoulde see also, that the same preparatiō doth chiefly consist in purifying of the garment, *S. Iohn* addeth incontinently, and to her was graunted, that she shoulde aray or apparell her selfe. If it be geuen, than is it not by our force or meanes prepared, *1. Corinth.* 4. chapter. If it be geuen, than is it not bought by popish traffike. Reade the. 8. to the *Actes*. And he expreth also the kinde of garment, of cleane or pure sitte, & shyning or bright. For we reade also in the gospell of the wedding garment. The Apostle hath oft exhorted vs, that we shuld put vpon vs the Lorde *Jesus*. These thinges be in alligorie. But he by and by expounding nowe this kinde of garment, sayeth: that like is the righteousness of sainctes. Sainctes he calleth the faithfull. But where there is one only iustificatiō of faith through *Christe*, *S. Iohn* speaketh iustifications in the plurall nombre. For they that be freely through *Christe* iustified by sayth onely, doe incontinently sondry and many workes of righteousness. For he that is iust as the same *Iohn* saith, the same worketh righteousness. Therefore be ther iustifications, to witte the righteousness of sayth iustifying, and the righteousness of workes iustifying: that is to saye, declaring vs to be iustified by sayth alone. For we are purified by the blood of *Christe* freely, the which we receyue by sayth: and be fully iustified, witnesse *Paule* in the. 3. to the *Romanes*. Agayne they that be righteous, do sondry workes of righteousness, and commend themselves vnto God. So do they not appeare naked, but clothed with ther wedding garment, as we touched also in the thirde chapter of this booke

The byrde aray.

Justifications of righteousnesse.

1. Iohn. 3

A pure and bright garment. And full aptely is the garment of the byrde called pure or cleane, not for her selfe, whome we knowe to be alwaies hindered and weakened by the flesh, but for the spirite sanctifying, and bloude of the sonne of God: as *Saincte Paule* testifieth *Ephesians* the fift, and fyrste of *Thon* the fyrste. The garment is sayed mo:rouer to be thyning and bright, and that for the glorifying of *Saintes* to come. Whereof is made mention in the. 12. of *Daniell*, and, 12. chapter of *Mathew*. For of rightousnesse followeth glory. For whome he hath iustified, the same hath he also glorified. Unto him be prayse honour and glory.

Of the certētie of the saluation of *Saintes*, and what blesse of Saluation is.

The lxxxiiij. Sermon.

AND he sayed vnto me: wypte, blessed are they which are called vnto the lambes supper. And he said vnto me: these are the true sayenges of God.

Of the certētie of the saluation of the faithfull. The second place of this chapter is, of the certētie of the saluation of the faithfull: where is signified in the meane season, what and of what maner, is the blesse of the faithfull. For ther is saied enough already of the mariage of the lamb, and that is to say, of the glory and blesse of the chosen: but many thynges are suggested to man in this lyfe, which bring saluation in doubt, and go aboute as it were to make it uncertaine, and therefore waueryng myndes are here nowe confirmed. This doctrine is profitable for afflicted and troubled consciences, and ouerthroweth and beatech downe the doctrine of sophisters, affirming that man is neuer assured of his saluation, for that in an other place the wise man saith: man knoweth not, whether he be worthy of loue or hatred. Where he hath spoken that vpon an other occasion, and to an other ende, as I haue declared in my booke of the grace of God, &c.

Ihon is comāded to wypte. At this present therefore is shewed, that the saluation of the faithfull is most certayne. For first the Angell comādueth the Euangelist to wypte. This is taken of the maner of men, which

which put into writing their Testaments, comēuantes, and bargaines, & than seale the same, for the cause of credit and for a perpetual memorial of the thing. And they that haue such a kinde of writinges, are of a quiet minde, & thinke themselves safe and assured, agaynst al craftes, and subtile practises. And therefore to the intent that the minde of mā might be quieted in the matter of saluation, he causeth as it were an instrument to be written, wherby al godly might be assured of certayne saluation. The same maner of writing out lord in other places followeth in weightie matters. As we maye see in the. 8. and. 10. chapt. of *Eseye*, and in the. 2. of *Abacuke*. Wherefore it is lesse to be marueled, whie the Apostle *S. Paul* so ofte alledged that same out of *Abacuke*: y rightiouse shall liue by faith. For this only testimonny of God, as that whiche is cited out of the godly instrument, might be in stead of all.

And where God comādued openly *Moses* and *Jeremie* to write (whereof we maye doubles iudge, and certainly gather that other *Prophetes* also, *Apostles* and *Euangelistes*, wrote not without comāduement) we see, of what authoritie the booke of tholde a newe Testament be with al the godly. For they be diuine, autentical, they be the instrument and testament of God, the booke of God himselfe, which are rightly beleued, without any other helpe or confirmation. We beleue the testaments and sealed writinges of mā: how much more ought we beleue the booke of the Scripture canonically.

Againe is manifestly declared to *S. John*, what he should wypte: blessed are they which are called to the mariage of the Lamb. Therefore it is euident, that nowe it is confirmed both by the diuine oracle & lawefull instrument, that those whiche are called to the Lambes supper be and shall be blessed. This same was pronounced by oracle diuine, and written *Literally*. What place than of doubtes is left? vndoubtedly blessed are the faithfull, gressed in *Christe*. For they be nowe called, vnto whome the gospel is preached, by the which they are called to the participatiō of the gistes of God, but chiefly to eternal life through *Christ*: and they which not only heare the veritie of the gospel, but that also receiue it, & beleue it with their harte. For many be called, and fewe chosen. For y gospel is preached to many, & the grace of God is

pp.iii.

offered

The authoritie of holy Scripture.

The called are blessed.

offered in christ, but they receiue it not. But such as through the grace of God doe receiue it with true faith, are blessed. For they are not only called to the Marriage, but also come vnto the marriage, and inioyue that wedding supper. These thinges seme to be taken out of the doctrine of our sauour which he taught in the. 14. of *Luke*, of them that were bidden to the marriage. Heade that same place.

What that
blessed is.

Nevertheless by the waie is declared, what that blessednes of the faithfull is: nothing els verely, than the fruition of the supper of the lammes marriage. A supper is made whē the dape draweth towards an ende. So is full satisfaction geuen to the godly about the ende of the worlde, at the resurrection of the dead: as in the fourtieth sermon is expounded. And verely all those thinges be altogether allegoricall, which represente vnto vs a certain signification of eternall life and glory. Otherwise we haue learned of the doctrine of the Prophetes and Apostles, whiche the eare hath not hearde, nor the eye hath seene, nor haue entred into the hart of mā, the same hath God himselfe prepared for them that loue him.

These sayings
of God be
true.

Finally is annexed agayne a most weightie assertion, of confirmation hereof. For he heareth it uttered by an oracle from heauen, *ὅτι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ θεοῦ*. These wordes of sayings of God be true. They be verely true, and be of God. Or els, they be trewe, for they be of God. *Erasmus* hath translated: these wordes of God are true. And so hath the vulgare translation: these sayings of God are true. By a double reason therefore are these thinges confirmed, whiche are here propounded: both for that they be true, and because they be of God. Although they come bothe to one point. For since they be of God, whiche is veritie, they can not but be true. Therefore let vs beleue these thinges, and leaue no place vnto doubtfulness.

The scrip-
ture is
gods word

There is cutte of the occasion of subtile reasoning, that the scriptures and preachynges set forth of men out of the scriptures, are not the worde of God: for that they be written on Paper with Inke, and pronounced with mans voice, & with a sounde passing awaye: where the worde of God is noether humane, nor corruptible, nor passing awaye. For the celestiallye oracle doeth here pronounce manifestly, that the saynges were

were written into the booke of S. John, and pronounced of the Angell, and to be true, and to be gods worde. So *Paule* affirmeth also in the. 1. *Theff.* 2. chapt. that the worde that he preached of him, was the very worde of God. Likewise S. Peter, in the. 1. *Peter.* 1. Therefore let curiouse men leaue bringyng forth of these Paradoxes, & cease from their disputing, that the word of God written, and preached, is not the word of God. Than is not verely the worde of God, what time such thinges are written or spoken agree not with the holy Scripture of God. The mindes of the faithfull are rather to be allured to this point, that they beleue, and cleane vnto all wordes of the scripture declared in their righte sense, as the most certain wordes of God. For els, to what thing shall we trust: what thing after this shall we haue vndoubted and certayne. To God be glory.

The facte of S. John is declared, whiche woulde haue worshipped the Angell, and of the Angell prohibiting.

The. lxxxiiij. Sermon.

AND I felle at his fete, to worship him. And he sayde to me: see thou do it not. For I am thy fellow seruaunte, and one of thy bretherne, and of thē that haue the testimony of Iesus. worship God. For the testimony of Iesu, is the sprete of Prophecie.

Here is added the thirde place of this chapter, to witte the doying of the Apostle S. John, and the Angell of God. S. John woulde haue worshipped the Angell: but he is prohibited of the Angell, whiche biddeth him worship God. And before al this acte and enterprise of John semeth chiefly to be considered. Angelles are surely right noble creatures, and of greate power, by whome the lord executeth greatest affaires. They take vpon them for the most parte the shape of men, and very oft appeare vnto men, serue, kepe, and doe good vnto thē,

Thercell
cie of Ang
gelles.

Heb. 1. accordyngh as God useth their ministerie. For the Apostle speaking of Angelles (as I tolde you in the. 29. Sermon) he they not al, sayeth he, ministering spirtes, which are sent forth to serue for their sakes whiche shall be made heires of saluation: And these thinges doeth the Scripture make playne by sondry examples. Three appered to *Abraham* in many likenes, whiche were Angelles, instructyng him, two deliuered *Loth* him self out of the handes of the Sodomites, and brought him out of the fire: whole armies of Angelles inuicome *Jacob*, defendyng him agaynst the force and violence of his brother *Esaue*. The Lorde sente his Angell before *Moses* and the children of *Israell*, to leade them through the wilderness into the lande of promission. Fire charrettes compassed about *Helizem*. An Angell leued the siege of *Yerusalem*, slayeng an hondreth foure score and fife thousande of the *Assyrians*. *Daniel* hath Angelles familiar with him. Likewise the fathers and other Prophetes. An Angell deliuereth *Joseph* out of all care: the same deliuereth the wise menne from the treason of *Herode*: by and by he commaundeth to conueye awaye *Christ* into *Egipt*: Angelles minister to *Christ*, in white garmentes they testified that the Lorde was risen, and ascended into heauen. The same byng the Apostles out of prison, one of them deliuereth *Peter* out of *Herodes* prison. An Angell is sent to *Cornelius* an Italian captayne. Angelles many times talke with *Paule*. Oftentimes they imploye great benefites upon men. They declare themselves through God to be of greate power. And whyleste menne obserue those thinges, they would worshippe Angelles: as euen at this present, where the Apostle *S. Iohn* understande that *Christ* him self by his Angell did open to him so great mysteries for the profit of churches, whylest he maruailed at his brightnes and godly giftes, he would by and by haue worshipped this his Angell the bringer of mysteries: not that he intended or purposed to reuolte from God, and coueted instead of God to worshippe an Angell for nother is it lawefull ones to Imagine suche a wickednes of so greate an Apostle. He would therefore haue worshipped and honored the Angell with *Dulia* as they terme it, (and as *Thomas of Aquine* expoundeth it) not with *Latria*: that is to saye, to worshippe and

¶ While
Iohn wolde
haue wor-
shipped the
Angell.

and honour God, as God: but the Angell somewhat lesse, as an excellent messenger of God. Howbeit here he offendeth, to the ende that al menne should understande that they same, howe many so euer doe worshippe and honour Angelles or excellent creatures with godly worshippe. As all the worshippers of Sainctes doe at this daye in *Papistrie*. Nother haue they any other shifte to colour their errour but that same distinction, that God is worshipped and honoured with worship larrical, and Sainctes and Angelles with worship dulical, and the virgin *Mary* with honour hyperdulical, and I wote not what thinges els, which I am both ashamed and loth to rehearse.

And it appereth that *S. Iohn* here was intangled with the same errour: whom otherwise we must nedes cōfesse to haue sinned by Apostasie, and would haue worshipped the Angell for God, or with God. Which are both two wicked, and unworthie such a manne. But in case he worshipped God, and would neuerthelesse haue worshipped the Angell also, what thing els did he, than offende in the worshippinge dulicall? And verely God hath permitted so unworthie a man to erre, as he did also *Peter* and *Thomas*, to the intent he mighte heale our infirmities: that is to witte, that by their errours we mighte learne to beleue more rightely, and to honour God more purely. For this present place teacheth openly, and other like examples of errours, that all the sayings and doynges of Sainctes are not to be allowed without any difference.

For now here followeth the facte of an Angell most excellent, that is to saye, a godly confutatiō of the errour. First he sayeth not lighely, do not as thou haste purposed: but graciously condemning his facte, he sayeth with a certen vehemencie, see thou doest it not. We haue a like phrase of speech here in *Switzerlande*, what time (signifyng in any wise to be ware) we saye, *Long vnd thu das nit*. Take thou doest it not. Wherefore we haue learned by the testimonie of the angell, that now nother Angells nor sainctes are to be worshipped. For seying the Lord himself sayeth of Sainctes, they shall be as the Angelles of God: I see not whie they shoulde not match the Sainctes with Angells. And we haue verely learned that they maye be worshipped nother with culte larrical

¶ *S. Iohn*
errith.

¶ That nos-
ther Sain-
gells nor
Sainctes
shoulde be
worship-
ped.

nor bulical. And to worſhip, is with a minde to honour, to ſat at the fete, to bowe downe and knele. As I haue ſayed elſewhere.

After thangel ſheweth reaſons, whie he ought not to worſhippe: for I am thy fellowe ſeruaunt. He ſayeth not ſeruaunt, but fellowe ſeruaunt: to witte of the ſame office with thee, vnder the ſame lord and maiſter. For Angelles ſerue God after their maner: and ſo doe menne ſerue God after their maner: yet are all ſeruauntes, and that the ſeruauntes of one maiſter. And it is agaynſte reaſon that one ſeruaunt ſhould honour and worſhip an other of his fellowes, beyng of the ſame ſtate and creation. It is therefore an unworthie matter, that the faithfull ſhould worſhip the Apoſtles, Prophetes, or Martires: muche leſſe doeth it become them to honour their dead bones. And leſſe any man ſhould ſaye, how thangel indede in reſpecte of the moſte excellent Apoſtle S. Iohn, confeſſeth himſelf to be his fellowe ſeruaunt: but that there is an other conſideration to be had of other men, which cometh not nere the dignitie of bleſſed Iohn: & therefore ſins we be much inferior, we maie worſhip Angelles and Apoſtles our ſuperiours: he preuenteth and ſayeth, and of thy bretherne. And who be the bretherne of the Apoſtle S. Iohn: the Angel himſelfe aunſwereth, and ſayeth, whiche haue the teſtimony of Jeſu. The teſtimony of Jeſus, is the goſpell, & the very ſapth fired on the goſpell, comprehendynge with a ſapthfull minde Jeſus. Wherefore al ſapthful of Chriſt, be Iohns bretherne: therefore is the Angel their fellowe ſeruaunt alſo. And therefore none of the faithfull ought to worſhip any Angel or Apoſtle: the lord him ſelfe alſo in the. 12. of *Matth.* calleth all that obeye his worde or preaching, bretherne. And here is diligently to be noted, that by ſapth we are made the bretherne of Chriſt, of Angelles and Apoſtles. This ſhuld the Monkes and Freres haue beaten in and ſet forth, and not the fraternitie of our Lady, and fraternities of Sainctes: unleſſe they had ben the Apoſtles of that great & abominable Antichriſt.

Moreover the Angel him ſelfe expoundynge agayns his ownewordes, ſheweth what is the teſtimony of Jeſu Chriſt. For the teſtimony of Jeſu, is the ſpete of Prophecie. And the ſpete ſigniſieth reuelation or vnderſtandynge: and prophecie

pherie the propheticall and Apoſtolicall doctrine. And therefore ſenſe is: the teſtimony of Jeſu Chriſt is no other thing, but the reuealynge of the doctrine of prophetes and Apoſtles in the minde of the godly through the holy ghoſt and ſapth. And therefore the Apoſtles in the goſpel are called witneſſes: and the goſpell, a teſtimony. And to teſtifie, is to preach. Of the whiche expoſition ſuch an argument maye be gathered: the cauſe of thy worſhipping, Iohn, is doubtles that excellent reuelation and prophecie, vnto thee by me reuealed. But yf I ſhould therefore ſeme worthe to be worſhipped, for that there is in me an excellent ſpete of Prophecie: by the like reaſon ſhalt thou worſhip al thy bretherne, in whome is the ſame ſpete of prophecie, to witte the teſtimony of Jeſu, the true ſapth. But where thou ſeeſt, and thy ſelfe art compelled to graunt, the ſame to be very abſurde, I perceiue it to be abſurde if thou ſhouldeſt worſhip an Angel.

The laſte and ſtrongeſt reaſon, whie he would not be worſhipped, is this: worſhip God. It is taken out of the authoritie and Lawe of God perpetuall and immutable, reuealed in the. 6. of *Deuter.* and repeted of our ſauour Chriſt in the. 4. of *Matth.* if we would obeye the lawe of God, al culte and worſhipping and imocation of Sainctes had ben long ſins baniſhed and exiled out of the church.

Furthermore ther be other places alſo, which commend the miniſteries and vertues of Angelles, teachynge neuertheleſſe to honour and call vpon God himſelf. Reade the goodly *Psalmes.* 34. and. 91. And yf any man liſte to haue alſo the conſente of the fathers, let him reade S. Aſten ſayeng, that Angelles muſt nother be worſhipped nor called vpon, nother ought there ſacrifice to be made vnto them, nor churches erected. The chiefe places be, of the true religion the. 55. chap. againſt *Maximine* an *Arriane* Biſhop, firſt boke, leaſe. 77. *De ciuit. dei.* 8. boke laſte chapt. 10. chapt. 16. 19. 20. To God be the glory.

The deſcription of Chriſte the Iudge comynge to the laſte iudgement.



AND I sawe heauen open and beholde a white horse, and he that sat vpon him, was called faithful & true, and in rightuousenes dyd he iudge, and make battaile. His eyes were as a flame of fire, and on his head were many crownes: & he had a name written, that no man knewe but him selfe. And he was clothed with a vesture dypte in bloud, and his name is called, the worde of God. And the warriors which were in heauen followed him vpon white horses, clothed with white and pure silke. And out of his mouthe went a sharpe sword, that with it he should smite the hepythen. And he shall rule the with a rod of yron, and he trode the winesatte of the fearecenesse, and the wraoth of almightie God. And hath on his vesture, & on his thighe a name written: kynge of kynges, and Lorde of Lordes.

Whereto we haue hearde many thinges of the sondy punishmentes of the vngodly: and because it is manifest, that God taketh punishment of the mischeuous and wicked at sondy times, and diuersely, but most fully and most severely in that same laste iudgement, and from thence forth euermore, and S. Iohn hath ones, twice, thysse begonne to treat of the laste iudgement, as in the ende of the .ii. and .iij. chapt. And yet hath euer differred, suspended and reserued to another place: at the last chynkyng it time, to set before al mens eyes a description chiefly necessarie, at the length he taketh it in hande, and now finisheth it vp as a matter of all other greatest. We annexeth therefore to a plentifull treatise of the tormentes of the vngodly, a moste full and euident description of the iudge moste rightuous and greatest, and of that

that laste iudgement, and moste strait of all others, wherein moste fully and severely the paynes shal be executed vpon al Antichristians, and vngodly for euermore. This place (which is the fourth of this chapt.) and this treatise stretcheth vnto the .xii. chapter. The elocution is great, smelling of the propheticall maiestie, and Apostolicall perspicuitie, and efficacitie. You shall finde not a fewe of this sorte in the prophetes, especially in the .xxiv. .xxv. .xxvi. and .xxvii. chapt. of Esaye.

And verely this doctrine is verp plositable and necessary to be learned and vnderstande moste dilligently of all and singular sapthfull, as the whiche with muche dilligence and moste plentifull abondance was set forth to this ende of the prophetes and Apostles, but chiefly of the Lorde Iesus Christe him selfe, bothe in the Gospel, and also in this moste godly reuelation. For vnlesse thou be kepte in thy ductie for feare of the iudgement, and Iudge to come, it is no maruell though thou runnest madde and perishest with this solithe and wicked worlde. In the treatise of the laste iudgement is sene the ende of al menne, life and death, felicitie and miserie, payne or tourment, and unspeakable and heauy reward. We that remembresth these thinges well, abhorresth wickednes, and walketh in holy feare before God.

And we haue learned of the doctrine of the Gospel, that the same daye of the restorpyng of all, and oppression of the vngodly, and also of all vngodlines, is knowne to no mortall man, but to the father alone: and therefore to inquire of the houre and momente thereof to be moste solithely done much more wickedly. Notwithstandyng the good Lorde hath shewed and signified tokens, whiche when we shall see to be fulfilled and accomplished, we might lifte vp our heades, knowing that our redemption draweth nere. Beholde your redemption, sayeth he, not your tourment. For he speaketh of the godly, loking for their redemption fro heauen, at the retourne of our sauour and redeemer our Lorde Christe: whiche shal also inflict to his enemies reuengement, as S. Paule saith in the .2. Thess. the .i. Therfore let vs not here be curiose, which search for thinges vnsearchable: but rather let vs watch and praye, after the holesome pcepte of our sauour iudge,

and

and reuenger, let vs haue our loynes girded, and let lightes burne in our handes, let vs loke for him stedfaste in faith, and and soude in holy hope. Let vs rather take hede, that the care of this world possesse not our hartes, and beware of dyshonestie and surfetting, and that we be not of the nombre of conuersation of them, whiche in the dayes of Noe and Loth, regarded worldly things only, dispised heauenly, & laughed them to scorn that gaue them good counsell, till the wrath of God was kindled, and fell vpon them, when they leest looked for it. We see al tokens that are sayde shuld come before the dape of our Lord, to be fulfilled. Let vs wathe therefore: and these things on this wise considered, let vs see and heare with great and dilligent attentiuenes, what maner of iudge of al shal come, and what that iudgement shal be of the godly most wished for, to the vngodly horrible and with trebling to be feared.

Heauen opened.

First S. Iohn in the vision seeth heauen open. For by a vision, to the ende all thinges might be more euidet, he not only telleth so great a matter, but setteth it also before eyes to beholde: and that he saith, he saith of the reuelation of Iesu Christ: lest any should obieete and saie, arte not thou a madde fellowe to talke thus of matters unknowen? For what is he that knoweth, who or what that iudge shal be: or els what that iudgement shal be? Therefore he telleth these thinges from the iudge Christe himselfe, and by an heauenly reuelation. For other places of the Scripture shewe, that the Lord shal come in gloze and Maestie: therefore with a great and most shining brightnes of light, with fire and exceeding great clerenes. For so it is sayde in the. 24. & 25. of S. Matthe. in the. 7. of Daniel. And the. 2. Thess. 1. chapt. Therefore by the opening of heauen is signified, that the whole world shal be lightened with gloze and brightnes, and that the same dape shal be most shining and clere. Others vnderstande, that the iudgement can not be fully percepued, but of the celestial reuelation. Whiche as I confesse to be moste true, so thinke I heare some greater matter to be signified.

The iudge cometh forth from iudgement.

Then followeth the description of the iudge, as of a noble and stout warriour, consisting of many partes. The godly vnderstande hereby, that the kepar, watchman, & reuenger of the

of the church slepeth not, whom the wicked belie, not to perceiue, what wrong they do to the godly, nother to care for the superstitious Christians, as they terme them. They see moreouer that they erre, if they thinke Christ at any time ouer favourable, and to winke ouer long at the calamities of his seruantes. For now he cometh forth a iudge and reuenger. There be many excellent descriptions of Christ in this booke, as in any other: but this is most elegaunt & liuely, whiche I haue accordyng to my smalle talent, expounded by partes. Thou shalt euer thinke of greater thinges, til it shal be geuen to beholde them presently with our eyes.

Our iudge cometh on horsebacke, & that on a white horse: not that he needeth the helpe of corruptible horses in heauen, but thus he speaketh after the maner of men, that we might imagine greater thinges. Conquerours ride on white horses. Here is signified therefore, that our iudge shal be a conquerour & a triumpher. Others suppose by the white horse to be signified his most pure humanitie. I vnderstand rather the white clowde. For the same toke him vp from the eyes of his disciples, what time he ascended into heauen of mounte Olinet. In the same he shal come agayne to iudge. And like as Kinges are caried on horses and charettes: so the Psalmiste ascribeth to God clowdes as horses and charette.

2. Our iudge is & was faithful & true. Faithful, to his faith. Faithful & true. True in al his promesses towards the godly & vngodly. They are discaured, & shal see themselves to be discaured at the iudgement, so many as haue contemned the promesses & threatenings of God as vaine, & esteeming thinges after the successe of this world, iudge the wicked to be happy and fortunate, and the godly to be wretched and miserable. Whereof hath the Prophet Malachie reasoned in the. 3. and. 4. chapt. And seying the iudge is saythful & true, he iudgeth and fighteth in rightuousnes, to witte, geuyng euery man his owne, rewardes to the good, and punishmentes to the euill. This kynge doeth not iudge and fight, as the kinges of this world are wont, followyng vanitie, and corrupte affections. And Christ is saide to fight, when he rewardeth the vngodly after their demerites, & apostle: we must al, saye he, be manifest before the iudgement seate of Christ, that euery man maye

He rideth on a white horse.

+

Faithful & true.

receiue such thinges as he hath done by his body, according to that he hath wrought be it good or euill. 2. Corinth. 5.

His eyes 3. The eyes of the Iudge are like a flame of fire. For as no like a flame of fire. man can escape, or hide him from the iudge or iudgement: as he searcheth the secretes of all, nother can there be any thing hidde from his sight: so are his eyes terrible and fearefull against the vngodly. The godly agayne are by the sight of the

Psal. 16. **Rom. 2.** lord fulfilled with all pleasure, ioye and gladnes. Flaming and fire eyes are attributed also to Christ in the first vision: where you may see more. And the Scripture euery where testifieth, that the iudge knoweth al thinges, eue the secretes

of hartes. Thou dost foolishly therefore, whiche thinkest thou hast wonne the selde, and to haue sinned unpunished, whē thou hast escaped the knowledge and iudgement of man.

There remaineth an other iudgment, wherein al the doings of the wicked shal to their utter shame and confusion be reuealed before all the world. The sinnes of the godly are couered, by him through whose benefite they be iustificed, and absolved from payne and crime also.

Rom. 4. 4. Our Iudge hath verie many crownes upon his head: for he alone governeth al realmes & nations. As also Daniel hath signified in the 7. chap. he alone might rectely be called *Africanus*, *Europeus*, and *Asiaticus*, *Parthicus*, *Persicus*, *Germanicus*, *Gothicus*, and others. Whiche our kinges haue ful fondely challenged to themselves, affectating to the Monarchie, where Christ alone is the true Monarchie for euer. This iudge & mightie Prince shal strike of the triple crowne from the head of the Bishop of Rome. More, there shall be none so mightie a king in the whole worlde, that shal be able to resist him, and make warre agaynst him.

The name 5. Our iudge hath a name writte, which no man knoweth knowne. saue he himselfe. This shal be more playnely opened anon. Christ hath a name unspeakable, for he is the true God, eternal, incomprehensible and Almighty. This name knoweth no man but him selfe. For firste the Maieste of God is greater, than that it maye be comprehended of any creature: agayne the name of God is agreeable to no man, but to him alone: for the name of God, in this signification, maye not be communicated. For he is very god, & besides him none: which

thing *Esay* repeteth ofte. He is the Saviour, Kinge, Monarch, and Iudge: which thinges al belong properly to him alone, and are not common to others. Moreouer the Lord himselfe saith in the gospel: no man hath knowen the sonne, but the father: nother hath any man knowen the father, saue the sonne, and to whome the son hath pleased to reueale. He shewes this, we se here vnderstand: and the glory of the diuine maieste is so great, as euen now I sayed, that mannes capacite is vnable to conceiue such a glory. No man therefore saue God alone knoweth his name.

6. The vesture of our Iudge was sprinkled with bloude. Wherby is signified victorie, and slaughtre of his enemies: which shal anone be added aboute the ende of the chap. And he toketh this note of our iudge out of the 63. chap. of *Esay*. He alludeth to conquerours returning from battayle, whose garments, & armours, are imbrowed with the blud of the slaine. And beokeneth the iuste seueritie of the Iudge, and greates slaughtre of the enemies.

7. The name of the iudge is now expressed: which is vtterly vngodly: and the Iudge is called the worde of God. For the son is the word and speech of God, the expresse marke of the diuine subsistie: in whome the father himselfe is expressed: and of whome as of the worde the true messenger of the hart, we vnderstand the will and mynde of the father. These holy wordes of the gospell are in euery In the beginning was the worde, and the worde was with God, &c. Therefore Christ the worde was made flesh, the Lord God and Iudge of all.

8. To our Iudge is added an Army, not of Angells only, with whom he ofte repeteth in the gospell that he would come with iudgement: but of al the faithful, & sanctes, which at no time, no not here at sequerred from him. For the firste of the rumpe blowe by the firste angel the sinners are so, and the liuing also with the dead are chainged, and are raiſed vp to meete Christ in the Ayre. Here, here in the cloudes and brighte Ayre, appeare with Christ the happie and blessed victours. They and by the vngodly rise also, and those that lyed at that day, are chainged with them that rise agayne to payne and confusio. But they se the sinners with Christ

in heauen, and in gloꝝ, and fele incontinently vnſprakeable
tormentes. They come to paſſe doubtleſſe, and are fulfilled
which thinges are deſcribed in the .3. .7. .5. chapt. of *Wyſedome*.
Sainte Ihon therfore ſayeth, that this Hermie is in Heauen,
not in Earth. He ſayeth howe they followe Chriſte. For the
ſame ſaved the Apoſtle alſo, in the fiſt to the *Theſſalonians*,
the .4. Moreover he addeth that they wer clothed, and appe-
ared not naked: and expreſſeth the kynde of garment. They
were clothed (ſayeth he) in ſilke, whyte and cleane. For ſain-
ctes in Chriſte obtayne rightcouſeneſſe and gloꝝ, are made
cleane and are glorified. And this ſenſe hath *Sainte Ihon* him-
ſelfe a little befoze opened to vs, ſaying: ſilke is the iuſtifica-
tions of Saintes.

Sanctifi-
eng & gloꝝ
Ang.

A ſworde
oute of the
iudges
mouth.

9. Oute of the Iudges mouth procedeth a two edged and
ſharpe ſworde *δισκομος*; which cutteth on eyther ſyde. It is
not ſharpe on one ſyde, and blunne on an other, it cutteth on
both ſydes indifferently. Whereby is ſignified a juſt ſentence
pronounced of Gods mouth againſt the wicked. For aga-
inſt them the ſentence of God is a ſworde, pearſing euen to
their heartes. Wherefore it is alſo called ſharpe. The iudge-
mente of our iudge is ſtreighte and ſeuere, but yet juſt and
righteouſe. What that ſworde is, in the goſpell is declared:
verely that heauy and immutable ſentence, get you hence in
to ſpye euerlaſting. *Math. 25*. Whereupon it ſoloweth in the
wordes of the Euangelist: that with the ſame he may ſtepe
the heathen, to witte that he may damne, and put to perpetu-
all tormentes all unbelieuers.

The ſhall
rule them
with an
iron rod.

10. And he ſhall rule them with a rod of Iron. By the ſame
kynde of ſpeech in a maner he ſayeth the ſame, that he ſayde
befoze. For they that woulde not receiue or acknowledge
with repentance the ſtaffe of inſtruction and diſcipline poſto-
rall, ſhall fynde in iudgement and ſele the Iron ſcepter, where-
with he ſhall beate them all to ſhyuers, lyke potters veſſell.
Noether ſhall any power reſiſt or pꝛeuaile againſt him. And
this maner of ſpeaking is taken out of the *Psalme* .110. For
Sainte Ihon vſeth gladly the wordes of Scripture to the
ende to make his booke moze comendable, or moze pleaſant
and acceptable.

11. He treadeth the wyneſatte of the wyne of wrath. &c.

Agayne

Agayne he ſayeth the ſame, that he ded befoze: but by an o-
ther parable nowe vttered, & the ſame taken out of the ſcrip-
tures, to witte out of the .63. chapter of *Eſaye*. The effecte of
ſome is, he wyl powze out his wrath vpon the vngodly, and
puniſhe them moſt extremely, with his almighty hande,
whereunto all thinges geue place, geuiſng their heads a blow.
See what is ſayed here of in the .14. chapter of this boke.

12. Agayne is ſhewed the name of this iudge, & in the name
is maiestie & power of all others greateſt. He hath the name
written on his garment, and on his thigh. By theſe is decla-
red the true humanitie of Chriſte, after the which he is exal-
ted, as the Apoſtle ſaith in the ſecond to the *Philippians*. And
to him is geuen a name which is aboue al names. Here he is
called King of Kinges, and Loꝛde of Loꝛds, very God, Loꝛd,
monarke, and iudge of all men. For ſo do the other Apoſtles
ſpeake alſo in the .2. .7. .17. of the *Actes*. And there might ſeme
in this name of the Iudge, as it were a cauſe to be ſhewed,
wherefore he is here appointed Iudge ouer all. Be cauſe he
is liuing and Loꝛd of all. To whome be gloꝝ for euer. Amen.

He treadeth
& wineſat.
King of
kinges, and
Loꝛde of
Loꝛdes.

The deſcription of the iudgement, wherein
puniſhment is taken of Antichriſtians and vngodly.

The lxxxvi. Sermon.



AND I ſawe an Angel ſtand in the
Sunne, and he cryed with a loude
voyce, ſaying to al the foules that
fly by the mids vnder the heauen:
come & gather your ſelues toge-
ther vnto the ſupper of great God, that you
may eate the fleſh of Kinges, and of high cap-
taynes, and the fleſh of mightie men, and the
fleſh of hoxſes, and of them that ſit on them,
and the fleſhe of all free men, and bonde men,
both of ſmall and great. And I ſaw the beaſt
and the Kinges of the Earth, and their war-
riours

Ap. iij.

riours

riours gathered together, to wage battayle against him that sat on þe horse, and againste his soldiours. And the beast was taken, and with him that false prophete, that wrought miracles befoze him, with which he deceaued them; that receyued the beastes marke, and them þe worshipped his Image. These bothe were cast quicke in to a pond of fyre burnyng with brimstone: and the remnaūt wer slayne with the sworde of him that sat on the horse, which sworde proceded out of his mouth, and all the fowles were fylled with their fleshy.

The description of the Iudgement, and punishment of the wicked

Immediately after the description of the Judge, and a certain picture, a description no lesse euident followeth of the iudgement: that is to say, howe Christe hauing vanquished his enemies, committeth them to perpetuall tourments. And the Apostile vseth a propheticall phrase and eloquence. For by a figuratiue speech, al fowles are called to the slaughter and feaste, that they might be filled with the fleshy of the slaine. And first an allusion is made of such as slep wares and prepare a feaste, wherunto they may call their frendes, and make them chere. Againe an allusion is made, to the murder and slaughter of enemies, whereof wylde beastes and rauening fowles are fylled. Nothet is there any thyng hereby signified, but Christ shall ouerthrowe all the vngodly, and take punishment of the same. Befoze was sette forth a supper for the godly, wherewith they are refreshed and fulfilled. Nowe is prepared a feast of the solenine slaughter, whereby the vngodly receyue no commoditie, nothet are they satisfied, but rather are slayne and deuoured, that is to say perishe. For no man wold imagine, that the wicked shall be ouerthrowen at ones, and after torried of wylde beastes, and gnawen of fowles, and so all punishment to make an end to gether. For so should their payne seme to be none at all. But by temporal parables, eternall thinges are figured. These are taken oute of the Prophetes, namely oute of the 66. chapter of Esay, and

and the 39. of Ezech. where are red in a maner þe same wordes what time he couereth & wrappeyth the vngodly with calamities, I meane warres, and destructions, and with other tormentes as it were killeth them: but chiefly, when at the lasse iudgement he committeth them to paynes euerslasyng.

And this slaughter is declared of the Angel, standing in the sunne, & cryng with a lowde voice. Wherby is signified, that in the daie of iudgement shal be solemnely proclaimed with the sunne. pettes, & shal be a notable daye. That no man can be ignorant herein, but that al thinges herof shal be hearde of al mē. And therfoze he crieth with a lowde and an audible voice. And he calleth to gether, as it is in Ezechiel, the birdes and foules to deuoure kinges, and men of al states, age, and sexe: that is to saye, that all these muste be called together, to suffer eternall punishment and destruction. Therfoze he reciteth diligently kinges, chiefe captaynes, stronge men, and of all sortes, to witte the persecutours of Christ, Antichristians, vngodly, contemners, and impenitent persones.

There is shewed the cause of the damnation and destruction of the vngodly, whilest their enterpryse, indouour, & attempte is shewed. Thei are now assembled to fight a battaile against Christe, and his electe, that is agaynst the churche, who: the beaste, the kinges of the Earth, and their Armies, Captaynes and Soldiers, fightyng both spirituallly and corporally. And here nedeth no longe commentarie. Reade the storie of the churche for the space of these five hundredeth yeres. And see what is done at this daye of Popes, Bishoppes, and Princes, and of theyr counsellors and ministers. Parliametes are called, in them are bloudy decrees and lawes made agaynst the gospellers. And a greuous persecutiō attempted agaynst the Gospel and churche. The spirituall fathers cluster together, they consule, and crie out, that there muste a counsell be called. Wherfoze I praye you: to the intente that newe doctrine (as they calle it) of the Gospel, maye be cutte vp, rooted out, and plucked up by the rootes. And therfoze they stande alwayes ready to fighte, are many times assembled against God & his annointed, to fight with the lord Christ, and with his chosen. Nowe a dayes ys at any time peace be concluded, and the mosse bloudy warres of Princes taken

The cause of damnation, resulting of the crewth.

other in the composition of peace, or immediately after, consultations are had, how to oppress the godly. But there is no other kinde of sinne more heynouse, than to impugne the veritie of the Gospell. And therefore is this the chiefeste cause of the condemnation of the wicked at the same daye. It is accompted at this daye emonges the chiefest vertues of Princes, if a Prince will geue no place to the preaching of the gospel, but the same shut out, wil defende and mainteine the church of Rome, with those doctrines, rites, and ceremonies falsely called olde. Suche are called right & good catholickes, most chrysten, and defenders of the faith.

The beaste
is taken.

But nowe is their damnation, and the maner thereof annexed. And the beaste is taken. And he speaketh of these notorious offenders *ἐν αὐτοῖς*, as it were taken with the maner, and taken in dede beyonde their expectation. For in the middes of their enterpryse are they intercepted, whilest they be yet in great hope, & thinke verely to bring many thinges to passe agaynst Christ and his church, then in the selfe hate and wickednes of impugninges and persecution they shalbe comprehended. Whereupon also this is manifest, that persecution & impugning of the veritie shal perseuer to the worldes ende. But who shal be taken: the beaste and the false prophet, which wrought miracles. Touchyng these thinges, see what is sayde about the ende of the. 13. chapt. The cause of eternall damnation is agayne here placed. For he hath seduced the world by his inchantmentes and crafty suggelunges, by his decrees and commaundementes. Whereof I haue spoken before oftener than ones, as also in the. 17. chapt. cc. The fellowship also of his condemnation is adioyned: so many as haue receyued the marke of the beaste, and haue worshipped the beaste. Wherof we wil now repete nothing. These thinges are declared in the. 13. chapt. And albeit nothing can or ought to be proued by the pictures: yet is it neuertheless certayne, that Papistes haue borrowed hercof those their olde papninges of the laste iudgement.

For we see the olde pictures of the laste iudgement, painted an hondredth yeres since and more, to represent and exhibite to vs a great rabble of Priestes, Monkes, and Frieres, and al maner of spirituall fatheres: but chiefly the ghostes of

kinges

kinges and Popes, whiche are hurried to helle, and burne in the botome thereof with fire euerlastyng. Whereupon it is sayde, that there go mo priestes than plowme to the deuel, &c.

Furthermore the damnation it self, and maner of torment, & take of or the torment it selfe shal be fire. For S. Iohn sayeth: these fire burnyng two are cast quicke into a ponde, burnyng with bymstone into a lake or stading water as be in some countreies, bymstone. for such is the description of helle, and of the extreme punnishment, as is also described with Esaye in the. 30. cha. Topher was longe since prepared, the same is also prepared for the kynge, whiche he hath made bothe wide and depe, the inwarde parlour thereof is fire, great store of wood, which the blasfe of the lord, or streame of sulphur setteth on fire. Not muche unlike thinges are red in the. 66. chapt. & in the gospel of Iesu Christ. Marke the. 9. Matth. 25. and in other places in maner infinite. And the plague of Sodome is knowen to all men, Genes. 19. The laughynges therefore of the vngodly sknoweners dispised, the godly had rather beleue these thinges, than to proue them. For here is helle set open as it were for vs to loke into it. Let vs feare.

And two here are singularly named. For since they haue ben authours of all euilles, of right they muste be chiefe in all paines or tormentes. For the wise man also hath sayde, terrible, and sodenly wil he appere vnto you, for it shal be a most harde iudgement to the that beare rule: and the mightie shal suffer mightie tormentes. For the Scripture also sheweth in an other place, that there be degrees of punnishment, after the qualitie of the crime. And let vs not thinke here that the head is punnished without the membres. For the whole body of Antichrist shalbe condemned to tormentes. All vngodly shal be punnished, as hereafter shal be more plainly, and in the ende of the. 20. chapt. declared.

But that same is also especially to be noted, that it is saide howe they shal be caste quicke into helle. For so is signified the resurrectiō of the dead. Here is signified, that in the iudgement the world yet remayning shal be taken in the flesh, not quick, as yet dead but liuyng: whiche S. Paule expressely liuely. 1. Thessal. 4. And we pronounce openly in the crede, saying: fro thece he shal come to iudge the quick and the dead: not only

Ag. v.

the

the lust and vnluste, but the dead, to witte remaynyng in the flesh, and liuyng. Antichrist therefore shall liue at the dape of iudgemēt, & shal not be extingwished befoze. The persecution of Antichrist shal indure, with all vngodlines, euen to the last dape. And like as Choe, Dathan, and Abyron, and the reste of the conspiratours, were taken in the very crime of rebellion, and swallowed vp quicke with their tabernacles, and all their thinges of the Earth openyng: so at the dape of iudgement Velle gapping wide shall receiue and swallowe up all the vngodly, but chiefely the Antichristians. The which many now beleue not, but in that dape shall so finde it with vnspeakable paynes, and horzour incredible, and al we shal see it with these our eyes. Euery one putterh truste in his owne secte, and hopeth to obteyne saluatiō in his superstition. But the thinges that we here at this presente, are tolde vs of the iudgehim self Christ, as most certayne and vndoubted, and after a sorte are set forth to beholde.

And the remnant are slayne with the sworde, &c. For in the 25. of *Matth.* is pronounced by the mouth of the iudge: go into fire euerlastyng, prepared for the deuill and his Angelles. For I was hōgre, and ye gaue me no meate, & so forth. For if they be to be damned by the iuste iudgemēt of God, which when they might haue done good to men, haue not done it: what I praye thee shal come of them, which not only haue shewd no liberalitie to the nedp: but haue moreover spoiled suche as had honestly and were liberrall, of their goodes: and they afterwarde haue spent the same in liuyng riottousely: and so haue brought them that were of honest substance into extreme miserie: and by this meane haue robbed the poze also, which were wont to be holpen through their liberalitie, of their helpe & succour: here are also comprehended, heretikes, Jewes, Gentiles, Mahometistes, and all other like.

And all foules are filled. At thende is repeted, that all foules are filled with the flesh of the damned. The which we vnderstande to be repeted by a figuratiue speache: and yet not to be expounded after the letter, but by that maner of speakyng to be signified, that all vngodly

ungodly and impenitent persones shal be punished moste abundantly. *Primasius* expoundyng this place: we ought not, sayeth he, to vnderstande it so carnally, that we shoulde beleue the Saintes (for by birdes, he expoundereth Saintes) to be satiated with the flesh of the wicked: but the equitie of Gods iudgement beyng to the Saintes reuealed, by the which redempyng the ful number of the chosen, the residue he hath decreed to be damned, they are saide to be filled with this knoweledge of rightuousenes, which in this life a man maye hunger or thieste foze, but not persitly comprehend. And *Esaie* also speaking of the vngodly: and thei shal be, sayeth he, for the fulnes of sight vnto al flesh, here I suppose to be set the foresayde fulnes of foules. And by and by: and the foules maye be taken in the euill parte, for the Angelles that transgressed, which after they haue brought their followers to destruction, their euil desire accomplished, they are sayde to be filled with the flesh of the condemned, takyng satietie of their damnation, vnto whome they were Authours of errors. Thus muche *Primasius*. But for my parte, as I doe not mislike these things, which are doubteles spoken truly, so thinke I that the same are not to be listd so nere, which spoken figuratiuely, and after the prophetical imitatio, seme to incimate no other thyng, but (as I sayde a litle befoze) that all the vngodly shoulde be distroyed, by the great power of God, and extreme tormentes. Therefore let vs feare God, to whom alone be glory.

Of the bright veritie of the gospell, which by the ministerie of the Apostles was spred abroad through out the whole world, & by a thousande peres.

The. lxxxvij. Sermon.



AND I saw an Angel come downe from heauen, hauyng the kepe of the bottomlesse pitte, and a great chayne in his hande. And he toke the Dragon that olde Serpent (which

The. 20. chapter.

(whiche is the deuill and Sathanas) and he bounde him a thousande yeres: and caste him into the bottomlesse pitte. And he boorde him, and set a seale on him, that he should deceaue the people no more, till the thousande yeres were fulfilled. And after that muste he be lowshed for a little season.

**The grea-
test force of
the religiō
consiste in
the true know-
ledge, and
vnderstand-
ing of the
laste iudgement.**

Seeing the greatest pointes of religiō and true godlines, consist in the true knowledg, and vnderstanding of the religiō consist in the true knowledg, and vnderstanding of the laste iudgement, as I ofte admonish: to our great commoditie. S. Iohn discoureth with so much dilligence the treatise of the laste iudgement. And after his accustomed maner, to the intent all thinges that he propoundeth maye haue the more perspicuitie, he not only declareth the matter in words, but setteth them forth by visions as things present to be sene with the eyes: and that to the faithfull. For to the unfaithfull, all these thinges, although moste godly & diuine, seme flacke trifles and fables. But the wisdom of God shall laugh at them also, when she seeth her time: as she threateneth in the Prouerbes of Salomon. And also soluteth certē questiōs, which are wonte about this matter to be moued.

**What shal
become of
them, that
be neither
Christians,
nor Antis-
christians?**

And he sayde, how the beast with the false prophet and all his adherentes should be caste, at the laste daye into hell: but where the firste parte is nother Antichristiane, nor yet Christian, but rather of their owne sense and arbitrement, to be a rule and lawe to themselves: such as be verely the Nestorians, Iacobites, Georgians, &c. Of those that be hepten yet of gentiles, mozeouer Jewes and Turkes: some man might maruaile, and demaunde, what shal be done with them, or what shal come of them? S. Iohn maketh aunswere: and the remnaunte were slayne with the sword of him that sat on the horse, &c. Agayne where a godly man might maruaile, how they should be condēd, which bozne emongs the Turkes, heretikes, Jewes and gentiles, neuer hearde the Christian veritie. S. Iohn preuenteth this imagination, and by the beginning of the 20. chapt. sheweth, with what a maiestie, perspicuitie, and euidence the veritie of Christes gospel was

notified

notified to the world: howe also al force and power was take awaye from the deuill, and that by the space of a thousande yeres: wherein the preaching of the gospel thondered continually: so that they be utterly inexcusable, so many as haue not receyued the gospel of Christ. For the preaching of the gospel was not obscure, but most clere & manifest, nor thorte and contracted, but published by the space of a thousande yeres, it was not receyued of a fewe little ones, but of al people and natiōs vnder the sunne. Therefore is it a grosse ignorance of the Turkes, Heretikes, Jewes and gentiles. For although in times past the veritie seemed to haue ben notably knowne, now it is not so: yet certayne it is, that the maiestie of the gospel hath ben so great in the worlde, that there is now also mention with al men therof: and by their owne mallice they hide their eyes, which vnderstande nothing of Christ. Therefore is that saying of the Apostle euen now of force also: yf our gospel be hidde, in those that perishe is it hidde, vnto whome the God of this worlde hath blinded the mindes of them, which beleeue not, that the light of the gospel should not shine vnto them. 2. Corinth. the 4. chap. Where upon we now gather, that none of them which are damned in the worlde, are damned without deservyng. Which thing the Apostle also S. Paule hath touched in the Epistle to the Romanes in the 1. and 2. chapt. Here therefore is a profitable and necessarie place treated, of the famous preaching of the gospel through out the worlde, the course thereof indurynge a thousande yeres.

And this treatise proceedeth in this order. First is the angel described, after his worke or effecte is declared. And laste is the sealing of the time. Touchyng the description of the Angel, first in dede he is named an Angel, and cometh forth abroad: howbeit the whole state Apostolicall is hereby vnderstande, in the which shineth exceedingly S. Paule the doctor of gentiles nother is it maruaile, that the order of Apostles is signified by an Angel. For an Angel signifieth a messenger, ambassadour, or an Apostle. And therefore the prophet Malachie called Iohn Baptist the vaintcurour of our lord, an Angel: beholde I sende my Angel before thee, &c. And ministers of the church are oftener thā once in this booke called Angells.

with what
a maiestie
the veritie of
Christ was
set forth to
the worlde.

They that
are conde-
ned are
truly con-
demned.

The angel
signifieth
the order of
state upon
Apostolicall.

Angelles. But in case the worthines & nobilitie of the name please the ministers, let the Angelicall puretie, and excellent faith please them also. An ambassadour doeth and saith nothing, saue that which he hath receiued in commission, of him that sent him: so also let the ministers set forth nothing, saue that which he hath receiued of the Lord, in the Scriptures.

The angel came downe from heauen.

Secondly this excellent Angell is sayde to come downe from heauen, not that the bodies of Apostles came from heauen, but for as much as their vocation and office was geuen them from heauen. For the sonne of God, which came downe from heauen, chose the Apostles, and sent them forth into the worlde. Which thing is declared in the 16. of *Matth.* and 20. of *John.* *Marke.* 16. and *Luke.* 24. And *S. Paule* saith to the *Galathians*, that he was called, and ordeyned an Apostle nother by men, nor of men: but of God through Christ. Whereupon it appereth, howe greate is the authoritie of Apostles. For they be not they which speake, but the spirit of Christ and of the father, which speaketh in them. Therefore he that dispiseth their doctrine, despiseth God the father, & the sonne. They lie moreover, that saye, how the gospel is a new doctrine forged of wittie men. Reade the 1. chapter of the fourthier and later epistle of *S. Peter.*

The angel holdeth in his hande the kepe & chayne.

After this the Angell is sayde to holde in his hande those holdeth in two excellent instrumentes, the kepe and chayne. Let vs see, what is ment by the same. Doubtes by these two instrumentes *S. Iohn* vnderstandeth nothing els, but the faste, & the holp, & liuely preaching of the gospel: by the which he came to passe, that both hell was locked from the faithfull, & the deuill was holden and kept faste bounden in chaynes, that he could not hurt the godly so much as he would, and seduce whom he list. For so hereafter *S. Iohn* will expounde him self. And the keyes of binding & loosing the apostles receiued of the Lord, in the 16. of *Matth.* and 20. chapt. of *John.* They open by the preaching of the gospel the bottomlesse pitte, and helle it self to the vngodly, when they shewe vnto them their damnation in hell, for their vngodlines. They shutte vp helle from the godly, whilst by the preaching of the gospel they open heauen, and bring the faithfull to the topes celestiall. I haue spoken of the keyes at large in an other place. A chayne

is the signe of captiuitie. By the preaching of Gods worde Chayne, the Deuill is taken and bounde. Whereof it cometh to passe, that the common painters haue painted the Deuill bounden with chaynes to certain notable preachers.

By things that followe this kepe, and significatiō of the kepe, the kepe is better declared, whilst the effecte of the Apostolike the dragō. the dragō. call preaching is expounded. For he addeth: and he toke the Dragon, &c. And he repeateth the names of our enemy out of the 12. chapt. where euery thing is expounded. Where you may also loke for the same. And the Angell did binde Satan, which is the ende and vse of the kepe, verely that he should not bestirre him, and invade and distrope the faithfull. Moreover there followeth an other thing yet more vehement: and he sente him into the bottomlesse pitte: to witte he caste him headlonge into the botome of hel, that he should not murder the faithfull. There followeth an other thing yet more greivous: and he shutte him vp, that he should not come out againe. This is the ende and vse of the kepe. Further more he set a seale vpon him. But letters, prisoners, graues are wonte to be sealed, and that for truste and credit, leest any manne shoulde vndo them, but that they mighte remayne shutte, sealed and safe. And all these thinges signifie a full and most perfite victorie, which we haue obtained through Christ, by the worde of the gospel preached vnto vs, and communicated through faith. For euē for vs he ouercame, ouerthrew, bounde, locked vp, and sealed the enemy, that we might be safe and sure from him. Finally it followeth, which may declare al and singular partes hereof: to the ende he should de- That he cease the people no more, to witte by such meanes as he dyd shoulde no seduce them before the victorie of Christ, & before the gospel more dis- preached through out the worlde. For then were all thinges crane the full of vngodlines and errours. Temples of Gods or Idoles were euery where, Idoles were worshipped, the same gaue oracles, Altars smokt with the blood of men & beastes. All wickednes reigned. Arte magike, witchcraft, parricides, whoredomes, were practised without piunt piment. No man can easely expresse, not in a longe oration, howe shame- fully Satan had discaued the worlde, howe assuredly

The keyes of binding & loosing the apostles receiued of the Lord.

he reigned, and with what intricatenes he hath bounde vnto him mankinde like a bondslaue. Let him loke, who so list, vpon Grece, Itale, and Asia: & in the same, *Corinthe of Grece, Rome of Italy, and Ephesus the head citie of Asia.* We shall finde abominations abominable, and will saie, that the deuill hath reigned in them wholly, and had dayly with newe giles bewitched the self wretches. But after that *Paule alone* (I will speake nothing now of the other Apostles) came to *Corinth, Ephesus and Rome,* and there had preached Christe: who can not see, howe true is *S. Iohn* here saue the Deuill bounden and faste shutte vp? I am the briefer in this matter most plentiful, for that I thinke I haue done enough, yf I shewe only some footestepes, wherein goyng ye maye come to a muche more ample consideration of these thinges. Hereunto appertayne those diuine wordes of *S. Paule*, which are red in the 26. of the *Actes*, spoken befoze king Agrippa, and the princes of Syria and Festus proconsull there. For this intente haue I appered vnto thee (saith the lord to *S. Paule*) that I mighte ordeyne thee a minister and a witness both of suche thinges as thou hast sene, and also of such wherein I shall appere vnto thee after this, deliuering thee from the people and nations, wherunto I nowe sende thee, that thou mayest open their eyes, that they maye tourne from darkenes to light, and fro the power of Sathan vnto God, that they maye receiue forgiveness of sinnes: &c. In the. 1. chapt. of the Epistle to the *Colossians*, as also in diuerse other places, *S. Paule* sheweth, that Christ hath overcome Sathan, and that the same Christ hath redeemed vs, & brought vs out of the kingdome of darkenes into the kingdome and light of the sonne of God. Therefore where the Apostles and ministers are here saide to binde and shutte vp Sathan, it is by the waye of their ministerie to be vnderstande. Every man also maye iudge of the thinges that haue ben treated hitherto, whether he haue profited in the doctrine of the gospel, which he hath a longe time hearde in the temple. For in case thou thy self be as yet bounden still with the chayne of the Deuill, thou hast not yet hearde the gospel, as apperteyneth: but if thou selest that the Deuill is bounde with the chayne, and that thou rulest the Deuill, and the Deuill not thee, the matter goeth well. Crie vnto God:

101dg

To be confirme this, and increase, that thou hast wrought in vs, &c.

And concerning the time of this most shining trewth of the gospel, it is sayde how it shall indure in the world a thousand yeres. For he saith expressly: he boude him for a thousande yeres. And againe: that he shuld no more deceaue the people, til the thousande yeres were fulfilled. I know that the opinions of the expositours, touchyng these thousande yeres, be diuerse. I know, how the heresie of the *Chiliasles* or *Millenaries* by *Papias* Authour hereof, as *Eusebius* reciteth in the. 3. booke of the *Ecclesiastical historie*, was taken hercof. I will not here staie aboute to confute the opinion of others, which also would be ouerlong and tedious, and not of so great profit. I wil only utter my owne to be waied of the godly readers, than will I leaue it free for euery man to followe that thynge, which he shall thinke moste agreeable to the trewth, and profitable for the godly. And I vnderstande plainly and simply, that *S. Iohn* speaketh of a thousande yeres, whiche ranne on by continuall course from the tyme of Christ, vntill the lasse corrupting of the Euangelical preaching and church of Christ.

Another am I very scrupulouse in searching out the terme of the suppuration of these thousande yeres. Simply I appoynte the beginning of the reckening in the open preaching of the Gospel, and what time the worde beganne now to be receiued, and was now receiued of the Gentiles. I suppose therefore that there maye be three termes or times appoynted, whiche neuerthelesse shall come all to one reckoning, differing litle or nothinge amonges themselves or hauinge small diuersitie, not passyng halfe a yere more or lesse. Be maye therefore, yf ye please, beginne the suppuration of the thousande yeres from the xxxiii. yere of Christes birth, wherein Christ also ascended into heauen, and *Paule* being called to the ministerie, and drawing the gentiles into the felloweshippe of Gods people by the preaching of God his worde, began to restrayne Sathan. And thou shalt come to the yere of our Lord. 1034. and to the Bishopricke of pope *Benedicte* the. 9. whiche after he came by vnlawefull meanes into the chaire of *Sainte Peter*, as they calle it, practysed

Ac

arte

A thousand yeres.

The beginning of the accöpte of a thousande yeres.

Christ hath bounden Sathan.

arte magickie, & was ioynd in leage with the deuill: of whom he was caried away also, what time he had solde his bishopricke befoze the Pope Gregory the .6. Reade the storie of Cardinal Benon, whereof is mentioned befoze in the .13. chap. and let reade other stories. Certayne it is, that the Deuill at those daies did occupie the Apostolical seate, as thei terme it. Reade the stories from Syluester the .2. and so forth. Thou wilt saie than, that aboute that time the Deuill brake loose agayne, and seduced the people, especially by Popes. O; beginne the supputation of the thousande yeres from that time, wherein Paule beyng bounde for the Gospell at Rome, testified that the gospell was preached through out the worlde. That was aboute the yere of our Lorde .66. from thence accompyng a thousande yeres, thou shalt come to the yere of our Lorde 1066. when Nicholas the seconde was Pope, vnder whom it is written that the veritie was diuersely tempted and corrupted, and that Gregory the seventh dyd than also by his cruelties and enterprisen trouble the whole worlde. O; beginne the supputation from the destruction of Iherusalem, what time the Jewes cast of, the Gentiles in great nombre entred and were receyued into the place of the Jewes reiected, whiche was the yere of our Lorde .73. and thou shalt attayne to the yere of our Lorde .1073. cuen to Pope Gregory the seventh: in the whiche time not a fewe Historiographers wryte that the Deuill him selfe reigned. Doubtes neuer manne hurt godlines, o; moze stoutely anauered impietie, than dyd this Gregory, otherwys called Hildebrande. Of him I haue spoken befoze in the .13. chap. Where also I admonished you, that Cardinall Benon dyd accompte those thousande yeres from the birth of the Lorde, and concluded in Syluester the second. It is euident therefore, that the gospell hath had a notable place in the worlde, nother hath ben quenched for the space of a thousande yeres: that is to saie, from the time of thapostles, vntil the yere of our Lord was reueiled 1073. o; there aboute. What was done at that time & after, we shal heare when we shal come to that sayeng. And when the thousande yeres shal be fulfilled, &c.

Some man wil say, I cannot see that the preaching of the Gospell

Gospell hath continued in the worlde so long tyme, to witte a thousande yeres, For it appeareth by Historie, that the doctrine of merites, satisfactions, and iustification of works, ded incontinently after the Apostles time, lay their first foundations. We knowe that the intercessions of Sainctes, and the worshipping of reliques, were defended of Sainte Hierome, which departed out of this world the yere of our Lordes incarnation. 422. We knowe that the Bishop of Rome ded immediatly after the death of Gregory the first, take vpon him to be head and catholique Pastor of the church vniuersall. We knowe that aboute the same time, to witte aboute the yere of our Lordes incarnation. 630. Mahomet seduced a great parte of the world. We knowe that shortly after, arose that detestable contention about the hauing of Images in the churches of Christians. We haue heard that S. Iohn hath assigned to Antichriste yeres. 666. Finally, it is manifest that the Deuill hath by murder, parricide, and all kynde of mischief reigned in the children of misbelefe. Wherefore thou saiest, I see not howe the Deuill hath ben bounden a thousande yeres: and locked in chaynes. I aunswere that the things which are alledged hitherto, are true: yet nevertheless to be true, and so to remayne alwayes, which S. Iohn by the reuelation of Iesu Christe hath affirmed, that the Deuill shoulde be shutte vp for a thousande yeres, and remayne bounden, tyll a thousande yeres were at an ende. And the same we declare on this wyse. The Lorde sayde in the Gospell. Nowe is the iudgement of the world, now shall the Prince of this world be caste out. And where as it is not lawfull to doubt of the veritie of Christes wordes, yet neuer thelesse is he not red to be so caste oute, but that he hath ben of greate force in the worlde, and hath bene called of the Apostles themselves, the Prince of this worlde. Howe than is he sayde to be cast oute, and to tempte the godlie, to raigne, and to be caste oute of his Kingdome?

He is cast out of the church, and of the faithfull, not that he cometh not agayne, and tempteth, for alwayes he returneth, and felicitly to plucke backe the redeemed (but for that he possesseth no more the ful empire. For Christ now liueth, & raineth in the church and Sainctes. These, as S. Iustine saith, be as

Howe the
Deuill hath
ben bounden
a thousand
yeres.

Howe he
saith, that
he is cast
oute, & yet
bereth the
faithfull,

sapleth from without) he is cast oute of his auncient possessi-
on, but he labourerth to recouer his olde habitatiō. And thus
was Sathan bounde, and shutte vp for a thousand yeaeres, as
he that possessed not the sapthfull of Chyriste through out the
worlde, nor ruled them at his pleasure, and after his mallice,
although he hath tempted and vered them. So was the ho-
ly ghost denied to be geuen, not that he was not in the worlde
and in the Prophets: but because he was neuer so plentiful-
ly powored oute vpon all flethe, as after the glorificenge of our
Lorde Chyriste. In the same sense we say, that death and sinne
are taken away from the sapthfull, and troden under fote. As
S. Paule therfore, which in the first chapt. to the Colloſs. saide,
that we are translated oute of the kyngdome of darkenes, in
to the kyngdome of light: sapeth neuerthelesse to the Corin-
thians, that the God of this worlde, hath blynded the myndes
of the vnfaithfull: so S. Ihon at this presente sapeth, howe
the Deuyll is bounde and sealed, by the space of a thousande
yeares, and the very same sapeth afterwarde, the rest of the
dead reuiued not, til the thousand yeaeres should be fulfilled:
that is to say, in al those thousand yeaeres beleued not, which
set more by the beast, than they ded by Chyriste. And they ve-
relly through their owne faulte, and instigation of the Deuyll
beleued not, and perished. Therfore ded Sathan exercise his
force in them. Which to the faithfull in dede is bounden, and
tyed faste, but to the vnfaithfull free and ouer familiar. Ipho-
wse hell is shut to the godly, to the wicked open. Where-
fore also we confesse in the crede, lyfe euerlasting, and not de-
ath or damnation euerlasting. For the faithfull haue no hel,
or there is no hell prepared for them: but for the vngodlye.
For Chyriste hath broken hell, but for his faithfull: to the vn-
faithfull all thinges of hell are yet moste stronge, and these
haue hell.

¶ The power of the Deuyll by Chyriste broken.
Agayne the Deuyll is sayed to be bounden, shutte vp, and
sealed: for since the redemptiō of Chyrist, his power hath not
bene so great in the worlde, as it was before. Wherefore S.
Ihon expounderh himselfe, and sapeth: that he shuld deceaue
the people no more. What is this more? but that he shal not
so seduce them from hence forth, as he hath done hitherto.
Therfore al be it in the meane whyle he shal deceaue some,
yet

yet in those thousand yeaeres he hath not raigned so fully, safe-
ly & at large, as he ded before, and as it is permitted him after
those thousand yeaeres to rage. Therfore these things are spo-
ken by a cōparison, and not absolutely. And the thing it selfe,
or experience teacheth, that they are not to be vnderstand ab-
solutely, and after the bare lecture. Although therfore that Sa-
than hath in these thousand yeaeres also, blowen his popson
vpo many, and hath troubled the worlde, yet this is nothing,
in comparison of those thinges, that haue followed after the
thousand yeaeres euen vntill this day, and shall followe here-
after vnto the worlde end. In oulde time also he raigned ful-
ly amonge the Gentiles through Idolatry. But a thousand
yeares fell downe their temples and Idolles, with all othere
instrumentes of vngodlynesse.

We reade truly, howe there were in the Apostles time
that affirmed, that men are iustified by the lawe and workes. Certain ar-
ticles of re-
ligio assay-
led.
Wherupon sprang vp the doctryne of satisfaction and me-
rites. But the same doctryne was confuted by the Apostle
Sainte Paule, aboue other Apostles. Sainte Austen also, and
after him Bede, moste constantlie haue defended the doctrine
of grace, and redemption by Chyrist. The same continued safe
by the space of a thousande whoale yeaeres. But afterwarde,
Freres getting the vpper hande, the doctryne of satisfaction
and mannes merites ded preuaile: wherupon was utterly
obscured the doctrine of Iesu Chyriste, concerning the free re-
missiō of sinnes, & imputing of righteousness. Ther grewe vp
an opinion with certain of Saintes, making intercession or
praying in heauen for their worshyppers. The reliques be-
gan to be worshipped ouer soone. Neuerthelesse such as wer
illumined claue fast to the onely intercessour Chyrist, and ho-
nored not reliques. But after those thousande fatal yeaeres,
many attributed more to Saintes, than to the very holy one
of Saintes. We see what is done at this day. The writings
of Monkes and Freres testifie, how much the worshipping
of creatures hath increased within these. iiii. hondred yeres,
or there aboutes. Who wyl deny that exceeding many haue
ben deceaued of heretikes? But who can gather thereby
that the Gospell hath bene utterly losse, & that Sathan hath
raigned fully.

The Synhoppe of Rome hath ascended in to the toppes of Mounte Zion, and will be called the head and Pastour generall of the whole catholique church. Whome the East most constantlie resisted, and so ded other partes of the world also. At the lengthe after a thousande yeares, he made his boaste most impudently, that the fulfille of power was geuen him, which he got by hoke and crooke, and after vsurped the same. Mahomet seduced many, yet neuerthelesse the Patriarchall churches persisted, and the East honoured Christ, likewise South and North, so that the thousande yeares agayne had their lighte, nother hath Sathan in these ragged so much, as he hath since those yeares were complete. Doubtlesse since the Turkes begane to rule and raigne, all matters of religion grewe euery daye worse and worse. And the warre in to the Holy land ded very much hurte to religion, and gaue greate courage to the Saracenes and vngodlye: whereof I shall speake afterwarde. And Images beganne to be sette vp in temples, and to be defended. But the Wistories testifie that the same was done with greate difficultie, and hardlie could the use of them be obtayned, all good men moste constantlie resisting. And what time they were now admitted, yet were not the Idolaters so slacke mad, as we se they are now, and haue ben certen yeares past. Wherefore it is rightly sayed, howe after a thousand yeares, Sathan shulde be loosed from his chaynes, which before also moued the vnbelievers, yet specially rageth more furiously.

S. Iohn assigned to Antichrist a certen numbre of yeares, to wit, 666. Whereof we myghte vnderstande the name of Antichriste. But therefore it foloweth not, that the Drupill was than quyte lowsed, or the lpyght of the Gospel utterly extinguished. For the Apostle in his time, speaking of him: The misterie, sayeth he, of iniquitie nowe worketh. Antichriste therefore hath his seedes, he hath his beginnyng, he hath his rynging up, his growyng and increases. But after a thousand yeares, he went to worke moste impudently and most boldly, which before also had vttered his maliciousnes: but nowe moste vncemously of al he speweth oute his popson, oppressing wynges, and all that speake neuer so little agaynst him. We knowe moreover that in these thousande yeares past, the

The Drupill hath ragned in many by murder, perurie and innumerable and unspeakable euilles. But if ye consider what hath ben done since those thousande yeares, and what is done at this daye: you will saye those ages of the thousande yeares to haue ben Golden and Silver wyldes: and oures nowe for these fīue hondredth yeares to be of brasse, Iron, leed, and claye. Lactantius in the seuenth booke of Instic. the. 15. chapter towards the laste ende of the wyldes, sayeth he, the state of worldly matters muste nedes be altered, and iniquitie preuayling, to incline to the worse: so that these our times, in the which iniquitie and mischief is growen to the highest degree, yet in comparison of that vncurable euil, maye be accounted fortunate and in maner Golden ages. For iustice shall than ware so thynne, vngodlines, couetousnes, wilfulness and luste shall be so common, that if there shal be than happily any good minne, they shal be a praye to the wicked, and euery where vered of the vnrightheous. And euil minne only shal be welthe, and the good tourmoyled in all vexation and miserie. All rightes shal be confounded, and lawes shall perishe. Than shall no man haue any thinge, saue that which is eyther euil gotten, or euil kepte. Boldenes and violence shal haue all. There shal be no faith in men, no peare, no humanitie, no shamesfastnes, no trewth. And the remnant which are red there. So all the which our dayes nowe seme to be painted liuely.

But what is that, which is annexed, that the Drupill must be lowsed for a little season: semeth this a little season, which he lowsed & continueth nowe fīue hondredth yeares? And this place we expōnde so, as that same in the gospel: vnlesse those dayes were shortened, no fleshe should be saued. For it is euident by stories, that nother the Drupill, nor Antichriste, hath iudged, that his kingdome longe quier. For currenre, and in all ages haue sprung vp some holy and learned minne, which beyng illumined and comforted of God, like Enoch and Helie, haue resisted the vngodly and vngodlines, and haue maineteyned the true religion. Wherby consciences afflicted of Antichrist haue receyued comforte, God of his mercy so tempering matters, that the chosen shuld not despayre in so great temptations, errors and darkenes.

The corruption of
the last age.

Therefore both Sathan and the Pope could intore these matters but a small season. For immediately after the thousand yeres sprang up the *Waldos*, whiche constantly impugned the Pope, and his vngodlines. The lord hath reposed vpon seven kinges, emperours whom be the *Fredericke Germane Emperours*, *Lewis* of the house of *Bauer*, & many others. The Popes also haue ben at dissention emperours themselves, whiche many haue ben chosen, and euery one of them wil be the vicar of Christ, and so teare at that ecclesiasticall body of theirs with Schismes. There rise up agaynst these preachers earnest & vehement, *Wycliffe*, *Husse*, *Hierome* of *Prage*, and diuerse others. What is done at this day, & hath ben now these 30. yeres and more, agaynst superstitions, and idolatrie, agaynst the Pope, and al his clergie, the Papistes themselves erie out and al partes of the world can testifie. Therefore is the Deuill loosened a little season. The Lord *Jesus* recade him vnder our fete shortly.

What those thousande yeres shall be, and of the certayne felicitie of soules after the death corporall, and of the first resurrection, and seconde death.

The. lxxxviii. Sermon.



And I sawe seates, and they that late vpon the, and the iudgement was geuen vnto them: and I saw the soules of them that were beheaded for the witnessse of *Jesus*, and for the word of God, which had not worshipped the beaste, nother his Image: nother had taken his marke vpon their foreheades, or in their handes: and they liued and raigned with Christ a thousande yere: but the other of the dead men liued not agayne, vntill the thousande yeres were finished. This is the first

first resurrection. Blessed and holy is he that hath parte in the first resurrection. On suche hath the seconde death no power, but they shal be the priestes of God and of Christ, and shal raigne with him a thousande yeres.

By these *S. Iohn* declarerth him selfe, expounding what those thousande yeres shal be. Not suche doubtles, as very many, (amongst whom are accounted also the *Millenaries* of *Chilias*) do imagine with themselves, in the whiche they saye, there should be tranquillitie vpon earth, and in the which yeres the saintes here in Earth shal raigne corporally with Christ in most exquisite pleasures and ioyes. For *S. Iohn* himselfe confuteth this opinion, whilest he shewerth, how the saintes should be beheaded of the beaste and of his Image: and that the others which remaine in death, should not liue agayne, or receyue the gospel of Christ. It is manifest therefore that the beaste, & his Image shal be in those thousande yeres. It is euident that the Gospel of Christ shal by those thousande yeres so shine, that Sathan should be so straitly tied in chaynes, that neuertheless all should not receyue the gospel, nother shuld there be quiet tranquillitie: but that the saintes for Christs veritie should suffer persecution of the beaste, and that many shuld not beleue the gospel, but rather withstande the same and perishe. Pro that the Deuill in the meane time shal not haue so great power, as he hath obtained since the thousande yeres were finished: nother that the gospel should in those thousande yeres be so darkened, as it was after corrupted and depraued. And he toucherth with allerten opinions righte notable and necessarie, and openeth the same, to witte what should be the state of them, which eithere are liued for Christ, or reiecte Antichrist: verely so: that their soules do not slepe til the iudgement, but liue with Christ in heauen. He treateth into, & ouer of the first resurrection, and seconde death. Thus vnto them that maruaile, where the soules of the dead shal become, and what they shal do immediately after the corporall death, he answereth, and so much as is requisite to knowe declarerth.

Here is declared what those thousande yeres shall be.

These **of the** **that** **be** **beheaded.** Therefore S. Iohn seeth seates, and those that sitte on them. And who be those that sitte? he addeth by an exposition, and sayeth: and the soules of them that are beheaded. For by an exposition it is taken, as though you should saye, they that sat on the Heauenly seates, were the soules of them that are beheaded. Soules are not beheaded, but bodies: the soules remaine in their state and life. Wherefore he sayeth the soules of them whose bodies were beheaded or slayne. And here lette vs note, that S. Iohn speaketh not of the bodies reassumed, chainged, or repesed againe at the last iudgement, but of the soules deliuered from the bodies of the martires. For he speaketh of soules loosed fro the bodies, before the Iudgement, accordyng as euery one in his time liueth here in this worlde, and is called from hence by death. For *Aretas* also Bishop of *Cesarea* expoundeth this of the soules of *Martires*: yet thinketh he not neuerthelesse that no man should be saued, vnlesse he die by the tyrantes sword. For he addeth this moreouer: or verely he nameth to be beheaded tropicallly, which haue mortified their members, that are on Earth. Whitherto he. And we also haue shewed before, that first and chiefly the holy martires are rewarded with eternal life, secondely all they that haue honoured God truely, and haue done penance, and crucified their flesh with al the conuiscences thereof.

Beheaded **of Christ.** And he sayeth exp:ressly, that the saintes were beheaded, not for theste, murder and mischief, as also Saincte Peter teacheth, 1. Peter. 4. But for the worde of God and testimonyp of Iesu Christ. The word of God, *ὁ λόγος* is the very sonne of God our Saviour: and the testimonyp is, that wholesome gospel, and the very preachyng and professyng of the same: lyke as by the conference of Scriptures we haue declared before. They are rekened moreouer emonges the Sainctes, whiche haue not worshipped the beast, &c. And suche are the *Martires* beheaded or slayne, for that they haue worshipped God, but the beast and his Image would they not worship. Howbeit al are not slaine, that reiecte Antichrist, and therefore particularly as a peculiar membre he rehersed the also. But what it is to worshippe the beast, and his Image, and to receiue his marke, &c. I haue declared before at large in the 11. chape.

Chap. **Not** **the** **lette** **vs** **see,** **what** **their** **state** **is,** **that** **these** **these** **bloud** **for** **Christ,** **and** **abhorre** **Antichrist** **with** **all** **his** **inchauntmentes** **they** **liued,** **sayeth** **he,** **to** **witte** **by** **sayeth** **in** **this** **pre-** **sente** **worlde.** As S. Paule sayde also: I liue not I nowe, but Christe liueth in me. And of that same life followeth life euery lastyng, in an other worlde. Wherefore S. Iohn hath annuered, and they raigned with Christe a thousande yerres: to witte all that whole processe of time. Not for that they raigned not & liued with Christe afterwarde, but for that their soules hitherto, or to the iudgement, haue not slept, but haue liued rather in Heauen a blessed life. The whiche also from the beginnyng he declareth by an other notation. For he seeth a seate (*θρόνος*) set, and the soules sitting in them. And by a figuratiue speache he signifieth, that certen seates, and honourable places, are prepared in heauē for the blessed soules, as also the Lorde him self sayeth in the gospel: In my fathers house are many mansions, and nowe I goe to prepare you a place. He calleth the seates thrones, aludying to the royall Tropes of Kinges. But of these celestiall seates, we must conceaue, greater, diuine, and spiritual matters. They sitte in the not for that they doe nothing els but sitte on a cushion: but they raygne, triumph, rest, liue, and haue fruitio of the comforte, ioye, and glozy euerylasting. This I saye is the maner of the soules and spirites to sitte. He addeth moreouer, howe to those soules was geuen iudgement, verely for that they are exempted from iudgement, and come not into iudgement (euen as our sauour sayeth) but haue passed fro death to life. It is also declared in an other place, in what sense the saintes are sayed to sitte vpon the seates, and iudge the worlde: where it is manifeste in dede, that all the iudgement of God is geue to the sonne. It is euident therfore by this vnfallible place of scripture, that the soules of saintes slepe not after the death of the body, untill the laste iudgement, but to liue in Heauen with Christe. But at the iudgement they shall retourne to their bodies repesed agayne, and to gether with their bodies shal be receiued into blessed seates. And this is the state of the saythfull. From this hope lette vs neuer suffer our selues to be withdrawen. In my Decades I haue discouered more at large of the soules separated from their bodies

Of the state of soules after death before the iudgement.

to the final iudgement

1. Peter. 4. 1. Thim. 4. 8. 1. Cor. 15. 50. 1. Cor. 15. 51.

A folio
decent of
John the
31. pope.

and haue shewed that they do not slepe.

And here I can not reſtrayne, but muſt needs ſet forth and recite that whiche *D. Iohn Funccius*, a learned man diligent; and one that hath red much therewith in the .10. booke of his *Chronologie*, under the yere of our Lord .1332. in theſe wordes: aboute this time the moſte holy father Pope *Iohn*, the .22. of that name, ſelle into this hereſie, whiche alſo he profeſſed openly, and taught that the ſoules ſawe not God beſore the laſte daye. For ſo had his father taught him, deceaued by the viſions of *Tantalus*, which were commonly carried abroade in writing. And Pope *Iohn* ſent two preachers to Paris, to witte a couple of ſerres one of the order of preachers, an other *Minorite*, which might profeſſe his errour there. But one *Thomas* a preacher of Englande reſiſted the Pope ſtoutely, whome the Pope committed to priſon. And the Kinge of France called a Synode in his palace, in the foreſte *Vinnian*, where all that were aſſembled ſubſcribed agaynſt the Pope. Then the kinge ſent Ambaſſadours to the Pope, reſponſing him to recante his errour, and that he would deliuer *Thomas* out of priſon. Which enlarged the priſoner: and alſo (as it is ſayde) following the admonitiōs of his frendes, at the houre of death repented. So much *Funccius*. It is a ſhame therefore for ſome, which at this daye in ſo great light of the goſpel dare renewe that moſte foliſhe errour affirming that ſoules ſeparated from their bodies lie ſnozing I know not in what dormitōrie or doxtour, nother to ſele any thing, till at the daye of Iudgement they be iopned agayne to their bodies, and riſe agayne.

The rem-
nant of
dead liued
they liued
afterwarde,
but that they
reuiued neuer
at all. He
not againe.
the Scripture
ſpeaketh in
an other place,
Michol *Dauid*
his wife
remained
barren, vntill
the daye of
her death: not
that ſhe had
childe after
her death. But
whom doeth
he meane by
the remnant
of the dead?
ſurely all we
that deſcende
of *Adam*,
are dead. As
S. Paul right
wel declareth
in the .3. chap.
to the *Romanes*.
But we haue
hearde how
ſome through
faith haue
receiued Chriſte,
and ſo bying
quickenēd,
haue shed their
blood for Chriſt,
and would not
worſhippe the
beaſt, nor his
Image.

Image. Now is added to this membre: but the remnant of the dead, which are nother regenerated through faith, nor would beſtow their life for Chriſte, but had rather worſhip the beaſt and his Image, theſe I ſaye for their unbeliefe liued not. For without faith there is no trewe life in this worlde. We ſpeake nothing here of the vital or naturall life. And we ſaye that life is double or of two ſortes, to witte the one ſpiritual, which is of faith and of the ſpēte of God, and of Chriſt, which is by faith receiued and liueth in the hartes of his, and his life in him. For the Lord him ſelfe ſaith: he that eateth me, he ſhall liue alſo for me. Thother life is euerlaſting, to witte of an other worlde, in the which we ſhall ſee God as he is, and ſhall be as he is, liuing in God and with God for euermore. Contrariwiſe death is of two ſortes, ſpiritual, which by waunting Chriſte, and his ſpēte, and voided of faith, we liue in ſinne. The Apoſtle ſpeakyn of this death, ſaith, that a widowe liuing wauntonly, being a liue is dead. And the Lord alſo to the diſciple, that wold retourne home, and burie his parentes, ſaith: ſuffer the dead to burie their dead. There is alſo a death euerlaſting, that is euerlaſting wretchednes and miſerie, which followeth the ſpiritual. Yet ſee what we haue ſayde of double death in the .3. chap. of this booke, in expounding the Epiſtle to them of *Sardis*. Wherefore *S. Iohn* here ſignifieth, that there ſhall be many in theſe thouſande yeres, which ſhuld not receiue the goſpel with a liuely faith, and therefore ſhould remayne in death: as the Lord ſayde in the .8. of *Iohn*. Therefore they erre ſhamefully, which ſuppoſe that all nations in the whole vniuerſal worlde ſhall come ones to an vnitie of faith, and moſt aſſured peace in this life.

And *S. Iohn* himſelf agayne expounding himſelf ſaith. This is that firſt reſurrection. Whiche I maye you by the which menne receiue Chriſt by the true faith, and riſe from ſinne in the newnes of life. Of this the Apoſtle ſpeaketh muche in the .6. to the *Romanes*. The ſame to the *Ephes*. out of *Eſaye*: awake, ſaith he, that ſlepeſt, and riſe from the dead, a Chriſt ſhall ſhine vnto thee. Therefore be they not pertrakers of firſt reſurrection, ſo many as nother acknowledge their finnes, nor be regenerated, nother are quickened by faith in Chriſt, nor riſe againe with Chriſt in the newnes of life. The ſeconde

A double
life & doct-
ble death.

Of the firſt
reſurrection
and the ſe-
conde.

reſur-

resurrection is that vniuersall resurrection of all flesh: whereof
in shall all menne arise in dede, but with unlike state for the
faithfull rise vnto life euerlastyng. the vnfaithfull to death e-
uerlastyng. Whiche the Lord him selfe also hath repeted out
of the .xii. chapt. of *Daniel*, in *Iohn* the .v. chapt.

The effect
of the first
resurrection

And he sheweth by occasion, and after an Apostolicke manner, a threefold fruite or effecte of the first resurrection. First sayeth he, blessed and holy is he, which is partaker of the first resurrection. He is bleste, sayeth he, happy, and happy of celestiall and eternall life. Holy: that is to saye purified, sanctified, and iustified. For sayeth in Christe doeth sanctifie, and make blessed. Than in such as be thus sanctified the seconde death hath no place nor power. And the firste death, is the death of sinne: therefore is the seconde death eternall damnation. See what I haue spoken hereof befoze in the. 2. chapt. of this booke, in the Epistle to the church of Smyrna. Finally the saythfull are made the priestes of God and of Christ, the electe I meane, segregated, notable, excellent, bothe of God and Christ moste dearely beloued, which in eternall life might offer eternal prayes to God. It is repeted agayne, and they shal raigne with him a thousande yeres. And this signifieth, that al Sainctes shal raigne with Christ for euer, but chieflie the soules, euen also befoze the iudgement.

Primasius Bishoppe of Vtica expounding this place: it is not spoken, saith he, not only of Bishoppes and Priestes, but like as we cal al christes, by reason of the mystical chisme or gyncement: so are all priestes, so: that they be members of a Priest: of whom the Apostle S. Peter: an holy people, saith he, a royall priesthood: thus saith he. But this whole place of the burying and loweing of the Drull, of the thousande yeres, and of the firste resurrection, and seconde death

S. Husten hath wel and dilligently for his time, and for so much as he coulde see discoursed at large in the. 20.

booke De ciuit. dei. I propounde these thinges of
mine to be dilligently considered of the faith-
ful. Let euery mā holde that which he shal
thinke most consonant to the trewthy.

To the lord our God be praise & glo-
ry, now and evermore. Amen.

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What shall be done when the thousande
 yeeres are expired, of the worlde deceaued, of warre and
 greivous persecution of the godly, and of the euerlasting
 payne of the wicked.

The. lxxxix. Sermon.

AND when the thousande yeares
are expired, Sathā shall be lowed
out of his pryson, and shall go out
to deceaue the people, whiche are
in the foure quarters of þe Earth,
Gog and Magog to gather them together to
battaile, whose nombre is as the sande of the
Sea. And they wente vpon the playne of the
earth, and cōpassed the tentes of the saintes
aboute, and the beloued citie. And fire came
downe from God out of heauē, and deuoured
them. And the Deuil that deceaued thē was
caste into a lake of fire and byrnsone, where
the beast and the false prophet were and shall
be tormented daye and night for eyermore.

He declareth hereby, what shal happen after those thousande what shal
yeres. And he saith chiefly two thinges, that the deuill shal be done af-
be lowsed out of his prison, & he maye decreaue the people in ter & thou-
the worlde, and maye assemble Gog and Magog vnto battaile. laide yeres.
To the which agayne he annexeth other two, a moste cruell
persecution of the church, and payne of the wicked, and cuer-
lasting damnation of the deuill and his membres.

And the seducing of the world must againe be expounded by y^e figure *Sinecdoche*. For the sense of the scripture will not permit vs to vnderstande, that there should be no godly leste at that tyme. For we beleue all that there is a church, & that an holy church, & that be alwayes in the worlde vntill the iudgement. And we haue hearde mo:ouer in this booke, how many thousands are sealed y^e they should not perishe, And also that

- from 1941 the
 is most of the
 time with the
 Jones
 Smith
 Co. and
 and in
 4th & 5th

From the
mould is
deceased
again.

the dragon must be lowfed for a little season. Like as therfore we reade in the gospel, that Sathan is cast out, and his kingdome taken fro him: where neuerthelesse S. Peter warneth & saith, that the deuill goeth about like a roaring Lion, & seeketh whom he maye deuoure: verely for that the greatest force of Sathan is for the faythful infringed, by Christ that mightie champion and noble conquerour, the Deuill not withstanding goyng about and aspyring agayne to the Empire, and to be restored to his former place: so at this present we vnderstande, that Sathan lowfed after those thousande yerres, raungeth now abroade more frely, exerciseth greater authoritie, seduceth more people in the worlde, and ruleth further, than he hath raygned these thousande yerres: yet so that there shall be neuerthelesse in the worlde a fellowship of Saintes dispersed and vnder miserablety. For immediatly S. Iohn saith, that the beloued citie of God is besieged of the enemies. Therefore that the church be in the middes of the enemies. Wherefore al that same place muste be expounded not of the veritie & religion wholy extinguished, but of the more large & ample power and seduction of sathan the old serpent.

The deuill cometh out of pylson. Wherefore he saith, that when the thousande yerres shall be expired, the Deuill shall be lowfed out of that his pylson, wherinto through the power & might of Christ, or preaching of the Apostles he had ben shutte. For the chapne ones broken, to write the sincere doctrine and preaching of the gospel corrupted and deprauid, he came out: and to this ende he came out, that he might decaie the gentiles, that is to saye al people and nations, which are dwelling in the foure quarters or partes of the Earth, I meane in the whole vniuersall worlde: and to the ende he mighte assure Gog and Magog, namely fierse men, barbarouse, worldly, mocking and contemning the true religion, addiect to robberies, and geuent to ill thinges, and regarding only corruption and naughtynesse, that he might drawe, I saie, suche men to vnrighthouse, and kepe them still in error. For such doeth Ezechiel signifye Gog and Magog to be. But those which through the diuine grace be not such, shall not be decaied of Sathan: but prosided on Christ, that preserue in the doctrine of prophetes and Apostles, and shall rightly worship Christ, shall abhorre Antichrist,

Antichrist, and al naughtynesse in the worlde.

But that a deuillish decaupng hath passed through the worlde farre and nere, thus the thousande yerres expired, experience teacheth, and histories witnesses of times testifie. For it is playne, that during those thousande yerres, there were famous churches of Christ in the East, which not withstanding to haue ben destroyed within these fife hondred yerres we lament. Therefore the wicked and abominable secte of Mahomet began fife hondred yerres after the birth of Christ, and from that time forth was auanced by the Saracenes, but preuailed at the last after those thousande fall yerres. For howe great is the power of Turkes nowe in Affricke, Asia, and Europe, no man is ignoraunt. And Papistrie had his beginning and procedyng ouer soone: but after a thousande yerres it was of full force. For Bishoppes of Rome through the abuse of excommunicatyng haue oppressed euē most mightie Emperours & Kinges. For who knoweth not with what shameles boldenes the popes haue withstād both Kinges and Keyfars, Henries, Friderickes, Lewis, and many other Princes, whom their lowdenes hath vnderquished, and overcome? After muche and greuouse contention the Popes extorted to themselves the consecratyng of Bishoppes. They vsurped moreover the church goodes also, by the which (such a force hath lady monie) they might do in the worlde what they liste. For by this meanes Papistrie receiued strongest sinewes. Moreover after those thousande yerres was reysed up & established that God Mayzim, of whom also Daniel maketh mention, which brought also a greates strength vnto Poperie. I meane transubstantiation, and the horrible polluting of the lordes supper, and manifolde abuse of the holy misteries. And of the force hereof increased an infinite nombre of priestes and filthie Freres. For after those thousande yerres at the length came vp the secte or order of Iacobines, Celestines, Silbertines, of Grape freres, blacke freres, white freres, and many other freres, and monstrous Monikes, which haue craftely copen in the fauour of all princes, to thynke they might know al their secrettes by auricular confession. Than began all thinges more impudently to be set forth & solde in the church, than euer before. Super-

What decaupng
shall be in
the worlde
after
these
thousand
yerres.

The God
Mayzim.

stitutions and vnpofitable & hurtful ceremonies ouerflowed. For we haue fene thirtie peres fins and moze, how much increased dayly idoles and Idolatrie, wo:shipppinge of creatures, and abufes innumerable about the fame, pilgrimages to dumme Idoles, and an infinite nombre of the fame fozte. I recite not that holy matrimony waxed now vile after thofe thoufande peres, in fo much that minifters of churches were prohibited to marie. Than waxed who:redome rife, rape, and aduoutrie, and yet moze filthie thinges thā al thefe, &c. I pas ouer here verp many thinges: this only I reherfe, yf ye compare the rites, ceremonies and fuperftitions of Papiftrie with the hepthen gentilitie (as I haue partly shewed here and there in my wo:k) ye will fape that Papiftrie paffeth farre all gentilitie. For in case, the false opinion and perfwation ones taken awape, ye doe wape what Papiftrie is in it felfe: you will graunte, that there was neuer fuche a corrupte thing in the worlde. Full rightly therefore fapeth S. Iohn, that Sathan is broken lowse out of prifon. By the whiche p:ouerbe he fignifie matters extremely corrupted, nothing to be done in his place o: decent order, but althynge confufed, all tounred vp fide downe, at the will and lufte of the euill fprete.

We fay in
Englifhe
hell is broken
lofe.

Gog and
Magog ar
gathered
to battail.

Herunto is added an other thing, that the thoufande peres expired Sathan fhuld gather Gog and Magog to battail. By the which wordes doublets S. Iohn hath alluded the propheticie of Ezechiel, which we reade in the .38. & .39. chapt. Ezechiel femeth to haue propheticied of the warres of Macedonie and of Antiochus, fpeakynge hereof by a propheticall phrafe, and an hyperbolicall amplification. The Prophet fapeth that Gog is the lande of Magog. And euident it is that Magog was Iaphetes fonne, whiche dwelt at Mounte Cancanus, and extended his Empire to Aethiopia and Aegypte. And afterwarde out of Asia, and that out of the Easte partes, Antiochus Epiphanes, made warre on the people of God. The fame was a figure of Antichrist: as all expositours doe confesse. Wherefore it appereth that S. Iohn bringeth forth thefe his things by waye of comparifon. As though he fhoulde fape, like as in tymes paffe the people of Gog and Magog dyd foze molefte and afflicte the people of God: fo in the tymes of Antichrist,

Antichriste, moftie greuouse warres fhall arife, wherewith the church of God fhall be shalen and layde wast. And fapeth verely that the hofte of thefe diftroyers fhall be innumerable. He addeth after the maner of the Scripture a parable for p:fpetuitie: as the fand of the Sea. And also by an other phrafe of fpeakynge he fignifieth, that the enemies of Gods people fhall be bolde, and ready to ouer runne the whole worlde, and turne all thinges with warres. For he fapeth: And they wente vpon the playne of the lande. As much to fap, as they being swifte & bold, fhall rüne ouer al the worlde. Euery where, & thyngh out the wyde worlde fhall be cruel warres.

For moft purpofely he addeth: and they compassed about the tentes of Sainctes, and beloued Citie. And meaneth that the church of God fhall be moftie greuouflye plagued with thofe Gogicall and barbarouse warres. For in tymes paffe Iherusalem was called the chofen and beloued Citie: but after she reiected the worde of the Lorde, she was nomoze beloued of God, but rather reiected and hated. Therefore Saincte Iohn fpeaketh of the Catholique church, which Sainct Paule also in an other place oute of Esaye nameth, Iherusalem that is aboue. The fame is also called the tentes of Sainctes. For the fapthfull are in the church as it were in tentes, fychting againste Sathan, the worlde, Sinne, and flefh. And where he fapeth, they compaffe aboute the tentes of Sainctes: he fapeth fome what moze, than yf he had wrytten, they affayled o: befeiged, o: affaulted the tentes of Sainctes. For they compaffe them aboute, which geue the affaulte rounde aboute, and were them moftie greuouflye, as though they were already taken, that no hope can appere to any man, no refuge o: waye to escape.

Undoubtedlie if we conferre thefe things with hiftories, we fhall fynde that the church hath ben many tymes affayled with cruell warres: but neuer yet with crueller, than after thofe thoufande fatall yeares. I meane the holy warre as they terme it. Whereof haue wrytten at large William Arch-bifhop of Tyrus, the Abbot of Wifpurge in Chronic. Item Benedette Coltes, and Paulus Aemilius in the fourth booke de reb. gestis Francorum. Synallpe Volaterrane in the eleuenth booke of Geographie in Calesyria and Palestine.

The church plagued
moftie
greuouflye
by holpe
warres.

Historiographers report many things of the battell of Troy. Others suppose that those of Assyria and Babilon were greater. Many extol the warres of the Persians and Macedonians, as in very dede they were horrible. The Romans haue also their warres Punicall, Methridaticall, Ciuile, Cimbricall, and Germanicall: but I suppose verely that the warre, which they call Holy, was more cruell than all these, more bluddy and sore, and of longer continuance. In this haue I opened together in maighe battayles, with multitudes of men innumerable, in a manner all nations and people of the whole world inhabited. Wonderful & monstrous slaughters haue been made. There haue died more hondreth thousandes of men than can be credited. It hath continued moreouer many peares, yea more than the fourty, or any warres that euer were in the world. Furthermore it was done with most hostile myndes. And the whiche maketh most for this purpose, in this war were exasperated the Oriental Saracenes, Turkes, Egyptians, Babilonians, and other barbarous nations, that they bent with an unquenchable hatred against the christian religion, and wente aboute to plucke it vp by the rootes, and a great parte thereof haue plucked vp, and cease not to do yet at this day. That same warre therfore moste greivous of all others, was cause of the persecution of the faythfull in the East and Weste. And to the intente I may note somewhat hereof, and may rehearse, for those that be ignorant in stories, it is playne, that vnder that Childe of perdition Pope Gregory the. 7. there were many & most famous churches in the East, and that Patriarchall churches yet safe: but whilste this Pope aboue all others, dealt wickedly against Christ the son of God, and his holy church, like as we read in the time of Salomon, that after he had reuolted, many enemies arose against him, and that moste cruell: so in the wicked and tyrannicall raigne of Gregory the seueneth, Solymanne the Turke invaded Antioch, at the whiche time the Emperours of Grece are sayd to haue ben dispatched of the East countrie. And the Turkes marching forward, are sayd to haue invaded and vexed first, the straits or ports of the Caspiane hilles, and the countrie of Armenia, aboute the yere of our Lorde. 764. Whereof there is now no time to speake.

In the tyme of pope Gregory the. 7. cupis began to ouerflo.

After

After Solymanne succedeth Belchiaroke the Turke the Prince, whome others call Belzet, which also inuaded Grece it selfe, the Emperours of Constantinople dispised. Alexius, which then was Emperour is sayd to haue demaunded aide of the westerne men against the Turkes. And also one Peter an heremite (whom certe historiographers blame most greivously, not without cause) coming oute of the East, and running through oute the Weste, crieth Alarme. Urbane the seconde, whome some call Turbane, and disciple of Gregory the. 7. calleth a great counsell at Cleremounte in Fraunce, wherein he propoundeth a question of the recouering of the holy lande, and deliuering the Lordes sepulture oute of the hands of the Infidelles. That counsell putteth me in remembrance of that which is described in the. 8. booke of Kinges the. 22. chapter, vnder Achab and Iosaphat, for the recouering of Ramoth Galaad, oute of the hands of the Syrians. For ther was in this also a deceauing spirit, there were Achabbes, there were Iosaphatts, and many other things like. And to the intente not to make many wordes, a iourney is decreed against the barbarous infidels of the East. This was done in the yere of our Lorde. 1095. In the meane time Peter the heremite bestirred him a pace, and gathered certen thousandes, which he leade through Hongarie in to Asia. And immediately after, followe the unlucky captaines Folkemar, and Gottschalke priestes, which by the way destroying all with fyre and sworde are slaine. At the last Godfrey and Baldwyne most noble Princes, with certen excellent Captaynes and noble warriors, with an innumerable multitude of men transported into Asia: which they say was done in the yere of our Lorde. 1096. And within .4. yeres space at the moste, or there, they had taken by assault or surrendre, the Cities of Nice, Veraclea, Tarsus, Antioch, and Hierusalem. The Abbot of Wilsburge reporteth that there was so much bloude shed in the Citie of Hierusalem, that in the very temple it selfe, the horses stode vp to the knees in the bloud of the slayne there. The same man telleth of a notable battayle foughten at Ashalon, in the which aboute fiftene thousand footemen, and foure thousand horsemen of Christians, ouerthrew and discomitted Solymanne of Babilon, furnished with an hondreth thousande horsemen, and

The countie of Cleremounte.

The fyfthe voyage in to the holy lande.

A notable battayle.

St. iii.

and

and four hondreth thousand footemen, and that there were flayne in that battaile, aboue an hondreth thousand men. And this iourney of Godfrey was the first emonges the woorthy voiaiges of Syria or Asia.

2. After this voiage folowed others mo, and that best furnished. For whilest the victorie and good lucke of them that went firste into the East was highlie extolled and commended throught out the West, William Prince and Duke of Normans beinge put in greate hope, leaderly also about an hondreth thousand footemen in to the East countreie. The yeare of our Lord was accompted. 1101. But of so great a nombre scarcely one thousande are witten to haue returned home in safetie.

3. After in the yeare of our Lord. 1147. throught the exhortation of Barnard Clarenelle, Lewis Kinge of Fraunce, and Conrade King of Germanie, and Fredericke Prince of Swaland, toke their iourney in to the East, which led with them an Armie almoste innumerable: but the same died in a manner all, scarcely the Princes leste on lyue.

4. In the yeare of our Lord. 1189. what time the Citie of Hierusalem was taken by the Soldane King of Persia, where the Christians had kept it onely about. 89. yeares. The Emperour Fredericke surnamed Barbarousse, Philippe King of Fraunce, Richard King of England, and other Princes moste puissaunte, leuied an exceeding greate Armie of Christen people, to recouer the Citie and Holy lande: and verp luckelie transported their Armie in to Asia, but after had mosic euill lucke. For the Emperour Fredericke was drowned: and the whole Armie, as *Visspurgens*. testifieth, died of the plague.

5. The fift(e and that famous indede) voiage in Syria made the moste mightie Kinges Philippe of Fraunce, and Richard of Englande surnamed *Coeur de Lion*. The same was done in the yeare of our Lord. 1191. Howbeit they returned withoute any woorthy exploite done, wauntinge not a fewe of their menne.

6. And *Palmerius* a Cronographer: Henry sayeth he, the sonne of the Emperour *Barbarousse*, sent an Armie in to Syria: which returned agayne the nexte yeare. The Christians therefore beinge deslitute of ayde in Syria, losse utterly all the

dominion

dominion, that they had leste. He seaketh these things in the yere of our Lord. 1198.

7. Agayne in the yere of our Lord. 1213. Pope Innocent the. 3. of that name sendeth his letters publicke to al the faithfull of Christ, wherewith he exhorteth them to take armour agaynst the infidelles, whiche possessed the holy lande. If any manne haue leasure, and list to reade the letters, he shall finde them in the *Chronic*. of *Visspurg*. And not longe after in the yeare of our Lord. 1215. he holdeth a generall counsell in Laterane, wherewithin warre is decreed agaynst the Easterlinges. And also *Honorius* the. 3. aboute the yere of our Lord. 1217. treateth and confirmeth the same thinge. Whereupon many christen Princes, mette at *Accon*, whiche some time was called *Ptolemais*, and made mortall warre vpon the Easterlinges. Wherewith they toke the noble citie *Damiata*. Yet nother the ende nor sciute answered so great enterprises, and costes, perilles and losses.

8. Therefore *Fridericke* the. 2. an Emperour moste excellent, hopping to doe some good, marcheth also with an enge and well furnished armie into the East: whiche they saye was done in the yeare of our Lord. 1234. In the meane season whilest he doeth valeauntly in the East, the Bishoppe of Rome *Gregory* the. 9. of that name, takinge an occasion (I vse the wordes of *Visspurgens*.) of the absence of the Emperour sente a greate armie into *Apulia*, and toke awaye the landes of the Emperour. Whiche was absent in the seruice of Christe, (whiche is moste wicked to be spoken) and kepte them thus subdued to his owne vse, and by no meanes wold suffer those whiche had taken the holy crosse (that is to saye, whiche should go a warfare to the Emperour) to take ship, pping or passage, but letted them to his power aswel in *Apulia* as in *Lumbardie*. And moze such suffe, whiche they maye reade that haue leasure, in the same. Wherefore the Emperour conspired, his matters there lesse unpersit, to falle to a composition with the enemye, returned, that he might recouer such thinges as the Pope had taken from him.

9. And not longe time after, to witte in the yere of our Lord 1248. Lewis Kinge of Fraunce with his brotherne *Roberte* and *Charles*, and a moste puissant army, sayleth into Syria:

St. iiii.

where

The pope
seeth vs
on the
cross in
the
west, wher
he was
crucified in
the
East.

where Robarte is slaine, and Charles taken of the Soldane, is
hardely deliuered at the lasse, and with a few escapeth.

The same king *Lewis* of *Fraunce*, in the yere of our Lord 1270. imbarkeeth him self with his three sonnes at *Marfeller*, to sayle into *Affricke*. The plague light upō his Armie in the enemies lande, wherewith both the father and the sonne died, and the whole Armie receyued an exceeding great calamitie.

And agayne, although they had but euill fauoured lucke in the warres against the *Barbarians*, yet was it neuertheless treated agayne in the counsell of *Lions* vnder *Gregory* the. 10. about the yere of our *Lord*. 1273. of recouering the holy land. But *Palmerius* in the yere of our *Lord*. 1291. Where many thousandes of the *Christians*, sayeth he, were slaine in *Syria* by the *Saracenes*, al the rest for feare fled out of the countie. And the *Chronicle* of kinges of *France*. *Aemilius*, sayeth he, made here an ende of the holy warre (to witte in the yere of our *Lord*. 1291.) *Ptolemais* in the *Caste* being destroyed by the *Soldane*. It is manifeste therefore that this *Barbarous* and *gogical* warre hath lasted aboute. 195. yeaues. So longe time as I knowe no other warre in the world that euer was made with such obstinate mindes, with so great armies, and so muche shedding of mans blood. We see in the meane time the tentes of *saintes*, and the citie of *God* beloved, to witte the faithful church thorough out the world in the *Caste* especially, and in the west also, to be most greuously afflicted, and more than oppressed and destroyed, a fewe smal remnantes only remayning: that not with out cause we maye perceiue that the *lord* sayed in the gospel: but when the sonne of man shal come, shal he finde any sayth in the *Earth*?

The moste holp and wise Prophet of God *Daniel* semeth to haue foresene and prophesied al those thinges, as he did al the reste concerning Antichrist, which after he had spoken at large of the power of Antichrist, & worshipping of the God *Mazim* against the Apostles institution, he adioyneth in the 11. chapt. And in the time of the ende, to witte the ende of the world and laste iudgement approchynge, that sette vpon him, namely vpon Antichrist, the king of the South, and the king of the North shal fall vpon him like a whielewinde, with charrettes and horsemen, with a strong and greate Raule, and shal

shall invade his realmes, he shall ouerflowe with armies, to witte innumerable, and he shall passe through, that is to saie, he shall ouercome all like a conquerour doing what he listeth. For we haue perceiued, that the armies sent into the Pasts by the counsellors, and motion of the Bishop of Rome, are molested by Sea and land the turkes and also the Soldanes of Babylon & Egypte. What will ye saie that Daniel pointing as it were with his finger the warre called the Pasts; addeth, he shall come also into the chosen lande, and it shall be the lande of desire: namely Ierusalem, whiche some time is called the chosen, delectable, and pleasaunt lande. And any that falle in the warre verely, that shall be made for the recoueryng of the holy lande. It followeth in Daniel, these shall be deliuered out of his hande, Aedon and Moab, & the Princes of the children of Ammon. For those nations are not red to haue ben so desitied as the rest were, by the Saracenes, and after by the Turkes, for that they framed themselves to them in time. Daniel annexeth, and he shall laye his handes vpon realmes, nother shall the lande of Egypte escape. For it is euident, that the same also was possessed of the Soldanes princes of Babylon, and of the emperours of Turkes. It followeth, and he shall haue the rule of the treasures of golde and silver and all the precious things of the Egyptians. By the whiche the prophet hath signified the inestimable treasures and riches, and excellent maiestie of the Soldanes, and Turkish Emperours. All the whiche things, euen so as the Prophet hath sayde, experience proueth to haue ben, and as yet to be fulfilled. The Prophet addeth, finally the Libians and Aethiopsians shall be in his iournies. Which tholde translation hath translated. He shall passe also through Lybia and Aethiopia: or as others haue translated it, they shall be in his waye. And he meaneth that those regions shall be open to those Barbarous Soldanes and emperours of Turkes, by league, vicinitie, and amitie. S. Hierome expounding this place: when Egypte, sayeth he, was taken, those landes were also affrayde. Wherefore he sayeth not, that he toke them: but passed through Lybia & Aethiopia. Whether sense of these so euer thou choosest, thou shalt not erre, as I thinke, from the trewth. And Daniel addeth the brute from the East and from the North shall trouble him.

in so much that he shall goe forth in a great furie to destroye and kill many. The which *S. Hierome* sheweth muste be vnderstande of Antichrist. The Pope of Rome affirmeth that the seates Patriarchall are subiecte to him, as *Hierusalem*, *Antioche* and *Alexandria*, and the holy lade to be his right. And he heareth, out of the East, and out of the North that al those partes are possessed of the Soldanes, and Emperours of *Turkes*: he calleth therefore great counsellors, and decreeth warre against them. He heareth moreover that *Constantinople* is taken, that the *Rhodes* is wonne, *Dalmatia* subdued, *Bulgaria* and *Hongarie* vanquished, &c. Agayne therefore he sommoneth counsellors, he armeth kinges, he leadeth forth soldours, he moueth warre, and decreeth that warre shall be made for the recouering of the holy lade, and to roote out the *Turkes*. So verely this *Gogmagog* warre is not yet ended or appeased at this daye. Whereby it cometh to passe that an infinite multitude of men are slayne on epyther side. Furthermore at the ende of this Prophecie, the prophet sheweth, and as it were with his finger pointeth, the palace or seate of Antichrist, by *Antiochus* figured before: lest any manne should not know, where Antichrist were to be founde. And he shall a palace of plaute, sayeth he, or fire the tabernacle of his palace betwixte Antichrist two Seas: to wit the Adriaticall Sea, called now the goulfe of Venise, and the Tirrhene or Tuscan Sea, in the mounte of desire of holines: that is to saye in the pleasaunt and holy hille. We haue heard certainly, that the palace of *S. Peter* is preferred both before mounte *Zion*, and also *Sinai*. There sitteth the most holy, in the seate of holines. There is most full remission of all sinnes. There is the mowther, a supreme head of all churches. There is the high courte and iudgemēt, from whēce male no mā appeale. There sitteth the king of kinges, and high Bishop, which so farre excelleth in brightnes and Maiesie the Emperour and other kinges, as the sunne doeth the Moone and Starres. There is thought to be perfit holines, and all the treasures of Christ and of his Sainctes. Therefore saide *Daniel* rightly, that Antichrist shall dwell in the noble and holy hille, namely in the seven hilly Rome: as we heard also in the. 17. chapt. Finally he prophecieth also of the ende of this most puissaunt prince, Antichrist, & sayeth:

and

and what time he shall come to his ende, no man shall helpe him. For Christ comming to iudgement, shall thrust him out of his seate. And *Daniel* in the. 12. chap. followyng describeth the iudgement. To Christ alone be glory.

Lette vs consequently procede to adde to a fewe thinges, concerning the paynes of the vngodly, and the euerlastyng condemnation of the Deuil and his membes. *S. Iohn*: and fire came downe from heauen, and deuoured them. And the prophet *Amos* in the. 1. chapt. calleth Gods vengeance, fire, as the others do also. Wherefore *S. Iohn* significth, that the vengeance of God shall falle vpon all the enemies of the church. In times past also fire comyng downe from heauen burnt vp *Sodome* and *Gomorre*: and also consumed the enemies of *Helias*. And although corporally fire doeth not alwayes falle from heauen, yet shall the persecutours of the church neuer escape unpunished, in that they haue vered the Sainctes of Christ. Doubtles if we will beholde and consider, what was done in that holy warre, and what chaunceth daily, we will saye that the vengeance of God is most present bothe agaynst the *Turkes* and the *Papistes*. But if any man vnderstande, that aboute the ende of the world fire shall rage and consume the wicked, as also *S. Peter* mentioneth of fire and burnyng out of the prophetes. 2. *Pet.* 3. I will not be agaynst it.

Laste of all he toucheth also the euerlastyng damnation of *Sathan* and all his membes. For where the *Lorde* sayde in the Gospell, yf the blinde leade the blinde, bothe shall falle into the ditch: it followeth, that both *Sathan* the deceauer, and the people of him seduced, shoulde be caried together to helle: where *S. Iohn* now placeth, and as it were togethery to gether the deuil, *Gog* and *Magog*, the *Saracenes*, *Turkes*, briefly all nations deceaued, the Beast, and false Prophet, and all the Antichristians. We see therefore, that the iudgement of God is righteous, the which to describe, he retourneth nowe agayne. And we admonished before, by this speache, they shall be tormented daye and night, &c. The perpetuall of damnation to be signified. From the which the *Lorde* our God deliuer vs: to whome be glory for euer more. Amen.

- This, the, is the
warre, and the
happy, and the
the end of the
world.

**The Judge, and laste iudgement is descri-
bed, with the resurrection of the dead.**

The. XC. Sermon.

AND I saue a greate white seate:
and him that sat on it, frō whose
face fled awaye both the Earth
and heauen, and their place was
no more founde. And I saue the
dead, both great and smal stande before God:
and the booke were opened: & an other boke
was opened, whiche is (the boke) of life, and
the dead were iudged of the thinges whiche
were writtē in the booke, according to their
dedes. And the Sea gaue vp her dead, whiche
were in her, and death and helle deliuered vp
the dead, which were in them: and they were
iudged euery mā according to his dedes. And
death and hel were caste into the lake of fire.
This is the seconde death, and who so euer
was not fownde written in the booke of life,
was caste into the lake of fire.

**The order
of disposi-
tion of this
place.** S. Iohn had begonne to speake of the vniuersall and laste
iudgement, about the ende of the. ii. chapt. And resumed the
same to be finished in the. iij. chapt. Where we hearde, that
Antichrist shuld be throwē downe out of his seate and glory
into helle. Where chaunced a question to arise of the, which
although they cleaue not to Antichrist, yet are they not ion-
ned with Christe, what shal become of them at the last iudge-
ment: That same when he had soluted, and shewd the equi-
tie of Gods iudgements, he retourneth as it were with an
after longe to the description of the generall and laste iudge-
ment, and compediouly describeth the same: and that moze
generally now, than before in the. iij. chap. Where he semeth
chiefly

chiefly to haue treated of the destruction of Antichrist: yet so
that he shewd after a sorte also, what should happē to the o-
ther vngodly. Now he handleth moze generally the self same
iudgement, shewing that al shal be iudged herein, and scitely
forth the same wholy as it were painted to be sene of our
eyes. For after his wonted maner he expoūderth al this mat-
ter by an heauenly vision, that he might not seme only to tel
the thing to our eares, but also to shewe it forth to be sene of
our eyes, to thintent it might be moze depely printed in our
mindes. And al these thinges are most certen and vndoubted
(as I also admonished you before) reuerat of the iudge
Christ him self. But the iudge and Lord himself can be igno-
raunt in no thinge of this matter. Noether can we perceyue
that S. Iohn hath hitherto ben deceaued or abused in any
thing that he hath set forth to vs, but hath hitte rightly al and
singular poyntes, as we see, that cā testifie his prophesies to
be fulfilled: whiche than should vs so muche as doubt one of
suche thinges as are spoken of the iudgement: Therefore let
vs credite these thinges, and not be emonges the mockers,
whom the Apostle S. Peter prophesied should come & saue
where is the promesse of his comynge: doubtles this mat-
ter is of greatest importaunce, the foundation and rote of our
faith. Here are to vs expoūded not a fewe articles of our sin-
cere and catholike fapth, chiefly these: I beleue that Christ
shal come to iudge the quicke & the dead: I beleue the cōmu-
nion of Sainctes, the resurrection of the flethe, and life euer-
lastyng. Let vs therfore be dilligent in hearyng and marking
these thinges, leeste we be accompted of their nombre, which
heare with out any fruite the misteries of the kingedome of
God: but lette vs rather prepare our selues to goe mete the
iudge, to the ende we maye with the wise virgins, enter with
the bydegrome, to the marriage, and ioyes euerlastyng.

And the description or demonstration of this vision hath
these thinges chiefly: what the iudge shal be: who shal be
iudged: how they shal be iudged: of what sorte shal be the re-
surrection of the dead: and of euerlastyng damnation: finally
who shal be properly damned. Which thinges I shal in order
acordyng to the grace that God hath geuen me, declare as
playnely as I can.

What

**The consi-
deratio of
the laste
iudgement
is of great
importaunce.**

**The prin-
cipall arti-
cles of this
place.**

¶ What iudge at this present he is shadowed by certē notes or markes. These things agree with the same vision, which is described of *Daniel* in the .7. chapt. Where by the waie we see agayne how this booke hath his testimonies of the prophetes, of whō it is cōmended to vs, like as *Iohn* also expoundeth to vs the prophetes. *S. Iohn* seeth a seate, and that white & great. For the iudge him self sayde, that he would come in glōry & maiestie, to witte with great light. And we beleue also that his iudgements are rightuouse, iust & white. And *Aretas* an expositour sayeth: the seate is great, because he sitteth therein, of whō the prophet sayde: great is the Lord, & great is his power, &c. And in the seate as iudge of al, & that moste rightuouse, he sitteth, furnished with all power & vertue. For al this signifieth the worde of sittynge. They that are to be iudged stāde, he sitteth. Therefore he calleth him that sitteth, as you would say iudge. For other name he geueth not. But we beleue, that al iudgement is geuen to the sonne, and that he is appointed iudge ouer all. *S. Iohn* therefore seeth, and also sheweth vs to beholde the Lord *Iesus Christ* cōmynge in the cloudes of the ayre, a rightuouse & mightie iudge. *S. Paule* also in the .2. to *Titus* calleth him a great God: not that there is one great god: and an other little God, but that the maiestie of our Lord *Iesu Christ* that at that daye moste evidently be sene, and the lord him selfe that than shewe him selfe to the world with greater glōry and power, than euer heretofore.

¶ From whose sight heauen and earth flee. The same shall appere also moste seuer and moste iuste. Whereupon *S. Iohn* sayeth figuratiuely, from whose face fled away both heauen and Earth. For if those things which haue not sinned, dare not come in the iudges sight, but sene as it were to saue themselves by flight: where I praye thee shall appere the vngodly & sinner: And doubtes the prophet *Malachie* also: who, sayeth he, shall abide the daye of his cōmynge: or who is able to stande, when he shall appere? So in the sixte chapter we hearde, that heauen fled backe, and was folden vp like a scrolle, that the mountaynes also and hills fled, and that kinges and Princes and other men hidde themselves in caues: and sayde to the hills and rockes, falle vpon vs hide vs from the face of him that sitteth on the seate, and

and from the wrath of the lambe, &c. By which words although be described the effecte of a desperate conscience out of corrupte doctrine: yet the same shall appere chiefly in this iudgement, what time the seuer and moste rightuouse iudge shall appere. A muche like figure is red in the .18. Psalme. Where is added, and their place was no more founde: it is annexed to amplifie the matter, not that heauen and Earth shall be no where, but for so muche as they dare not (which is spoken by a figure) appere in the iudgement of God. So al these things therefore is signified, that the vngodly being destitute of all counsell, shall not knowe at that daye whither to tourne them, or what to doe: but trembling and despairing to be vered with unspeakable tormētes before the seate. It might be thought in the meane season, that *S. Iohn* signifieth this also, howe heauen and earth should at the cōmynge of the iudge be renewed. The which also the Apostle *S. Peter* more playnely expresseth in the .3. chapt. of the seconde Epistle, which neuertheless referreth and applieth al those his sayings to the same sense that we haue touched before. For he sayeth: seying than that all these things shall be dissolued, what ought you to be in holy conuersation, looking for and hastning the cōmynge of the day of God: *Aretas* of *Cesaria*: the flight of heauen and earth, sayeth he, signifieth no chaungynge of place, (for whither should they flee?) but flight & flitting from corruption to incorruption, and the lasse cōmynge of the lord, vnder the which this mortal body of ours shall putte on immortallitie, and the face of the Earth shall be renewed. This sayeth he, a like phrase of speech is had in the .12. of the Apocalipse, of the Angelles caste downe out of heauen: nother was their place founde any more in heauen, &c.

Some toucheth he also who shall be iudged, verely the Who shall be dead. For he sayeth: and I sawe the dead. And shortly after we shall heare, that the dead shall be rised vp. Therefore they shall be iudged that rise from the dead. neuertheless the liuing are not excepted, whome the Apostle sayeth most manifestly shall be iudged in the .4. of the first to the *Theff.* But these he nameth not at this present, the dead he nameth: for that the resurrectiō of the dead is more hardely beleued: & more easely beleued, that those which remaine in flesh should be iudged

All men are
iudged.

The vn-
godly are
iudged, not
the godly.

Both men
shall be
iudged in
the laste
iudgement.

The for-
gettyng &
remembryng
of God.

at that daye. And verely the soules neuer die, the bodies die. Therefore where it is sayde here, that the dead shall be iudged, we meane that al those, which are dead at that daie shall come in their owne bodies to the iudgement of Christ. And al men must be iudged. Wherefore S. Iohn seeth great and smalle: that is to witte, men of all sortes, state, sexe and age. Kinges and princes are not excepted, the common people shall not escape, nother children, no: olde folkes, men no: weimen. All these seeth he standyng before the face, or iudgement seate of God. The guilty or accused, or to be accused shall be set before the iudgement seate of God. And S. Paule also testifying expressely of this matter: we must al, sayeth he, appere before the iudgement seate of Christe, that euery one maye receaue in his body, accordyng to that he hath done, whether it be good or euil. 2. Corinth. 5. chapt. but after a diuerse maner appere both good & euill. For the wicked as guilty are brought to be iudged and punished, and that their guiltines maye be openly knowen to al creatures. The good, for as much as they be iustified and quitte, & haue now no more guile nor crime by reason of Christes satisfaction, appere in iudgement with gloze, ready to iudge the vngodly after their fashio and maner, and not to be iudged of any. And this thinge is singular that, he sayeth, that we shall be iudged in the sighte of God. For who can appere in the sight of the tremblable God, and fire consuming all thinges, saue he that is purged with the bloud of Christe? and what shall we thinke can be hidde or escape the sight of God, seying all thinges?

S. Iohn moreouer declareth, howe the dead shoulde be iudged: booke, sayeth he, are opened: and an other booke is opened, &c. Therefore by the booke, after by the booke of life: that is to saye, of such thinges as are writen in those booke, the dead are iudged. For the Scripture ascribeth vnto God the maner of men, wherby men are wounte to write for themselves remembraunces, lest they should forget thinges: but with God al thinges are ones and alwayes present, he nother forgetteth, nor remembreth: not withstanding the Scripture attributeth to him both. Howebeit God is sayde to forgette, when he helpeth not, or punisheth not: agayne he is sayde to remembre, what time he helpeth or punisheth. In Malachie the

the vngodly saye, howe God hath no care of mens matters, nother doeth he for the godly, no: yet punisheth the wicked. But immediately answer is made: than thei that feared the lord spake euery one to his neighbour: the lord gaue eare and heard & a booke of remembraunce was made in his presence, &c. As followeth. Therefore their booke opened, that is to say, the secrettes of al men brought to light, or made manifest, the lord shall iudge what so euer hath ben thought, saide, done, or leste vndone. The booke also of consciences (for the conscience is in stead of a thousande witnesses) shall be opened in iudgement, God reuealyng and iudging al thinges. For S. Paule speaking of the gentiles: they sayeth he, shewe the worke of the lawe writen in their hartes, their conscience also bearyng witness, & their thoughtes accusing one au other, or also excusing, in that daye, wherein the lord shall iudge the secrettes of menne, accordyng to my gospell, through Iesus Christ. And these are in dede the booke which shall be vnclosed in the iudgement. Whereof it appereth, that the iudgement shall be done with most expedition, nother shall euery man be reasoned with all, by booke writen to make the iudge wery, as the ignoraunt might imagine hereby.

But what is that singular booke of life, which also shall be opened in the iudgement: of y booke of life is spoken in the .3. cha. of life. There you may see. To be bese, the booke of life hath but one article: he y beleueth in the sonne of god hath life euerlasting. And therefore men are iudged of this y is writte in the booke of life. For they that beleue are saued: they that beleue not, are already iudged, that is to saye are most assuredly damned.

And for as much as saith sheweth it selfe by workes, incontinently, accordyng to their workes. For man in the Scriptures is likened to a tree. And the tree is iudged of the fruite, whether it be good or euill. A tree hath a growing or increasing life which in latin is called, *Anima vegetativa*, & a nature or disposition, bringyng forth fruite after his nature & kinde. But that soule *vegetativa* & that good dispositio, bringyng forth in vs good fruite, y is to saye good workes, is a liuely faith in Christ, where the same is, there the man is regenerated, & hath a good disposition: therefore

Sooth

The booke
opened in the iudgement: of y booke of life is spoken in the .3. cha. of life.

Every man
is iudged
of his
workes.

therefore can he not schearse by reaso of his good dispositiō, but bring forth good fructes. Therefore after our woꝝkes we shal be iudged al. For the iudgemēt must be open & manifest: but faith appereth not, but in woꝝkes. For it is y^e gifte of God, & is of it selfe inuisible, to witte a sure truste in the promesses of God. And it is sene in woꝝkes. Howbeit therof it followeth not, that men are iustified by woꝝkes also, & not by faith only: but that by woꝝkes faith is declared, which purifieth & iustifieth, that afterwarde we may be able to bring forth y^e woꝝkes of rightuousenes. It followeth, how in iudgemēt no pretēce, no hypocritie shal be allowed. For many say thei beleue, whiche declare their faith by no good woꝝkes. We learne herof, y^e no boke shal be of force at the last iudgemēt, saue the bokes of God, or the bokes of cōsciēces, wherein god writeth to his singar: finally the boke of life writte of God befoze y^e woꝝld was made, through his diuine pꝛedestinatiō, wherby he hath pꝛedestinātēd vs, y^e he might adopt vs for his childꝛē by christ Iesus. And the rest, which *S. Paul* reciteth in *1. to the Ephe.* Therefore shal the hurtefull bookes of *Iewes*. Christians in title only, and *Turkes*, as the *Thalmud*, decretalles and *Alcorane* perishe. These shal be of no force at al in the iudgement.

Of the resurrection Now he retourneth to y^e dead, of whō he had made mentiō befoze, & lest any mā shuld saie: how shal the dead be iudged, of y^e dead. which were drowned in the sea, which were swallowed up of fishes, & deuoured of wilde beastes, which were consumed by fire, or in the earth, were brought into dust: he pꝛeuenteth, & declareth, that the bodie of the dead rise agayne, & beyng so restored come to iudgement, & saith: and the sea gaue vp the dead, y^e were therein: that is to saie, which had perished in the Sea. And by these wordes also hath he touched the maner & meane of the resurrectiō of the dead, & hath sent vs withal to the *1. of Genes.* The maner of y^e resurrectiō is gods omnipotēcie, as *S. Paul* also witnesseth in *1. 3. to y^e Philip.* For god by his omnipotencie reisech vp, & calleth those things y^e are not, that thei may be. Of this thing seme vnto thee new or vnpossible, beholde y^e beginnyng of things, & therof esteime y^e small restitution. Was not y^e Sea or water frō the beginnyng: but is it writte to haue had any fishes frō the beginning: none at al. But God cōmaūded that the water shuld be replenished wth fish. And did not straight at gods cōmaūdemēt all maner

of fishes appere, where befoze there was not one: what maruell is it thā, yf god in the ende of things, cōmaūnd the Sea, & other elemēts also, to yeld again their dead, & thei obey their maker: Verely the Lord in the gospel saith, that they which are in their graues also, shal heare the voice of cōmaūdemēt of the sonne of God, and shal rise againe. The bodie mozeouer of them that dye, are turned for the most parte in to the same elements from whence they were taken oute. There is that puttieth in the earth, and is cōuerted in to earth. There are some consumed with fyre. There are some that perishe in water. Some hang in the ayre, and are there consumed. But at the Lordes commaūdemēt, by what kynd of death so euer they perishe, they shal rise agayne to the iudgement whole. *Aretas* also Bishop of *Cesaria* perceiued this and sayd: he reciteth these things, to the intent he might declare what the finall and vniuersal resurrection shal be. For where many be leupng not that the same shal be, do say, that it is by no meanes possible, to be in those bodie, which haue ben long corrupted, and broughte to that pōincte, that they be not at all: this sermon nowe correcting this, sayeth: Like as the bodie, when they were not, began to be, not by a certen chaūce, or of themselves, but of the four elements, namely of Water, Fyre, Ayre, and Earth: So also beyng reasonably returned agayne into the same, may be of the same cōposed againe. &c.

And for a further declaratiō he addeth agayne: and death and hell gaue vp those, which were in them, dead. For he vnderstandeth by death, any kynd of death, as though he shulde say: death it selfe restoreth to the Iudge & iudgement, whom soeuer, after what sort soeuer he hath dispatched. Death therefore is sayned to be as it were a person, which holdeth the dead in himselfe, or in a prison. And hel hath yet but a fewe bodie (for some we read to haue gone down to hell quick) but the soules of the wicked. The same retorne to their bodie, that the whole man may be iudged, body and soule. Other is by hell, after the iherewse phrase, vnderstande a sepulture or graue. Agayne is repeted, that the whole man shal be iudged body and soule, after euery mannes woꝝkes.

Thus much hitherto of the resurrectiō of the dead, wherof in our booke els wher, we haue treated moze at large. In the

Trin.

laste

Death and
hel gaue vp
them. &c.

Of eternall
ing damna
tion,

laste place followeth of euertlastinge damnation, and who be properly condemned. And Hell, sayeth he, and death are cast in to the lake of fyre. Whereof hath ben spoken before. And Hell here signifieth not the place of punishment, but those that are inhabitants of Helle, to witte whose soules are yet detained in hel, or appointed thither. Death also signifieth those that are deade in sinne, and they which from the spirituall or tēpo; all death, go straight way to death euertlasting. Whereupon is immediately annexed. This is the second death, by the which verely they that are dead to Christe, are adicted to perpetual fyre, and that lyue to Antichrist and the world. Others expounde these thinges hercof, that after the iudgement the Saints shal nother be buried any more, nor die. Which S. Paule affirmeth also out of Osee in the firste to the Corinth. the. 15. chap. Aretas and Primasius make with vs. For Aretas saith: and he calleth death and hel, those that haue committed thinges worthy of punishment, as fulfilling the numb; of the second death. And Primasius, by these names, sayeth he, he signifieth the Deuil (because he is authour of death, and paynes in Hell) and also the whole fellowship of Deuylls. For this is the same, that he spake more playnely before, by the way of preuēting: and the Deuil, which deceaued them, was cast in to the lake of fyre and brimstone. And that which he added there more obscurely, sayeng, and the beaste & the false prophet, here more playnely. So much Primasius. And who knoweth not, that the members muste followe the head, all vngodly the Deuill, the head of all vngodlynes.

Whych as not writte in the boke of lyfe. And moſte euidently he expreſſeth, who properly at the iudgement, are addicte to fyre euertlasting: they that are nother written, nor found in the boke of lyfe. Therefore shall the only saythfull in Christe, in whome they are predestinated vnto lyfe euertlasting, shall be ſaued. All others, of what religion so euer they be, or what so euer kynd of lyfe they haue lyued be it neuer so strait, shall perishe. Others referre these wordes to such as are leſte a lyue at that dape. For we beleue that the ſon of God shall iudge both the quicke and the dead. Doubtles whether they be lyuing, or whether they be dead, certain it is, that no man shall be ſaued in any other, but in the ſayth of Jeſu Christe, all the reſidue shall be damned. And this is the

is the ſmall end of the good and euill. To Christe Jeſu iudge of all, and redeemer of the ſaythfull, be prayſe and glory for euer more. Amen.

That the worlde shall be renewed, the Saints glorified and made blessed: and what that felicitie shall be, and howe receyue.

The. X. Sermon.



AND I ſawe a newe Heauen and a newe Earth. For the first Heauen and the first Earth were banished away, & there was no more Sea. AND I ſaw that holy Citie newe Hierusalem, come downe from God oute of Heauen, prepared as a bryde garnished for her husband. And I heard a great voice from the ſeat, sayeng: beholde, the Tabernacle of God is with men, and he wil dwel with them. AND they ſhal be his people, and God himſelfe ſhall be with them, and ſhal be their God. And God ſhal wipe away all teares from their eyes. And there ſhall be no more death, nother ſorrowe, nother ſhall ther be any more payne. For the ould thinges are gone. And he that ſat vpon the ſeat, ſaide: behold, I make al thinges newe. And he ſaid vnto me, wyte: for theſe wordes are ſaythfull and true. And he ſayed vnto me, it is done.

I admoniſhed you aboute the beginning of the. 15. chap. of this booke, that the ſiſte parte of this worke began at the. 15. chap. and treated of the iudgements of God righteous and iuſte. And ſo much as the iudgements of God are of two ſortes, in this that he requyeth the euill according to thei

Et. iii. wickednes,

The. 21. chapter.

The order

wickednes, and rewardeth the good with rewards: I saye
howe this place consisteth of two parts. For first I saye that
S. Iohn most plentifully created of tormentes to be inflicted on
Antichrist and all vngodly: secondly of rewardes, especially
in the end of the world to be imployde upon all saintes. For
ofte times haue we heard in this booke that the soules sepa-
rated from the body, are immediately after the corporall death,
taken vp in to lyfe euertaking, but that the felicitie of all most
complete, chaunceth to the faithful in the ende of the worlde,
what time the bodies now raised againe, receiue the rewards
of glorie euertasting. And this place is created through out
all the 21. chap. & beginning of the 22. cha. And thus as in the
former parte he hath set hel in a manner wyde open, & shewed
euertasting tormentes as it were to be long presently: so in this
later part he unlocketh after a sort, or openeth heauent selfe,
that with the eyes of faith, we shoulde see what hope and glorie
abundeth for S. Iohnes. And with all is most deely expounded
the article of our faith, I beleue lyfe euertasting. And againe
for the more perspicuities he declareth these things by a visio.
Which others noblye the seuerly & laste. Therefore at all things
figured spiritually, not carnally to be understand and taken.
Doubtles the matters are excellēt understand, even after the
letter: howbeit we must thinke of spiritual matters, and gre-
ater alwayes, than the speech of man can attaine to. For we
know as taught by the doctrine of the Prophets & Apostles,
to be alwayes true that is said: y the eye hath not seene, nor the
eare hath not hearde, nor ascended in to the hart of man, those
things which god hath prepared for them y loue him. 1. Cor. 2.

I beleue
lyfe euertas-
ting.

The chiefe
articles of
this place
of y glorie
of the bles-
sed.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And the chiefe points of this place be these. First he the-
weth that y world shalbe renewed. Secodly he signifieth that
the S. Iohnes shalbe glorified & blessed. And declareth in gene-
ral what that same felicitie shal be. And incofinedly he confir-
meth these things by many reasons, mozeouer he describeth
the place, the court & palace of the blessed, and sheweth the
glorie and felicitie of S. Iohnes. The which in the beginning of
the 20. chap. he finisheth vpperceedingly wel, under the figure
of a riuer & tree of lyfe. And lyke as he hath for the most part
borrowed all his things out of y booke of prophets, the which
S. Iohn also with his reuelation lighteneth: so hath he also ac-

this present borrowed these out of the 63. and 66. chap. of
Esaie. And 37. of Ezechiel, and the laste chapters of the same.
Of the renewing of the world he speaketh plainly, as do-
eth also chapostle S. Peter in his later Epistle, the 3. chap. that
all things vncleyn shuld be purged by fire, & not vncleynly aboli-
shed & adnichilated, but shoulde doubtles be purified from all
corruptio: for S. Iohnes he signifieth not, sayeth he the burning
thing of the creature, but a renewing of the better. Therefore
sayeth S. Iohn expressely, that he sawe a newe heauē, & a newe
earth, wherunto he addeth by exposition: that the first heauē,
& the first earth are vanished awaye: to witte they are chaiged
in their qualities: so y the corruptible things are now gone,
created for corruptible uses. For euen so is the Sea no moze
also doubtles subiecte to corruptio, but chaiged into better.
S. Austen, and his scollar Primasius suppose that the trouble
some state of the world (signified not seidome in y scriptures
by the Sea) about the ende of the world shal cease. Heade y 17.
chap. of the 20. booke De ciuitate dei. Expounding this place, he
reasoneth likewise at large of this inuouant of the world, in
the same 20. booke De ciuitate dei, & 18. chap. & other places. I
thinke mete in this matter to put a note al into this: & if any
had thing appere therein, that it be referred vnto y date, in the
which we shal see all things euidently. And I suppose y these
things concerning the renewing of heauē & earth are not ther-
fore spoke, y so ther shuld any place be prepared for vs, which
we shuld inhabite againe in these inferiours partes vnder hea-
uē (for we beleue y we shal ste vp into heauē, & go more y hie
in the cloudes, according to the doctrine of chapostle 1. Thess.
4.) but for y our mindes are thus confirmed, that the faithful
shal vndoubtedly be renewed & glorified. For if heauen and
earth, made for man, be renewed & purified: who wil doubt
now, that men themselves shal be moze chiefly clarified?

Of the re-
newing of
y world.

Malum

For consequently vpon S. Iohn declareth, that the S. Iohnes
shal both be renewed & glorified, & placed in blessed seates: & muste be
signifieth per generally what y glorie of saintes shal be. After glorified,
he will declare moze at large and seuerally all those things
moze diligently. For he heareth an Angel sayeng: come I
will shewe thee the bynde the roite of the same, &c. The same
now figuratively he nameth a ciue, & that in y hie, & new

Saintes
muste be
glorified,

Hierusalem. And a citie signifieth aswel the place & habitatio, as them that dwelle in the place, I meane the citizens themselves. This citie therefore is not only the place of the blessed, but also the very communion of saintes, in olde time prefigured in the citie of Hierusalem. But he putteth a greates difference betwixte this of our newe, and that visible and corporall Hierusalem. For he calleth ours holy: that other in the lande of Palestine was profane, polluted with the blood of Christ, by prophets and Apostles, & for the same cause destroyed utterly. Ours is also called newe. For the communion of Saintes shall be renewed at the same daye. And therefore by interpretation followeth, coming downe from heauen: not that the habitation of Saintes after iudgement shall againe be inuented; but that the glory and renewing shall be granted from heauen of the diuine maiestie & power. As also S. Iames is red to haue sayde, euery good gifte and euery perfite gifte is from aboue, coming downe from the father of lightes. And S. Paule also in the 4. to the Galath. sayde that the free church is the heauenly Hierusalem. The same in the 2. Corinth. the 12. as he firste man, sayeth he, of the earth earthly, the second man the lord himself from heauen. Such, as that earthy by was, suche are they also that be earthly: and suche as that heauenly was, such are they also that be heauenly. And as we haue borne the Image of the earthly mā, so shall we beare also the Image of the heauenly. Therefore sayed S. Iohn most rightly, that the church of Saintes cometh downe from heauen, to wite fro heauen receauing her glory. For againe by a demonstration prepared of God, sayeth he, as a byde garnished for her husbande. For the Apostle in the 2. to the Corinth. the 5. We know, sayeth he, that yf our earthly mansion of this tabernacle be destroyed, we haue bilding of god, a mansion not made with hande, euerlastyng in heauen. And anone: he that hath prepared vs for the same is God. He remoueth from his saintes al corruptio, but geueth and teacheth to be purified with al giftes of the body, that so they may be garnished with help, and maye dwell in the euerlastyng byde chamber with their bydegrome Christe. Wherefore this garnishyng consisteth in the abolishinge of all corruption and mortalitie, and in the gifte of incorruption, immortalitye,

salutie, and glory. Of the purifying and bechying of the byde speaketh the Apostle S. Paule also in the 5. chapter to the Ephesians. And in this worlde beginneth the purging and trimmyng, and finally at the ende is finished most perfectly. For than that the church haue nother spotte nor wrinkle, al corruption verely wiped awaie, and al glory receyued. And here learne by the waie, that the Saintes are prepared of God: therefore saluation to be of mere grace. And he proceedeth to declare yet more playnely, what the glory shall be: whereof in this worke he hath ben occasioned to speake oftener than ones. Blessednes chiefly consisteth in two thinges. For God will geue vnto his Saintes all that good is, and will take from them al euill: and so that these for euer inioye the souerayne good, and felicitie most perfite, and that waunte al payne and miserie. S. Austen in the ende of his booke *De ciuitate dei*: howe great, sayeth he, shall that felicitie be, where no euill shall be, no good shall waunt: and this declaration of eternal felicitie hath her partes, whereby she is made manifest. For firste a voyce, and that a great cried from the Trone: behold the tabernacle of God with men. The conjunction of God with holy men, was in time paste prefigured by the Tabernacle of wittenesse, whereby God testified that he would be in the middes of his people. And the same shall he at thende after the iudgement persourme most abundantly. And therefore that voyce annereth: and he will dwell with them, and they shall be his people, and God himselfe with them, and will be their God. The which S. Paule setteth to haue vttered more succinctly and briefly, and God shall be all in all. For what so euer is good, what so euer is faire, what so euer is pleasaunt and delectable, what so euer the minde of mā can imagine to be wished for, briefly what so euer apperteyneth to the true and perfite felicitie, and blessed life. That same shall that great God almighty be whole, and shall shewe in him selfe most fully. And like as al and singular men do inioye vnto a pleasaunt sattetie the amiable brightness, and holesome heate of the sunne, that neuertheles the sunne loseth nothing by the same: and albeit that al men vse the sunne in common, and euery man neuerthelesse inioyeth the same as proper and peculiar: right so in an other

What shall be the eternal felicity.

In the presence and fruition of god shall be all good.

ted out of the Throne, to wit of the. xxi. Elders & spretes angelicall, & of the whole heavenly hoste. And who can doubt of their testimony, whiche already are in blessed euerslasing. They know, and haue experience what the felicitie is, therefore they speake and testifie that is tried and knownen.

3 Moreover he him selfe that sitteth in the Throne, speaketh and testifieth, saying: beholde I make al thinges newe. God so true, and in him is no leasing. And seying he testifieth so plainly, that life euerslasing shal be: and we see him declare it also, of what sorte it shal be: no place for doubtfulness here after is relinquished.

4 And the thinges that he hath shewed and declared of the happie life, he commaundeth immediatly to write. Thinges are written for a perpetuall memorial of the thing, which we knowe to be true and substantial. For writings or testimonialles whiche are written or made and sealed, by the lawe of nations, and common custome of men, haue the force of an vndoubted testimony. But such letters or testimonialles are made and sealed at the commaundement of God. For God commaundeth S. John to write those same, which are taught of the blessed life: and therefore they be true, vndoubted, and infallible. As he himself immediatly annexeth and saith: for these wordes are saythful & true, stable & saye, & immutable what can be spoken more euident than these: here is also the authoritie of holy Scripture established. But he addeth another thing almost more vehement: and he sayde vnto me, it is done. By the which maner of speaking is signified, either that the ende is comen, and all thinges accomplished, like as it is used in the. 16. chap. or els that the thing which is spoken, and beleued to come, to be so certaine, as though it were done already. We Germanes so ofte as we will signifie, that the thing whiche we haue purposed, or promised and sayde, to be sure, we are wonte to saye, *Es ist gemacht*, it is done. Let vs therefore beleue assuredly these and all Gods wordes. Moreover let vs geue our lord God moste hartie thanks, which with so great faith and diligence susteyneth & confirmeth our hope: and hath commaunded these misteries of our saluation to be put in writing, and published to the whole world in all ages. To him be glory for euermore. Amen.

¶ It

¶ It is furthermore declared, that the hope of the euerslasing and blessed felicitie and glory to be certain and vndoubted.

The. xcij. Sermon.

I Am Alpha and Omega, the beginning and the ende. I wil geue to him that is a thirste of the well of the water of life freely. He that ouercommeth, shall inherite all thinges. I will be his God, and he shal be my sunne. But the feareful and vnbeleuing, and the abominable, and murtherers, & whoremongers, and sorcerers, & idolaters and liars shall haue their parte in the lake, that burneth with fire and brimstone, whiche is the seconde death.

¶ Vnto all the former cometh nowe the sixte testimony of God is the certentie of the true felicitie of the saythfull, taken of the very nature of God. For he pronounceth of himself and sayeth, I am α and ω: And immediatly by exposition, the beginning and ende. This he toke out of *Esaie*, with whom the lord sayeth oftener than ones, I am firste and laste. And here let no man imagine that God is firste in order, reseruyng the beginning to the consequences, as though he had a beginning: or that he is called the laste or ende, as though he should ones haue an ende: but the contrary rather in this sournie of speaking is to be vnderstand, to witte that God hath no beginning, no ende, but to be euerslasing, of whom al thinges haue their being, & by whose decree al thinges haue an ende: where he himself endureth for ever, and his yeres neuer fade: like as in an other place the prophet sayeth, and the Apostle also. And so: asmuche as he is eternall, without beginning and without ende, which liueth alwayes, and al thinges that he quickeneth, and preserveth in life: howe I praye you should

should not he quicken the faithfull? So certayne therefore is the life, saluation and felicitie of the faithfull, as it is certaine that God is life, and that in dede life euerlastyng. For he is euerlastyng, & the life of the faithfull. Of the phrase of speech, I am & and, I haue spoken in the first chapt. and thied Con-
cion o: Sermon.

God hath
 promised
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 saluation.

The seventh testimony of our vndoubted saluation is taken of the veritie of God, and his promises, & hath a certen cospiguage with the former. For that which God hath promised, the same also can he perfourme with no paine. He hath promised, a blessed life, most assuredly therefore will he perfourme the same to the faithfull. And he alledgeth the promise of God in dede at this present, & bringeth in God speaking to Iohn and to vs also in these wordes: to him that thirsteth I will geue of the wel of liuely water: that is to saie, I, that am life and eternal, and euen eternal life, will geue the faithfull to drynke the water of life, that is to saie I will quicken him, preserue him in life, and deliuer him from deach and al euils, and wil rewarde him with al heauenly gifts. Who can here doubt of the veritie of him that promisseth, especially since this place o: this promise is red in mo places than one. Dauid in the. 36. Psalme singeth plaine: thy mercy, O lord, reacheth vnto the very heauens: and thy faithfulness vnto the cloudes: thy righteousness is like the strong mountaynes, thy iudgements are like the great deepe. Thou lord sauest both manne and beaist. How excellent is thy mercy O God? And the children of menne that put their trust vnder the shadowe of thy winges. Thei that be satisfied with the pleasurable of thy house: and thou shalt geue them drynke out of the riuer of thy pleasures. For with thee is the wel of life, and in thy light that we see light. Full many of these thinges are in the Prophetes, and are expounded of our sauour himselfe in the. 4. 6. and. 7. chapter of S. Iohn. Where he sheweth, that he geueth water, and wholesome drynke to the faithfull, whiche at the length shoulde sprynge vp into life euerlastyng. Most certayne it is therefore, that the faithfull are quickened by Christ: and therefore, the blessed lyfe of the faithfull is, and shal be mosse assured and certayne, as promised by so many expresse promises of God. Of this water of

life

life we had some thinges in the. 7. chapt. of this booke towarde the ende, and shall haue certen playne matters in the beginning of the. 22. chapt.

But in the meane while and by the waye, he sheweth and declareth vnto vs, after the Apostolicke maner, who willing to ly and ofte declare vnto vs the maner of our saluation, howe eternall life is communicated to vs, to witte free, *duplex*, free, ly whiche notwithstanding for the doubtfulness of speech, or vnderstandyng of wordes we expresse not properly the force of the greke worde *duplex*. They are iustified sayeth the Apostle in the. 3. to the Romanes. *duplex*, freely through his grace: that is to saie, by the mere mercy of God, by no merite of manne. For the same Apostle in the same Epistle to the Rom. the. 6. chapter. The rewarde, sayeth he, of sinne is death: and where on the contrary side he shoulde haue sette, and the merite of righteousness eternal life, for this membre he placeth rather, and the gifte of God is life euerlastyng. And addeth incontinently, through Christ Iesus our Lord. Therefore S. Iohn sayeth rightly, that eternall life happeneth to the faithfull freely: that is, by the very grace of God, through the merite of Christ, and by no deserte of man. For if we coude by our workes & righteousnesses deserue eternall life, than Christ had died in vaine, *duplex*, for naught. There was no cause why he shuld die, seyng we might of our selues haue be saued. There is no effecte, nor merite of Christes passion: such effecte verely as it is in very dede, & by the blood of Christ alone we be purified. For if there were or had ben an other meane of saluation, Christ neded not to haue ben incarnated & haue suffered. And that this vocable *duplex*, ought after this waye and maner to be expounded, many other places of Scripture proue. In the. 10. of *March*. the lord saith: freely, *duplex*, haue you receiued, freely geue. The lord wil not haue his Apostles to receiue any recompence for the gifte of healing. But speaking of the ministerie, he sayeth: the workman is worthy his hire. In the. 15. of Iohn the lord saith: they haue hated me without cause *duplex*, doubted without my deserte, or undeserued of my parte. In 2. Corint. 11. the apostle saith, that he preached the gospel to the Corinthians freely, *duplex*, for he toke no rewarde or recompence therefore. And in the. 2. to the

Thessal.

The. 3. chapt. nother haue I taken, sayeth he, bread of any man for naught, I saye, to be shorte, where S. Iohn sayeth, that life is geuen to the faithfull free I saye he clappeth al things of our saluation to the grace of God, and merite of Christes passion and plucketh it from mans merittes. And the same affirmeth *Esaye* also in the. 55. chapt. rebukynge foolish menne, spending their monie aboute thinges of naught. There ought therefore to cease the faires of indulgences and pardons, and holy thinges in the church. Let the Pelagians kepe silence.

What is required of them that be iustified freely. Nowbeit lest any by the free preaching of the grace and merite of Christ, agaynst the deserte of man, should gather, that the blessed life chaunceth to Idle folkes, sleepers, and ceasing fro all good workes: and that God alone worketh, and we worke nothing: but only to suffer the operation of God in vs, and for the same cause nothing to be required of vs: he preuenteth, and first the lord sayeth that he will geue to them that are a thirst to drinke of the water of life. There is required of vs therefore sayth, and a seruet desire of godly thinges: not that faith is oures, but is geuen of God. For by this to signifie the saythful desire of a godly man, the lord himselfe is authour in the. 5. of *Matthewe* pronouncynge them blessed, which hunger and thirst for righteousness. And also in the. 6. of *Iohn* the lord himselfe vnderstandeth by drinkynge to beleue. Faith therefore is required of vs, that is that we shuld thirst for the water of life. The which self thing also the lord graunteth by his spirite and word, as els where we haue declared. And he sayeth howe he is freely iustified must fight also: not fight onely, but must overcome. Therefore the duties of charitie be required, wherof is spoke in the. 2. and. 3. chapt. of this booke. Wherein is most frequent mentio made of this fight and victorie. And God will than acknowledge such as labour thus valeauntly for his childre, to them will he shewe him selfe a father, and take them for the heires of all their fathers possessions. They are bastardly childre, which being idle bragge of faith, prayse God with their mouth & wordes, and denie him with their dedes. We see therefore that bothe must be preached in the church: that we be iustified and be iustified freely: & so being iustified must worke good workes, wherunto

wherunto notwithstanding, as to their merites they ascribe not saluation, but to the mere grace of God through Christ.

Wherupon consequently and on the contrary parte he reciteth, who be excluded from the felowshipp of the blessed life and of the blessed, compiling a register of sinners and of wicked men, such as he hath compiled also about the ende of the. 9. 21. and. 22. chapt. And such as the Apostle hath in a manner recited to the *Corinthians*.

And we suppose that in S. Iohn his time these sinnes were mooste common, not sufficiently knowen, as apperteyned. Many also at this daye iudge more lightly therof, than trewe godlines permitte. And we doubt not but that in this register, whiche in eight kindes or membes is compassed, are contained al other like sinnes and wickednesses. But we vnderstande that helle fire is assuredly dewe vnto them for their sinnes committed, whiche nother haue any faith at all, nother can by any meanes be perswaded to repente, and tourne vnto God. For in the first Epistle to the *Corinth*. the. 6. chapt. *Peter*, sayeth he, suche, but ye are purged by the bloud of Christe, and with the spere of our God. Therefore if we haue ben suche at any tyme, lette vs repente: or in case we be fallen into these sinnes agayne, lette vs rise up, and equene to the lord, which calleth vnto him sinners, and promisseth pardone and grace. But wo be to the incurable, walking alwayes and without repentance in the waye of iniquitie.

And we shal touche severally eight partes of this register. Firste are placed the fearefull. But the lord himselfe was affrayde, and euery quaked for feare of death: the Saintes of God haue feared also, and often fled for feare: yet are they not for this cause condemned in the Scriptures. Therefore an other feare to ment, to witte that same immoderate feare, by the which compelled, we do for feare of menne, that thing whiche God hath prohibited: and we our selues conuicte in our owne consciences, vnderstande that we sinne in so doyng: or what time through carnall feare we leaue vndone that thing whiche God hath commaunded vs: briefely, when we more feare men, as princes or leagefellowes, or enemies, or any other men what so euer they be, than our lord God him selfe,

self. And therefore the Lord himselfe in the gospel sayde: feare ye not them which kille the body, and can not kill the soule, *cc. Math. 10.* The same in an other place sayeth: he that denieth me before that aduocate generation, I will denie him also before my father in heauen. Doubtles it is a foule shame to feare more a moste wicked manne, than moste holy God. But men offende in this behalfe at these dayes most greuously. For some attribute so much to wicked and cruell persecutours, that euen for them they will commaunde to peruerthe the preaching of the Gospel, or to kepe silence altogether. There is that will sette more by the King, Prince, Erie, Baron, Citizen, or plowman, Bishop or Abbot, or some flattering freere, or wile massemonging Priest, and will sayne and dissemble for his fauour, rather than he will feely confesse the trewth, and feare and glorifie God to be feared only. Vnto them sayeth *Esaye*: saye ye not conspiracie, and be not affrayde of terrout of the enemies, nother be you discouraged. But rather sanctifie the Lord of hostes: let him be your terrout, let him be your feare. He shal be the sanctuarie, and stumbling stone, and the reste in the 8. chapt. of *Esaye*. For vnlesse we put awaye this wapne and wicked feare, and goe about to finish the Lordes worke valeauntly, constauntly, and without feare, we shall surely be caste downe to helle. Let timorouse meene thinke hereof, and calle vpon the Lord, and take vnto them the spere of strength, and of wise and godly boldenes: and do the worke of the Lord not negligently, but diligently, valauntly, and constauntly. He is greater that is in vs, sayeth *S. Iohn* in his Canonically, than he that is in the worlde.

Unbeliers
gers.

Unbeliers are not weak in the sayth, modeste, & feareing God: but such as beleue not gods word, promising, commaunding, threatening, nother follow God, nor his Christ: but rather follow straunge Gods, had rather beleue fables, & haue with drawen their hartes from God. And of these is there a great multitude at this day which notwithstanding haue al in their mouth, yet they beleue God & his worde, but they beleue not the preachers: thinking verely that their incredulitie is thus sufficiently excused. But where the preachers shewe nothing els but the word of God, they can not but contene gods word, whilest

whilest they dispise the Sermons of the preachers. In the thirde place followeth, that the countenances of them are deuoted to the abominable, & detestable. For *βδελυγτος* signifieth abomination and stench. We noteth therefore abominable and detestable men, to whom al religion is a mockerie, which deride God, and his word, and blasphem all holy thinges, the children of Beliall, incurable, and spurners. These although they knowe the truth, yet they knowe it to their owne condemnation, seeing they contemne it knowe, and with dogs and hogs retorne to their vomite and mallowing in the mire. Vnto whom also the Apostles haue noted. *Peter* in his second epistle the 2. & 3. cha. *S. Paule* in the 2. to *Timus*. and 12. to the *Hebrewes*: *Iudas* *Thaddes* through out the best parte of his epistle: *S. Iohn* himselfe about the end of the 22. chapt. reciting in a maner the same register, calleth them dogges. And would God we wanted examples at this daye of abominable men, and such kinde of dogges. But there is no cause why we shoulde maruaile hereat, considering that we liue in the time of all other most corrupt times, and *Loth* *Mathew* the 24. Of Homicides they be sondry kindes. For we kill with the hart, mouth, & moke. Wherof you may see the positiues of the 1. commaundment, chiefly *D. Manus*. But I thinke the world had neuer a more notable, more cruel, and more shameles murderer, nea parricide most verely, according to the word of Christ in the 8. of *Iohn*, the firste begotten child of the Deuill, than the Bishoppe of Rome. For he in a maner at all times, for these foure hundred years past, and more, hath blowne the trumpet to all the greivous warres of Europe & Christendome: and agayne hath graunted to mured cities, especiallie warring for the See of Rome, most large & ample pardons: and promised heauen to them that die in that warfare: at the which, being many of them excellent men, had not the great mercy of God ben, he had destroyed both the body and soule. Then *S. Iohn* recompreth whopenigers: and he nameth the lowest kind, to the end we shoulde vnderstand the higher, and vnder as rape, adultrie, incest, and Sodomitical: nother that we shoulde exclude here glotonic, drunkenness, and all kinde of rousefences, and noughting of voluptuousfences.

Where doubtles we see that *S. Paule* vnder the notable of whoresome, comprehendeth all filthy lust and riot. But in our dayes whoreshipping is made so comon, & euery most shamefull whoremonger is admitted to the altar: a married priest that keepeth holy matrimonie is expelled from the same. For the which we may thanke *Syricius*, and other Popes: whom the *Xpofile* hath greuously noted, in the first to *Timothee*.

Sorcereers Of Sorcereers is spoken in the 9. chap. of this booke. *S. Iohn* hath *magicians*, and he meaneth magicians, witchcrafters, sorcerers, witches, and by deuillish craftes loue makers. The latin men vnderstand them also, that geue popson to drinke.

Idolaters Idolaters be worshippers of Idolles. And maruaille it is, that the *Papists* at this day, deny theselues to be Idolaters. For what other thing is an Idol, but a shape or image made of any matter visible, representing the forme of God or a Sainte, but without spirite: An Idol therefore is an Image of wood, stone, or metall, representing the shape of God the father, of God the sonne, or of *S. Peter*, &c. *Dauid* describeth an Idol, & sayeth the Idolles of the heathen are siluer and golde, euen the worke of mennes handes. They haue mouth and speake not: eyes haue they and see not, &c. *Psal. 113.* And I wolde fayne knowe what the Idolles of the *Papistes* differ from these? Concerning worshippinge of them, they can not deny, but that they worship those Idolles of wood and clay. For thei attribute to them holy names, and euen the sacred name of God, to be communicated to none other, saing: this is (pointing to stone or wood, that is, an Idol of wood) God & father, this is God & son, this is *S. Peter*. I tremble in my minde, whylest I report these things: especially sins the lord himself hath said, whom wil ye make me like? *Esay. 40.* And *S. Paule* calleth this plainly, countrefeiting solithnes: and expressly denieth & godhead to be like a stone artificially polished: *Ro. 1. 23.* Againe these Images, which thei call their gods & saintes, made w mens hands, thei bring into the churches, namely a place of worshippinge, and set them vpon the altars: vnto these they go on pilgrimage, fall downe before them and worship, sence them, offer oblations to them, and hang Jewels on them. And mozeouer attribute to them also a parte of the heauenly doctrine and instruction, sayeng that

the vnlearned sort are taught and admonished by these. And what is to worship, of this be not? Let them se therefore, whether thei can herein excuse themselves before God and men: and proude rather to saue their soules. How be it all these thinges thei wpe away as it were with one word, and say: we worship not the signes, but the things signified. Than if the signes were taken away, wold ye returne to the Idolles on pilgrimage? do ye not thinke it done in a maner to God himselfe, that you se done to the Idolles? do ye not punish an Image breaker, as a traitour againste & diuine maiestie? For he shal not seme to haue cut a sunder wood, but to haue defiled God himselfe. Therefore ye acknowledge somewhat moze in this wood, than wood alone. For you thinke & some diuine thing is hid therein: and therefore is this wood accounted of you no comon wood. Which thing you declare also by sundry tokens otherwise. Mozeouer & gentiles excused themselves after the same maner, saing, that thei worshipped the thinges, and not the signes. But this serued not a sufficiēt excuse vnto godly men: as it is to be red in *Lactancius* and *Athanasius* in their bookes againste the gentiles. But God hath at one word confuted you and saied, who hath requyred these thinges at your handes? if any will exhibite to me worship, let him worship after the prescripce of my moste holy lawe. They worshipping me in vaine, teaching the doctrines of men. These things haue I declared somewhat moze at large, to the intent that such as wil yet hear any reason, and in whom the word and lawe of God hath any place, might know & auoide that grosse and mortall sinne of Idolatrie.

And I pars comprehend men that are lighte of their tungs, *Evils.* sclanderers, taletellers, whisperers, deceauers, couetouse persons, theues, vsurers, bribers, and al maner of hypocrites and slipperie persons. For as God is veritie, so loueth he veritie, simplicitie, constancie, integritie. This vice of speng reigneth at this daie farre and wyde. For there is the leeste, or rather no faith at al in the earth. The Lord be merciful to vs.

And touchyng the lake or ponde, burnyng with fyre and brimstone, and of the second death, I haue spoken before in the nyntene and twentie chapters. And els where. And he signifieth, that all these and the lyke shal be caste downe of

the Lo:de into the euerlastinge fyre of hell. For he putteth here part for inheritauce, as also in the eleuenth Psalm: he shall rayne vpon the vngodlye fyre and byrmstone, and this is part of their cuppe: And in the .24. of Mathew. And shall put his part with hypocrites. And we say also, he hath not obtained his righte: or he is punished as he is worthy. Like as Saintes therfore obteyne the kyngdome of heauen by inheritauce: so are euerlastinge tourments in steade of inheritauce to the vngodlye. To the Lo:de the righteouse Judge be prayse and glorie. Amen.

There is set forth a goodly picture, a description of figure of the blessed seate, and of the heavenly lyfe and glory euerlasting.

The. xxiij. Sermon.

AND there came vnto me one of the seven Angelles, which had the seven byalles full of the seven laste plagues: and talked with me saying: come hither. I wil shew the the byrde, the lambes wyfe. And he caried me away in spirite to a great, and an high mountayne, and he shewed me the greate Citie, holy Hierusalem, descēding out of heauen from God, hauing the brightnesse of God. And her byning was lyke to a stone most precious, eue a Jaspar clere as a Cristal: and had great and high walles, and had twelue gates, and at the gates twelue Angels: & names writte, which are the twelue tribes of the children of Israell: on the East part three gates, and on the North syde three gates, and towarde the South three gates, and on the west syde three gates,

gates: and the walle of the Citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

S. John retourneth to the description of the citie celestiall, & describēd whiche in the beginning of this chapter he had attempted. The hath inferred certen thinges in place righte necessarie, touchyng the certayne hope of the saythfull: whiche after he hath finished, he semeth afterwarde to vnlodge and set open heauen, that the godly, with the eyes of sayth, mighte as it were loke herein, and see cleerly what is the hope and glory of Saintes to come. For vnder the tipe of a moste beautiful citie, he setteth forth a picture or description moste euident of the blessed seate, or palace & citie of God or of the euerlasting countrie and church triumphant. We shal not here saue and forge to our selues thinges earthly and cozpozall, but spirytual and celestiall. For the spere of God will haue vs by occasion of tempo:all thinges, with our mindes to ascende to eternal, and by tempo:al thinges, moze excellent. Therefore are al thinges figured, with amplifications, hyperbolies, and ful of other figures. We shal therefore imagine in these sarre greater thinges: as we are wonte to do, what time we reade or heare such thinges as our lo:de hath taught vnder the parables of weddpynges and feastes.

And firste is declared vnto vs, who is the shewer of this godly and wonderfull vision: that is to saye, who is the opener of the misteries, verely an Angel of God, and the very same, whiche before in the .17. chapter to the same John sayde, come, I will shewe thee the damnation of the greate whore, &c. For it is the same God, whiche punissheth the vngodly, and geueth rewardes to the godly, and denounceth vnto menne by his ministers those his righteouse iudgementes. Mozeouer sins we see them to be moste certen, and partely also accomplished, whiche he shewed before of the iudgemente of Rome: who would not gather, that the same shal be also moste certayne whiche the same nowe uttereth and sheweth of the euerlastyng glory of the saythfull: And gatheryng a some of the thinges whiche he will shew him, he setteth before and exhorteth him, to follow him, saying:

sayeng: come, I wil shewe thee the wyde the wyse of the labe. Of her hath ben ofte times spoken before. He signifieth the congregation of Sainctes, coupled by fayth to our Sauour Christe. And not only sheweth to Iohn (and in the same to vs al) the spowse: but the glory also geue her of God. The meanning therfore is this: come, I wil shewe thee, what shal be the glory of the church of Christ in the life to come, what shal be the state of the life euerlasting. Certes he speaketh also very many thinges of the church, but chiefly of her glory in the world to come.

The manner of the reuelation.

Tha toucheth he also bresely the maner of reuealyng. For he addeth, and he toke me vp in sprete into a greate and high mountayne. Therefore like as in the fourmer visions he was caried awaie in sprete, his body remainyng in *Pathmos*: and as we haue red and admonished before, that suche maner of visions and rauishmentes happened to *Ezechiel*, euen so sayeth he now also that he is caried awaie in sprete, & in minde to haue sene the thinges which the Angel shewed. Wherefore if we will also reade or heare these thinges to any profit, we must lifte vp our mindes, and be caried up in our sprete, and thinke, that al these thinges must spirituallly be vnderstande. *Aretas*: rightly, sayeth he, in the mountayne was shewed the heauenly life & conuersation of the Sainctes. For with them is nothing earthly, lowe or abierre: but all thinges lostie and high. This he. Certenly what time in the Gospell the Lorde Christe would exhibite to his disciples a certen taste and sawe of the glory to come, he conueyed them vp into a mounte, and was transfigured before them: which thing *S. Matthew* affirmeth in the. 17. chapt. to haue chaunced to *Peter*, *Iames*, and *Iohn*.

The citie of God & great citie.

And now he annexeth the vision it selfe, and generally and bresely describeth or shadoweth the blessed seate and glory of the life to come: afterwarde he amplifieth the same more largely, particularly, and as it were by partes, and so enlarged and beaultified he setteth it forth as it were to be sene of the godly. And he calleth the heauenly countrie, and habitation of sainctes, the great Citie. For it is the citie of the great king, and in it shal dwell an innumerable nombre of the blessed, and of Angelles thousandes infinite, and shal haue the

fruition

fruition of greate glory: nother is there any feare, lest the place should not suffice so great an hoste of men and spretes, or that it shal be ouer strapte. Great is the title of God, which is verely able to receiue all good men abundantly. In the gospel of *Iohn* the Lorde sayeth: in my fathers house are many mansions, and so forth. the. 14. chapt. The selfe same place is called holy *Iherusalem*. For like as no filthines shal there be espied, so shal there no vncleane persone there appere. Of the heauenly *Iherusalem* is spoken before. *Thomas of Aquine*: sayeth: She is sayde to haue descended from heauen, so: that what goodnes so euer the holy church hath, she acknowledegeth her selfe to haue receiued it of the grace of God. But of this matter I haue spoken in the laste Sermon. And the title of God, I meane heauē, hath the seates of God and the blessed, the glory of God, that is to saye the diuine maiestie and brightnes, and what great thing so euer the minde of manne can thinke or imagine, or in all thinges the vnspeakable excellencie of God, such as nother the eye hath sene, nor the eare hath hearde, nor yet hath ascended into the harte of manne, *1. Corinth*. the. 2. chapt. These thinges hath he sommarily, and generally touched hitherto.

And consequently he declareth by particulars and at large that celestiall glory, and blessed seates. For what thinges so euer are ample, what so euer are in cities commendable, the same are playnely founde in this our citie moste excellent, as the largenes, strength, maiestie, luxuries, excellencie, beaultie, pleasaunties and plentie of thinges. These thinges I saye, and al other like do woderfully excelle in the citie of our god, and in our fathers house: and where as these thinges are on this wise set forth and amplified moste liberally, yet semeth there nothing at al sayde, in case a mā consider the vnspeakable maiestie of the glory celestiall. But al these thinges are alledged of the Lorde by *S. Iohn* to this ende verely, that we should be taken with the desire of so worthe a life, and shuld thinke in our tribulations, and troubles, that the afflictions of this present worlde are nothing, beyng compared with so excellent & souerayne glory: finally that al are madde, which beginne to doubte of the eternal hope of the saythfull. Very many thinges of this sorte are red also in *Ezechiel* in the. 40.

v. v.

chapt.

Haupng & glory of God.

The citie of God most ample & large.

To what ende these things are spoken.

chapt. and after. We will touche euery parte of this treatise, vsing neuerthelesse a succincte breuitie, lest we should be tedious to any man. And verely he toucheth the principal and moste commendable thinges of Cities, and in them sheweth that the citie of God excelleth.

The light of this Citie In cities and houses the chiefest prayse is, if all thinges be light and clere: for darkenes is horrible & vnpleasunt. Therefore is an excellent light declared to be in the citie or house of the lord. There is added a parable, whereby is shewed the excellencie of this light. It is like a most precious stone, suppose a *Jaspar*, as it is commonly called, or a *Chrysolithe*, or some like stone moste brighte. And *S. Iohn* him selfe addeth more, as it were a *Jaspar* stone like a *Christal*. This is a newe manner of speaking, but it hath a maruelouse grace, if we vnderstande it rightly. For a *Jaspar* is grene, a *christal* is bright. He semeth therefore to saye, howe that celestial brightnes is continually grene, & whereth neuer: that is to witte that the heauenly light is euerlasting, & in it self after a sorte warping grene, and in growping grene waxeth bright and reioyseth all heauenly dwellers. For herafter followeth: for the glory of God hath lightened her, & the Lambe is her light. This brightnes and most ioyefull light the Lord in the gospel of *Iohn* promisseth in sondry places: and the whole blessed life, of this not the lesse parte, is called commonly blessed light, & light euerlasting, or light of heauen. It semeth to haue ben prefigured in the golden candlesticke of the tabernacle, &c. For if it were not harde for our Lord God to geue vnto precious stones wonderfull colour & brightnes: yf he illumine this world full of naughty men wth moste goodly lychtes, the Sunne Moone & Starres, what a lighte I praye thee, maye we thinke to haue in heauē, where no man shal dwell but the beste, and of God most deuely beloued? Of this light muche mention is made with *Esaie* and in the *Psalmist*.

the walles of the Citie. Walles in Cities are moste notable and excellent, in case they be high, thicke, and strong, able to abide all force of enemies, and defende the Citizens from al iniuries and to kepe them in peace and securitie. The heauenly walles therefore, are both great or strong, and also high or vnpregnabile. Whereby is signified, that the protection of *Saintes* in heauen shal of God

God be most safe and sure, so that the *Saintes* shal be imperfit securitie, and exempte from all feare. There shal no man trouble or take awaye their ioyes: as the lord in the. 16. of *S. Iohns* gospel hath affirmed. For there shal be perpetual securitie, and gladnes in heauen moste perfite and euerlasting.

Moreover in the walles are placed gates, by the whiche me go into the citie. In the wall therfore of the heauenly countrey shal be twelue gates, that is to saye, a most large entryng into eternal life shal be opene on euery side. And we beleue, that there is no other waie to heauē, no other porte or gate, or any other doore or posterne to remaine, than the only & sole *Christ Iesus* our lord: as he himselfe hath taught in *Iohn* the. 10. & 14. chapt. But for asmuch as he hath appointed *Angels* or *prophetes*, & *Apostles* also, porters of heauen, to whome he hath committed the keyes of the kingdome of heauen: & these do bring the chosen, and lette them into the heauenly countrey, many gates verely are red to haue ben and be. And for a further declaration is added, that in euery gate was an *Angel*, in nombre twelue. And we haue hearde in the begynnyng of this booke, that *Angelles*, are gods ministers, and pastours of churches, sent of God for the saluation of me, I meane that they might bring them by the worde of veritie, and holy ministerie, through fayth into life euerlasting. Moreover we reade how the soule of poore *Lazarus* dyng was caried by *Angelles* into the bosome of *Abraham*. Whie than should we maruell that *Angelles* stande at the gates? For by the true and only gate *Christ*, they bring in the faithfull into the heauenly countrey.

And agayne for a further declaration is annexed, and in the gates were names written, whiche are the names of the twelue tribes of the children of *Israell*. For the Lord would signifie, that he vsed the industrie of *Patriarches* and *Prophetes* of all tribes, in opening heauen vnto me: and agayne that all the chosen of al tribes appertayne to the fellowship of felicitie. We shal see therefore in heauē the *Patriarches* and *Prophetes*, and all the *Saintes*, whiche before the comyng of *Christ* are written in the registers of the heauenly: like as the *Apostles* also sawe *Moses* and *Helias* talking with *Christ* in the mounte. Wherefore not without great cause wrote the *Apostle* to the *Hebrewes*. you are comen to the mounte *Sion*, and

The gates of the citie.

Twelue Angels in the gates.

In the gates are writte the names of the children of Israell.

and to the citle of the liuing God, to the celestiaall Hierusale, and to the multitude of many thousande Angellcs, and unto the congregation of the first borne, which are witten in heauen. And the reste which is red in the. 12. chapt.

The situation of the gates. And he toucheth also the situation of the gates. For he assigneth thre unto euery parte of the skie. Noether doeth he this without consideration. For our sauour himselfe saith in the gospel, that they shal come from the East and from the West, and shal reste with Abraham, Isaac and Iacob, in the kingdome of heauen. Aretas also searcheth here the misterie more dilligently, and supposeth that no man shal enter in by these gates, saue he, which both acknowledgeth the eternal trinitie of God, and also understandeth the misterie of the crosse of Christ. For he saith howe the twelue tribes are diuided by the Trinitie of the fouresolde figure of the worlde, &c. Whereupon Aquinas also: who so euer are saued, saith he, they are iustified by the sayth of the holy Trinitie published in the foure quartes of the worlde by the Apostles preachyng.

The foundations of the Citie. Now sheweth he also, that the foundations of this citie are most sure and vnmouable. For the walle of the Citie, saith he, hath twelue foundations. Touchyng the foundation of the churche and our saluation haue spoken expressely David in the Psalmes. Esay also in the. 28. chapt. our Lord and sauour in sondry places of the Gospell. Peter moreouer in the Actes, and first epistle: likewise the Apostle S. Paule, which sayde, any other foundation can not be layde, than that which is layde, which is Christ Iesus, 1. Corin. 3. Howe than are layde here twelue foundations: Doubtes Christ remaineth one and a sure foundation. Howebeit in as much as in playng and reuealyng him, the Lord hath used the ministerie of the twelue Apostles, for this cause the citie is sayde to haue twelue foundations. Not that the Apostles are in dede the foundations of the church and our saluation, but in this that Christ that trewe foundation, was by the twelue Apostles made knowne to the faithfull, and as it were layde vnder, whereupon the beleuers haue builded themselves by the Apostles sayth. Whereupon he saith pourposely, & in those twelue, the names of the lambes twelue Apostles. For the gospel also, which is bothe in very dede and vnychaungeably Iesus Christes

Christes alone, is called also of Iohn, Matthew, Marke & Luke, of Peter and Paule because it hath ben preached by them. And we vnderstande hereby not only the church, which was before the comyng of Christ of Patriarches and Prophetes, beyng receyued into heauen to reioyce in God: but also the church Apostolicall, I meane that al men in the whole worlde, which haue belueued the Apostolicall doctrine, shal liue with al the Sainctes in that heauenly countrey: all the which we shal bothe see, and with them also shal glorifie God for evermore.

Primasius Bishop of Vitis dissenteth not much from this our exposition, expounding how the Apostles are called foundations. For thus hath he left written: where we know, that the church hath one only foundation, that is to saye Christ, we ought not to be moued, & here he saith she hath twelue. For in Christ haue the apostles deserued to be the foundations of the Church: of whome the Apostle an other foundation, saith he, can not be layde, besides that which is layde Christ Iesus. In him are also the Apostles sayed to be light, sine he saith vnto the, you are the light of the worlde: where Christ alone is the true light, which lighteth euery man comyng into this worlde. Christ therefore is the light illumynyng, and they the light illumined. And after a fewe wordes the same Authour. Here it behoueth, saith he, to acknowledge the twelue Apostles to be foundations, yet called in the only foundation Christ Iesu. Hereunto apperteyneth also, that he hath not concealed the name of the Lambe. The Apostles therefore be foundations, but in one foundation Iesu Christ. And christ alonewithout the Apostles is rightly called the foundation: but the Apostles without Christ, could by no meanes be called the foundations of the church. These thinges Primasius. Which Aretas Bishop of Cesaria declareth more briezly and playnely, and saith: they are in dede called foundations, for that they haue layde the foundations of the christen faith and gates, for that by them that is to witte by their preachyng, there maie be founde nowe, that inaye byng them to the christen sayth. Thus much he. Doubtes the Apostle S. Paule in the. 2. to the Ephes. calleth Christ the foundation of Apostles and Prophetes, which verely in preachyng they haue

haue lapde, and to the whiche they haue leaned, and by the which also they are saued. To him be glory.

But agayne is described the seate of the euerlastyng countie in heauen.

The. Xciii. Sermon.

AND he that talked with me, had a golden reede to measure the citie with al, and the gates therof, and the walles thereof. And the citie was buylte foure square, & the length was as large as the breadth of it. And he measured the citie with the reede. xii. M. furlongs and the length and breadth, and height of it were equal. And he measured the wall therof 144. cubites, after the measure of a manne which the angel had. And the building of the walle of it was of Iaspas. And the citie was of pure golde, like vnto cleare glasse: & the foundations of the walles, & of the citie were garnished with al maner of precious stones. The first foundation was a Iaspas, the seconde a Saphyre, the third a Calcedony, the fourth a Smaragde, the. v. a Sardonix, the. vi. Sardios, the. vii. a Chrysolite, the eight Berall, the. ix. a Topas, the. x. a Chrysoprasos, the. xi. a Iacincte, the twelth an Amatist. And the twelve gates were twelue pearles, & euery gate was one pearle, and the strete of the citie was pure golde, as a thoro we shining glasse.

He proceedeth in describing the blessed seates, and that life of the world to come, vnder the Image of a most goodly and most

most excellent citie. We shal vnderstande al thinges not after the letter, but after the spere. All thinges are sayed for our comfote, and to the ende we should stoutely contemne this world, & the pleasures thereof, & the furies of persecutours: & should alwayes desire so great, & the same euerlastyng good thinges promysed vs, we haue hearde in the description, yea euen fene foure singular thinges of this heauenly citie as it were of a liuely picture, what a lighte it hath, what walles, what gates also, and foundations. Now in the fiste place sheweth, what is the widenes, receipte or largenes of this Citie. For hereof are cities commended. And necessarie it is, that the greatest nombre of Citizens, should haue the largest or greatest Citie.

Therefore commeth forth a meater of this citie, an Angell he meassent to Iohn from heauen, holdyng in his hande a reede, that is a long polle or measurynge rod, not of wood, or leed, but of golde. And by the measurynge he would we shuld esteeme the quantite of the blessed seate. In the meter therfore and in the measure we shal not nede to seke any greate misteries. For the eternall wisdoms and prouidence of God hath prepared seates for his chosen: and that in a golden order, that is to witte most purified, which is signified by the golden reede or measure. For the iudge in *S. Matth.* prouoketh the Shep to take the inheritance, prepared from the begynnyng of the world. He alone knoweth also, who be his.

The situation of the citie is declared, planted in a square, & square whereby is signified the strength and stableness of the blessed or squares in heauen. For the place is no balke, bowlle, or globe, rolling of the Citie, and easie to tourne. Nother nede we to doubte of the certentie therof. For hope shameth no man: and he that beleueth in Christ, shal neuer be confounded.

Moreover the length, breadth and height of this citie are equal. Euery side, in his square, hath twelue thousande furlonges, whiche make in al fourtie and eght thousande in the whole circuite. Touchyng the furlonge, what a how much it concepneeth, I see that learned menne varie. *Plinie* in the. 2. booke the. 23. chap. attributeth to a furlong an hondreth & 25. paces, that is to saye, fere hondreth & 25. fote. If ye nowe compute these thinges, & diuide them into miles you shal finde that

that the citie is most ample and large. There be some that reckon it. 150. Germane miles. Wherby I suppose to be signified, that the place and space is great enough, what innumerable multitudes so euer of Angelles, of blessed spretes and men shal sitte into the blessed seate, and dwell therein. As also the lord in the Gospel sayde: In my fathers house are many mansions. In the. 30. chap. of Esaye about the ende is shewed, that there shal be space and place enough in helle also for the wicked. And the equalitie on euery side declareth, that men of people or nations shal haue no prerogatiue. For whether so euer thou be of the East, or of the Weste, whether thou be Greke or Barbarian, so that thou be a faithfull, thou shalt be receyued of the Lord. Moreover in the gospel equalitie is declared, whilest the peny is payed not only to him þe wrought in the Vineparde al dape long, or half the dape, but vnto him also, which came into the Vineparde in the euenyng.

Equalitye.

The height.

The height of the wall is doubteles vnumeasurable. Wherof we gather, that the blessednes is most sure: and that none can come into the same, but by the gates. For no manne can cline ouer such an height, no mā can scale those walles, whether he be enemye, that wold moleste the: or hypocrite, which goeth aboute as it were by felth to winne heauen.

The thickness.

Where he sauyeth, and he measured the walle thereof, an hondreth and. 44. cubites, it can not surely agree with the longest: therefore must we nedes vnderstand it of the thickness of the walle. By the which agayne is figured the strenght and securitie of the blessed. It is added, how the Angell byd mete with the measure of a man, which the Angell had: that is to saie, that the Angell measured the wonted cubites, and sur-longes to men accustomed. Wherefore this Angell had the same measure in this metyng, whiche is commonly used of men. For so would he signifie that the place of eternall felicity should be determinate and certayne. For there shal be after the resurrection bodie true and determinate. If there be any other misterie herein, perauenture it is the same, which the Lord spake of in Luke, namely of the blesse of the faithfull in an other worlde: they be egall with Angelles, and are the children of God, sins they be the children of the resurrection. If any man wil accompte these nombres more exactly, and shewe

Luke. 20.

these higher misteries, I will gladly geue place. I suppose here rather celestiall thinges to be figured, than either Arithmetical nombres, or geometricall proportions to be taught. Neuerthelesse I can willingly graunt, that those artes helpe to the vnderstanding of the Scriptures.

In the sixte place he treateth of the matter of this heavenly Citie. For Citie is comended of the stuffe and matter. The saying of Cesar Augustus is well knownen, who is sayde to haue spoken of Rome: I founde it of bricke, I leaue it of marble. And the cities buylded of stone, are iustly preferred to those that are of timber, and suche as are buylte of free stone squared, to them that are made of rough stone. But what is the building or matter of the citie celestiale? That same he declareth by siue partes of members. Firste the walles are of Iaspas. Let no man here forge to him self carnal thinges. The Iaspas is grene. The celestiall Citie alwayes flourisheth, God his protection neuer faileth.

The matter of this citie.

the walles.

The citie it self, that is to say, the buildynges in the citie, the palaces and houses, are pure golde. For al thinges be purified in the eternall countie. There is no uncleanes, no euil affectiōs; there shal be no trouble or payne. As the lord sayde also in the. 13. chap. of Matthe. Disputyng agaynst the Sadducees. Therefore like as golde is most tried and pure, so shal the celestiall habitation be most cleane. Therefore must the bodies also that shal dwell in heauen be clarified or glorified. We adderth, that this golde most pure is not glasse, but in brightnes doeth represent most pure and chynyng glasse. For in heauen al thinges are clere. There we shal be sene face to face. There we shal most perfectly know al thinges.

Habitations.

And first he sauyeth generally that the foundatiōs of the citie, are beaultified with al manner of precious stones: after particularly he reciteth by name the stones þe are most excellent. Doubtes nothing is more precious, nothing more excellent, than Christ the foundatiō of our saluatiō, than that apostolical doctrine, wherby we are induced to þe knowledge of Christ and of our saluatiō. And he setteth in order. xii. stones, to the intent we shuld vnderstand, that there is not one precious stone alone placed for the foundatiō, but a rowe of one sorte in such a length, as the side is square, and so consequently likewise in

Foundations.

al partes of the Squadre. For the first order therfore is placed a Iaspas stone, that is to saye, in the first place of the foundation Iaspas stones are set in their ranke: agayne in the next rowe upon the Iaspas are laide Sapphires, through out y whole space, in such length as the foundation was, & so consequently the other stones were couched and layde in order. Wherby all the which is signified, that the foundation of our saluatiō is both most excellēt and sure. Which we ought of right to set more by, thā by the price of al the Jewelles in the earth. And there are founde men godly & beneficiall, which bestowynge, or sellyng these earthly Jewelles, according to the Apostles doctrine in the. 1. to Timō. the. 6. prepare for themselves a good foundation in an other world. There are foude fooles, which are ouer much in loue with Jewelles, & many times in stead of precious stones that coste very much beyng polished, they buy glasse. Ful with the doubtles to be deceaued. Verely precious stones haue their vse & vertues, nother were they made of God in vaine. But we must alwayes remembre that sayyng of the wise man: al thynges are not mete for al men.

Precious
Stones.

4. Wherby the register of precious stones he seemeth to haue alluded to the precious stones that were set in the attire of the high bishop, in the. 28. of Exod. Nother doubt I, that S. Iohn tolke these thyngs partely out of the. 54. of Esaye, which place S. Hierome expounding, sendeth the that desire to knowe more of stones to Epiphanius, & to the. 37. booke of the Natur. Hist. of Plinie. Arctas in his commentaries, applyeth the twelue precious stones to the. 12. Apostles of Christ. There remaine moreouer the wytynges of Bede upon this place: out of whō tolke Thomas of Aquine such thynges as he hath in his commentaries upon the Apocalipse. I see not howe I can with any great seuerte say longer in this treatise. Wherfore I reserue the curiouse reader to these Authours: it is enough for me to haue shewed, that by these costly Jewelles is signified the excellencie of the foundation of our helth and saluation.

The gates

Moreover in the fourth place is declared the matter of the gates. They were of one whole pearle euery of them, whereof the price is exceeding greate. The gate of heauen is Christ, and the porters of heauen are Apostles as is declared before. Therefore are the gates most precious and most strong.

In

In the. 13. chap. of S. Mathewes gospel, Christ himself and the saluation that is of him, are compared to a Pearle, which the marchaunt selling at that he hath, byeth for himselfe, thinking himselfe rich enough, yf he may haue this Pearle.

5. In the fifth place is also described the Strete, what it is. In the Cities here in Earth, the stretes are many times myerie, though otherwys the cities be neuer so famous & noble. Where they be notable, they are paved with stone or bricke: but the Strete of our Citie, is paved with golde both cleane and bright. For in heauen is founde no nopsomenes, no obscure darkenes. All these thynges doubtes are spoken most beautifullly: but yet must far greater thynges be vnderstand and imagined: and we must in deuour with all our myght, that the thyng which the tynge of man can not utter, nor our mynde here for the greatnes & excellencie conceaue, we may at the length beholde the same in heauen presentlie, and may experience the same in those our glorified bodies, through the Jesus Christe our Lorde.

Furthermore yet is described the euerylasting cōuntrye in heauen.

The. xxv. Sermon.



AND I sawe no temple therein. For the Lorde God almightie and the lambe is the temple of it, and the Citie hath no neede of the Sunne, nother of the Moone, to lightē it. For the brightnes of God doth lighten it, and the lambe is the light therof. And the people which are saued, shal walke in y light of it: & the kinges of the earth shal bring their glory & honour vnto it. And the gates thereof shal not be shut by day. For there shal be no night there. And they shal bring the glory & honour of y Gentiles to it. And there shal enter into it

Fr. ii.

none

none briclean thing; nother what soeuer wo-
keth abomination, or maketh lyes: but they
which are written in the lambes booke of life.

The Apostle proceedeth in the Descriptiō of the diuine or ce-
lestiall Citie, to comfort and kepe the faithful in all tempta-
tions and afflictions. Therefore in the tenth place he discour-
seth of the temple. For in famous Citiees ther is no smal co-
sideration and prapse of churches. This is manifeste by all
writters of stories places and times. What temple is than in
heauen? none at all. For *S. Ihon*: and *I sawe*, saith he, in the
citie of God no temple. This place repugneth not with those
thinges which are in the .ii. and .i. chapters of the temple
in heauen. For the temple is there exhibited in a figure and
vision, not that there is in dede any temple in heauen: but
that thus mighte be signified Gods iustice and certayne sal-
uation promised in the Scriptures, like as we haue in those
places declared.

And what is the cause, that there appeareth no temple in
heauen? The diuine reuelation answereth: for *I* Lord God
almightie, and the lambes the temple in that our heauenly
cōtrie. The vse of temples is this. The Lord first instituting
the tabernacle, after the temple, wold haue it testified that he
wil be present in the middes of his people, a father, Lord, and
defender. And therefore as thei saied in the scriptures to come
vnto the Lord, which came either to the tabernacle or temple
of the Lord. The temple moreover was erected for preaching
and praiser and the externall seruice of God, for receauing of
the Sacramēts, or offering vp of sacrifices. But the Saints
in the heauely cōtrie haue no nede of all these thinges. Ther-
fore thei nede no temple. Therefore is no temple sene in heauen.
For the Lord god now sheweth himself to them to be inioyn-
ed of *I* same, the saints are now wth him, wherfore thei nede no
token of his p^{re}sence. We are taught by doctrine what God is,
what is his wil, and *I* we be saued by *I* lambe: but now that
we se god himselfe face to face, and *I* saluatiō is comen by the
lambe of God, what nedeth there a temple in heauen? By
praiser we require life and loyes euerlasting: now since these
are happened to the electe, what nedeth any house of prayer?

The

The Saintes now withoute any temple, offer vp eternall
praises vnto God. And seing that sacrifices and sacraments
haue no further place in the euerlasting cōtrie, I se not why
there should be any temple in heauen. We rest, and kepe in
heauen, an euerlasting Sabbath. This place moreover pro-
ueth, that *Christ* is very God, coequall with the father, as to
whome he is ioyned inseperable in all glory. Nother is the
holp ghost seperated from the father and the sonne, which
els where is saide to dwell in vs: for the which cause, we are
called the temples both of God and of the holp ghost, of the
Apostle, in the first to the *Corinth.* the .i. and the second *Cor.* 6.

The right place of this description is repeted of the light
celestiall, and that not without great cause: yea and the same
light is agayne cōmended in the .22. chap. For in buildinges
there is nothing more excellent than light. Otherwise with-
out light, all thinges are blinde. Furthermore he saith not,
that the Sunne and Moone shulde be nomore: but that the
Citie of God shoulde not nede those lightes. He sheweth the
reason: for the glory of God hath lightned it. And the glory
of God, is the diuine, celestiall, and unspeakable brightnes of
his vnapprochable light, which he inhabiteth, and according
to his good pleasure, cōmunicateth to the chosen. The Lord
Christ (which here is called the lambe, for the misterie of re-
demption) illumineth the blessed. For by him we are clarified,
and inioyn that eternall, moste beaultifull, and celestiall light.
S. Ihon hath borrowed this place out of the .60. chap. of *Esay*,
where we read: The Sunne shall not be there, for the lighte
of the daie. And the brightnesse of the Moone shall not shyne
there: but the Lord shall be to the thee a perpetuall light, and
thy God (shall be) thy brightnes. Furthermore the seates of
the blessed, are thoughte to be fixed aboute the Sphere of the
Sunne and Moone, and also the brightnes of Saints to ex-
cell farre the light of the Sunne and starres. The same hath
Esay testified also in the .24. and .30. chap. To God almighty
and light eternall, be praise and thankes geuing, which hath
prepared so great thinges for vs, and geueth vs giftes such as
no tūg can exp^{re}ss.

He sheweth in places mo than one, who are partakers of
that light, or who be Citizens of this celestiall citie, and what

The lighte
of the citie,
God.

Who be
Citizens of
this Citie,

to the state of the Citizens. All nations & people saued, are citizens of the eternal countrey. Here are two things to be noted. First, that gentiles are made inheritors of glory, and that without any choise. For here excelleth not the Jewe, nor the Greeke, nother Roman, nor Barbarian. Agayne yet not all without respect, and confusely obtaine euertlasting light, but the saued only: that is to say, whom Christ hath saued and redeemed from sin, the Deuil, Antichrist, and from the curse and the world. And Christ sauerth the elect and faithful. They therefore shall in dede be partakers of light: These are the citizens of the countrey euertlasting. But what is their state and inheritance? They shall walke in the light of God the father & the lambe: that is to say, they shall haue the fruition of the light and of God himselfe, to their ioyfull sweetnes and fill. For it is a figuratiue speech, to walke in the light, for that which is, to inioy light. Verely in the 88. Psalm is red with a figure not much unlike: For the Lord shall walke in the light of thy countenance. And againe: Thou shalt make known vnto me the sure path of life, the fulfilling of iopes is in thy sight, & gladnes in thy right hand for euermore.

Things are
in the courts
of heauen.

But especially the places in heauen, and in that Palace diuine, are for Kinges. Kinges are gouernours, and captaines of the people, as they be, which are called Bishops and Princes, gouernours, Magistrates, rulers aswel of the politique, as ecclesiasticall gouernement, Doctours, maisters, teachers, Artificers, and Parents. For their dutie is, vertuously to gouerne their subiectes, scollers, or childre, to kepe them vnder a discipline, to chastise, and direct them to the duties of life and all godlines. This if they do, they shall haue a twothie place prepared in heauen. For Daniell saith also in the 12. chapter. But the teachers shall shine as the brightness of the firmament: and they that bring many to righteousness, as the starres euertlastingly. Therefore, O happie are you, if ye bring many to execute the office of righteousness. But two be to you Princes, and teachers, and maisters, and Parents, if herein you be negligent. There is prepared for you in hell a place most horrible and miserable, as also Ezechiel hath testified. But if Bishops haue their place, and the same right honourable, in heauen, wherefore do the Anabaptists teach,

teache, naye whie do they lie, that a Christian can not execute the office of a Magistrate? For here are Kinges mentioned to be in heauen, not only as men, but as they were Kinges, that is, as they were good Kinges, and executed their office duely, and not forsaking their place, haue led a private life. For it followeth, they shall bring their glory and honour vnto it. And what is that glory, and what is the honour? it followeth agayne: and they shall bring the glory and honour of nations into it: that is to say, they shall bring into heauen with them, the very nations, their people and subiectes, which they haue holpen in twelue godlines and saluation, in teaching, correcting, defending, alluring or drawing, &c. And these be their glory and honour, for S. Paule in the 2. to the Corinth. the 1. chapt. saith, for we be your glory, as you shall be ours also in the day of our Lord Iesu. And agayne in the 1. to the Thess. the 2. chapt. the same Apostle saith: for what is our hope, ioye, or crowne of reioycing? are not you, in the sight of our Lord Iesu Christe, at his coming? for you are our glory and ioye. Full wel therefore saith Aquinas: S. Iohn speaketh after the manner of conquerours, which bring their spoiles into Cities. Therefore he saith that Princes, preachers, and parents bring with them into heauen such as they haue wonne, which to them shall be an honour and glory. These things alwayes let vs thinke vpon, and do our duty inioyned vs of God, which we perceiue in the euertlasting countrey to haue so great reward. For it shall be the greatest glory that maye be, to stande with so many townes in the presence of the eternal God, Father, and all sanctes. Contrariwise the greatest shame to stande with so great a multitude of men lost, and that losse through our faulte and negligence. sicade what things are written in the 1. chapt. of the booke of wisdom, &c.

In the tenth place followeth the custody of the gates celestiall. Certenly in greates Cities there is greates and diligent watching and wardynge & hede taken to the gates, that they be shutte and opened in due time and season. But in heauen there shall nedde no such carefulnes. The reason is. The gates are not wont to be shutte in the day, but at night. But in the euertlasting countrey there is no night, therefore are the gates

The gates
are not
shut in the
daye.

never shutte. There is doubtles no night, but continual day. There is no treason, no Ambushes or wayte laide, no perills or daungers: all thing, in generall are safe, peaceable, quiet, sicker and sure. The same thinges are red also in *Esaye*, but some thing in a diuerse sense. *Aretas*: here is a double understanding, sayeth he, for epyther he meaueth that there shal be peace and securitie, and that so great, that it shal not nede to kepe the cite by shutting of the gates. Or els that there also the godly gates of the Apostolicall doctrine are open for all men, vnto their learning, which haue more perfection, &c. Certenly they shal nede no teachers nor guides, which see all miseries now presently, & are brought into heauen it self.

The clea-
nes of the
heauenly
cite.

And especially cleanes in Cities is highly commended, if there shewe or appere nothing that offendeth the sight, hearing and smellng, which is lothsome to loke vpon, and to be abhoyred. And in priuate houses the chiefe prayse is, of all thinges thynne, and stande euery thing in order, and lie not scattered and stinke.

Now therefore in the eleuenth place he sheweth, that there shal be nothing in heauen, that maye offende, that is to saye, which shal not be pleasaunt and delectable moste cleane and nere, absolute and complete. The same place also muste be referred to the personnes. For it followeth: saue they that are written in the lambes booke of life. We understande therfore, how into the kingdome of heauen shal not enter whoremongers, Idolaters, liars, deceauers, & what so euer is uncleane, and not purged with the blood of the sonne of God through sayth. This same the Apostle affirmeth in the 1. to the Corint. the. 5. and. 6. chapt. and to the Ephes. the. 5. chapt. David also demaundeth: Lord who shal dwell in thy tabernacle, or who shal reste in thy holy hille. And aunswereth incontinently: he that walketh without spotte, and worketh rightuousnes, and that which insureth in the. 15. Psalm. Finally here shal be fulfilled suche thinges as are written in the. 23. chapt. of Deuter. Touching the which are prohibited to enter into the church. Wherefore this place hath a secret doctrine and priuie admonishment, instructing vs, that if we wil, or couet to be heppes of the euerlasting conuerse, we should applye our selues whilst we lue here in Earth, to rightuousnes and Innocencie.

For

For it shal followe in the. 22. chapt. For without are dogges and suchaunters and whoremongers: &c. The Lord bying vs by the waie of rightuousnes vnto life euerlasting.

He continueth yet in describyng the blessed scates.

The. xcvi. Sermon.



AND he sheweth me a pure riuer of water of life, cleare as Chrystall, proceeding out of the seate of God, and of the Lambe. In the middes of the strete of it, & of epyther side of the riuer was there wood of life, whiche bare twelue maner of fructes, & gaue fructe euery moneth: & the leaues of the wood serued to heale the people withal. And ther shal be nomore curse, but the seate of God and the lambe shal be in it, and his seruauntes shall serue him. And they shal see his face, and his name shal be in their foreheades. And there shal be no night there: and they nede no candle, nor light of Sunne: for the lord God geueth them light and they shall raygne for euermore.

The. 22.
chapt.

In the twelfth place is described of *Iohn* the pleasauntnes, trymnes, the plentuousnes and aboundance of foode in the Citie of God. Riuer make cities pleasaunt and delectable. Without fountaynes, springes and hole some waters cities decaye, and are scarsely worthy the names of Cities. But in case they waunte victualles, they are wholly losse. Therefore this our heauely Citie excelleth, and is most noble in al these thinges: nother hath it vitayle only, but geueth the same vnto vs with greate pleasure, and finesse moste pleasaunt. For trees in this Citie doe not only beare fructe, but geue also a

The plea-
sauntnes
of the cite
of God.

Ex. v.

pleasaunt.

pleasurables unspeakable & inestimable. The riuer more ouer
runneth through the middes of the stretes: on the bankes of
eyther side are trees moste beautiful to beholde, bearing the
fructes of life. And as I haue many times in this description
intimated, so I repete now the same againe that those things
are not to be vnderstande after the letter as the *Millenaries*
take them. For the Lord talketh with vs and euen listeth, to
the ende we might after the imbecillitie of our witte conceiue
these things. If any shuld wishe for earthly things, I wene
he could couet no greater things, than he here described. We
shall thinke therefore, if the Lord coude geue these earthly
things, yf he woulde, whie can he not geue greater to the
soules of the godly and bodys glorified? yea the Lord will
that beyng withdrawn from the contemplation of earthly
things, we shoulde loke altogethe for celestiaall and diuine,
worthy of blessed soules and bodys clarified. Whiche ver-
ly howe greete, and what they shall be, no tounge of manne
can expresse to vs, be it neuer so eloquent. For the Lord hath
prepared greater things for his seruantes, than here we
can comprehend. Therefore he bringeth forth here matters
moste ample, that after a certen maner we might conceiue
heauenly things muche more excellent than they be. Ther-
fore the sense and meanyng of all those things, whiche are
spoken here of the riuer of life, and wood of life, by an ampli-
fication right excellent, is none other, but that the blessed in
the heauenly countrie shall be quickened of God, and preser-
ued in that happie life with highe delectation for euermore.
And there is no doubt, but that S. Iohn hath borrowed these
things, as he doeth all the reste, (sins he is the expositor
of the Prophets) out of the Scriptures. And therefore hath
he alluded to Paradise, whose description set forth in the se-
conde of *Genesis*, doeth with this description of Heauen ve-
ry well agree. For there springeth also a riuer in Paradise,
whiche immediately is diuided into foure heades and water-
reth the garden of pleasure moste pleasauntly. In the same
Paradise is the wood, that is the tree of life, bringyng forth
liuely fructe to the eaters: as it is expounded of S. Iustin
in the .13. booke *De ciuitate dei*. The .20. chapter. But for the
sinne of our firste parente we were cast out of that Para-
dise:

The very
paradise of
the faithfull
as heauen is
itselfe.

dise: and Christe is come, to the ende he mighte bringe vs
agayne into Paradise, that is to saue into high felicitie. Now
therefore that terrene paradise, prepared for vs of Christe, is
shewed in heauen, and is here described, into this Paradise
entered the Lord after death, and brought with him into the
same also the faithfull chiefe, to whome he saved: verely I
saue vnto thee, this daye shalt thou be with me in paradise.
Therefore ought we not here to sojourn to our selues the gar-
dens of *Alcyons* in Earth, or in the ayre about the globe of
the Mone, and reason of Paradise terrestriall. Our Para-
dise is celestiaall, whiche is prepared for vs in heauen: as S.
Paule hath sayde in the thirde to the *Philipp*. And Paradise
is called a garden of pleasure, as at this presente it is called a
golden Citie or of precious stones, verely by a trope on ey-
ther side. Hereunto apperteyneth also a place of *Zacharie* in
the .14. chapter. There is also an other place of Scripture in
the .47. chapt. of *Ezechiel*. Whiche is this, and translated or
written out by S. Iohn into this place in a maner worde for
worde: by the riuer sayeth he, on eyther side of it shall growe
by all maner trees that beare fructe, whose leaues shall not
falle, nor the fructes fayne, but euery moneth shall they bring
forth newe fructes. For their waters flowe out of the sanc-
tuarie, and their fructes shall be meate, and their leaues me-
dicinable. And *Ezechiel* vnder a figure seeth that same blessed
life, and happie seates, whiche S. Iohn at this presente seeth,
by the shewing of the Angell. And eyther of them both seeth
the happie seates after the same sorte, & vnder the like figure.
For there is one only blessednes, common to al the faithfull
of the whole world. The Patriarches, Prophets, Apostles,
and Martirs atchieue all one felicitie. They see the Riuer on
eyther side, and the same runnyng out of the Sanctuarie, or
seate of God. They see on eyther side the riuer, trees planted
that bring forth the fructes of life. They bring forth fructes
euery moneth freshe and newe: and the leaues of eyther do
heale. I suppose the olde Poetes borrowed out of the Scrip-
tures such things as they wrote in verses concerning *Am-
brosia* and *Nectar*, the meate and drinke of the Goddes. That
shorte verse of *Martiall* is knownen.

Ambrosia is the meate, and Nectar drynke of Ioue.

the meates
& drinkes
of goddes.

And

And Grammarians deriue those vocables of immortallitie. But our S. John here reasoning more elegantly & better of these matters, saith, how the Angel shewed him a river, which he commendeth unto him by such properties, as water is wonte to be commended: of the purenes, brightnes, and clearenes. He addeth a parable, which geueth light to that he hath sayde, and saith, cleare as a crystal. After he addeth, that this river is the river of the water of life, to witte liuely water, which preserueth the drinkers thereof in life. Finally he sheweth also the originall or springe head of this river, deriupng the same from the seate of God, of the which seate or Trone I haue spoken in the. 4. and. 5. chapter of this booke. And by all these things is signified nothing els, but that life proceedeth of God alone, which he geueth to them that serue him in that blessed countrie pure, cleare, bright, moste tried and moste perfit, and altogether diuine. Touching the liuely springes and fountaynes of waters, we haue touched some what in the ende of the. 7. chapt. of this booke. Marke againe, that God & the lambe are so ioyned together againe, that no man unlesse he be madde, wil denie the sonne to be of the same substaunce with the father.

The vi.
calle of
this citie.

Now followeth the victual of this diuine citie. The meate in the countrie euerlastyng, is the tree of life. And it is the he-beroe phrase the woode of life, for the tree of life, or liuely meate. For there is added bearing fruites. And whether you vnderstande that S. John sawe one onely tree, as also in paradise was one tree onely: or no, as in *Ezechiel*, so that by the general word we maye vnderstande the particular kindes of trees, it shal be all one. The Situation of the tree he sheweth diligently, to be sette in the middes of the strete of the Citie, and on epyther side the river (whereby doubles is gathered that there were many trees) to witte on the bankes of the river, that they maye sucke vp liuely iuyce out of the river, which floweth fro the Trone. And hereby I suppose is signified, that the heavenly fode is common and free for all, not locked vp, or kepte for a fewe. It is founde in the middes of the strete of the citie: than doeth the meate stande open, and is not hidde. And it draweth a liuely force out of the river, which springeth out of the seate. For that heavenly life is of God,

and

It floweth to all his electe. Moreover it is also declared moste diligently, what maner of fruites this shal be: the tree of life saith he, doeth fructifie or bring forth fruites twelue times. The fruites in the pere, so that euery moneth it beareth fruites freshe and newe. The first fruites to men are deintie: and they that doe commonly abhorre olde fruites, had rather haue newe. Therefore in that blessed countrie of oures shal nothing be tedious, vnpleasaunt, lothsome, or in any wise to be reiected, but all thinges shal be moste pleasaunt, moste delicate or deintie, fresh and delectable.

Nowe also he neglecteth not the leaues, as *Ezechiel* did. The leaues sheweth some vse of the same. They serue, saith he, for a medicine to heale the people. Not that there shal be diseases or sores in the heavenly countrie: but that the blessed shal haue continual & perpetual helth. These people he calleth gentiles: not that the gentiles are yet vncleane, but for that they were ones suche, but nowe being purged by Christ, liue hoale & sounde for euer more.

And by those allegories hath he hitherto figured by partes those blessed seates, prepared for the faithfull in that euerlastyng countrie, vnder the Image of a moste noble citie: which after he hath shewed vs, he semeth as it were to haue opened heauen it selfe, and set forth the eternall felicitie to be sene in a maner with moztal eyes, and eue to haue pointed with the finger, to no other ende, than that we should be stronge and constant in the faith of our lord Iesus Christ: & should neuer thinke ones, who hath euer sene those blessed seates, wherunto we are called by the demyng of all pleasures: what if thou shouldest dispise the pleasures presente, and shouldest obteyne none in tyme to come? This thought is wicked. Faith teacheth thee otherwise. But what sayest thou more? desirest thou to knowe and see such things as God hath shewed thee? Thou hast sene enough and aboundantly at this present. The lord hath shewed thee aboundantly enough of life and pleasure celestial at this present. Endeavour now onely, that the deuil, the world & the flesh be troden vnder, thou mayest aspyre and be lifted vp into those heavenly seates. Moreover beware thou be not more curiouse, than is mete or requisite: and that thou sekest not to knowe mo, and more exacte thinges of the heavenly comys, and perpetuall ioyes, than the Lord himself, which

which onely knoweth these things, hath to thee revealed. Let this evident demonstration of eternal life suffice vs. I beleue neuer none hath disputed better or more rightly, more elegantly and more evidently of the blessed life, than here *S. Iohn* hath done. Let vs therefore repose our selues in God, let vs beleue his wordes, let his reuelation suffice vs, and let vs desire to be ioyned with him in this heauenly court, in all felicitie and eternal life most perfite.

A some collected of this matter, and concluding this place of eternall life, he finisheth the doctrine of this euertlasting felicitie in seven members: whiche we the blessed will but touche only, for that many thinke we haue spoken hereof already sufficiently, and plentifully enough. And to beginne with al, there shall be no curse, no execration, no malediction, nother warre, nor famine, nor diseases, nor yet any

There shall be no more such thing, as is recited of *Moses* amonges the curses in the 27. and. 28. of *Deuter.* For that all are accursed, whiche are subiecte to the same. For *Iob* and other holy menne, were tormented with sickness: but that commonly the accursed, vnbeleuers and wicked are plagued there with. For that they should be exercised and profit in godlines, but that they should first be afflicted here, & so by certen degrees passe vnto greater tormentes. What than?

The state of God in the citie. The second member inueth: but the Throne of God and of the Lambe shall be in that citie. To witte the kingdome of God shall be there, and God shall reigne and al blessing, no malediction, in the chosen. Therefore what ioyfull thinges so euer the Prophets Christ and the Apostles haue spoke of the kingdome of God, the same shall be in heauen, and the blessed shall haue the fruition thereof. And agayne are ioyned together inseparably the father and the sonne in the unitie of essence, which neuertheless in the distance of persones are exceedingly wel not diuided, but discerned. These misteries of the blessed Trinitie are known vnto the faithful.

Where followeth the third member. Some map mannaile, what the blessed shall do in the world euertlasting. Therefore *S. Iohn* saith, and his seruantes, *λατρίοι σου*, shall serue him, God I saie and the Lambe, they shall worshipping him in honouring, praying, & magnifying him for euer. Therefore shall

that they wholly addicte themselves to godly worshipping. Whiche thing shall in dede be to him great pleasure. As also *S. Iusten* sheweth in an other place.

Fourthly, they shall see the face of God. *S. Iusten* treateth they shall much of seying of God, to *Paulina*: and warneth godly, that see the face we shoulde not here imagine to our selues carnall thinges, of God. *Moses* in the. 33. of *Exodus*. And *Philippe* the Apostle in the. 14. of *Iohn* haue accompted it for the highe felicitie to see God, as he is, and as it is commonly sayde, face to face. And there is undoubtedly in this sighte and fruition, highe felicitie and ioy euertlasting and most complete: howbeit in this present world, as the lord sayde to *Moses*, it chaunceth to nomā. The holy fathers haue in dede sene God, but by a shape, and so farre forth as he hath vouchsafed to reueale and shewe himselfe to them to be sene. Like as *Tertullian* sheweth in the booke agaynst *Praxeas*: but with full eye, to see the full glory of God with ioy inestimable, is than first graunted vs, what time being deliuered from miserie, and purged from corruption, we shall also in body be clarified: than at the laste, as *S. Iohn* sayde also in the. 1. of *Iohn* the. 3. we shall see him as he is. *Iob* moste righteously speaking of this vision of God, *Iob. 19.* sayde: when they shall haue put aboute or clothed (to witte the father, sonne, & holy ghost) this (namely my body) with my flesh: I shall beholde God out of my flesh: whome I shall see to my selfe, and mine eyes shall loke vpon, and no other. The which is my only desire. Of this seying spake *Paul* also the Doctour of Gentiles, and sayde: now we see in a glasse, 1. *Corinth.* euen in a darke speaking: but then shall we see face to face, *cc. 13.* And of this vision *S. Iusten* hath also disputed in his booke *De ciuitate dei*. aboute the ende.

Fifthly, they shall haue the name of God in their foreheads: The name either because they shall be the children of God, as we haue of God heard in the Epistle to the *Philadelphians*, in the. 3. chapter written in of this booke. And verely in the countie celestia it shall be manifestly known to all, who be the children of God: In this world they are commonly taken for the children of the deuill which in very dede are the children of god. But this shall clearly appere in an other world, to the great glory of the chosen. And verely the brightnes of God shall shine from the foreheads,

o; countenances of the electe: as in times past the brightnes of the lord shone from the face of *Moses* & *Christe*. O; because al Sainctes shal knowe one an other, firs the vertue of God resteth in their countenances: which sense I perceiue hath pleased *Primasius*. O; for that they shal be priestes before the Lord for euermore: as the prophetes haue taught of the chosen. In olde time the high prieste bare the very name of God in his forehead in a plate of golde, bounden to his head with a lase. Undoubtedly in the heauenly countreie the glay of the children of God shal be wonderfull greete, of those chiefly that haue confessed the name of *Christ* in earth: for these the celestial father shal glorifie.

God lighteth the chosen. In the sixte membre is repeted agayne, which hath ones or twice ben spokē before, that the electe in heauē are illumined with the glay diuine, wherof hath ben spokē enough before.

They that shal raigne. In the last and seuenth membre comprysing as it were all thinges of life and felicitie, and petering with one word: they shal raigne, sayeth he, for euermore. The lord *Iesus* graunt to vs his faithfull, that suche thinges as we haue now hearde plentifully of his mouth, we may shortly experience in our soules and bodies, and may crie with ioye, to God the father most mercifull, and to *Iesu Christ* the redeemer most mightie and benigne, and to the holy ghost the most swete comforter be prayse and glay for euermore. Amen.

The conclusion of this worke, wherein is established the autoritie of the same, and the same collected briefly.

The. XCvij. Sermon.



AND he sayde vnto me, these sayings are faithfull and true. And the lord God of the holy prophets sente his Angell to shew vnto his seruauntes the thinges whiche muste be shortly fulfilled. Beholde I come shortly. Happy is he that keepeth the saying of the

of the prophecie of this booke. I am *John* which saw these things, and I hearde them. And whē I had hearde and sene, I fel downe to worship before the fete of the Angell, which shewed me these thinges. And he saide vnto me: see thou do it not. For I am thy fellowe seruaunt, and of thy betherne the prophets, and of them which kepe the sayinges of this booke. worship God.

The sixte & last parte of this worke conteyneth the conclusion, which affirmeth the thinges which we haue heard to be diuine, certayne, and vndoubted: for he collecteth the chiefest thinges, & moueth al men to faith, & study of godlines, that in stedfaste hope we shuld loke for þe iudge of al, to come shortly, and to iudge the quicke & the dead. And in goodly order this laste boke of the Canonical scripture finisheth the godly narration & doctrine, with the iudgement, & ende of all thinges. For the holy Scripture beginneth at the firste originall of all thinges, and continueth a narration vntill the ende of all thinges, conteyning in it self the vniuersalitie of thinges, and al such thinges as are requisite to be knowē of matters nedefull and profitable. And al those thinges hath our good Lord geuen vs to be known in the holy scripture, that is to say, in the Canonical booke. For they be false harlottes, that saye, that al thinges which apperteyne to the true & full godlines, & saluation of the faithfull, are not set forth in holy writtinges, and therefore to haue nede of traditions. They in dede haue nede of those traditions, which wil vtter their craftie wares: we nede none, which esteeme al their wares not worth a gally halspenny to be bought of any man. For *Esaye* hath sufficiently diswaded vs from their discreuable & craftie iuglinges, in the. 55. chapt. And this conclusion conteyneth aboute. 16. Articles. Which we shal discusse in order.

Immediately after the beginning is set a graue assuera- tion, þe thinges which he hath sayde or writtē hitherto are true, sure, certayne & vndoubted, οὗτοι οἱ λόγοι πιστοὶ καὶ ἀλη- θῆ: he hath in a maner the same sentēce also in the. 19. chapt.

The conclusion of this worke

The Apocalipse is the laste boke of the canonical booke of the scripture.

That these thinges be true & vndoubted.

of this booke. And he calleth faithful sayings, which are stable, ratified, fixed, and vndoubted. And the sentence is referred in the things which he hath spoken of the blessed life to the world to come, lest we should be left in any doubtfulness. Agayne it is referred to the whole narration of this booke. And this sentence seemeth to be a clause of assertion, and confirming the certentie of the matter propounded: as be those also in the prophets: for the lord hath spoken: & agayne, thus saith the Lord of hostes: and that same is expressed in the gospel, verely verely I saye vnto you. And that in the Epistles apostolical, God is my witness, that I lie not. And the goodnes of god doeth succour our infirmities, whereby many times we doubting of the veritie of Gods words do wauer, & confirmeth our hope with these as it were anchors. Wherefore these must be diligently beate[n] in & vrged in the ecclesiastical doctrine. *Aretas* expounding this place: as the worded manner of this holy Euangeliste is alwayes, so is it here also. For like as in his gospel, in token of loyalty he saith: & we know that his testimony is true: so in this place also, setting to his scale, he saith, these sayings are faithful and true. Whereto he. Therefore that it be an unworthie thing to doubt be it neuer so little of the things that are writte in this booke, and in other booke[s] of the canonical Scripture.

The In-
thout of
this worke
God of the
holy Pro-
phetes.

Secondly he repeateth, who is the Authour of this worke, and all these things are reuealed to him. And verely there is none other Authour but the lord God him selfe, and that the God of the holy Prophetes. The which hath a great efficacy, for he sheweth him not only to be one & the same god of both Testaments, which by his spirit hath inspired the prophetes & Apostles: but also biddeth vs secretly to esteeme the veritie & certentie of this booke of the propheticall matters. For if he coude in olde time telle his people before of things to come, & utter all things by the prophetes, what maruell is it, yf he now also persourne the same by S. Iohn? And if all those things came to passe, which the prophetes did prophesie to come, nother did there any word, no nor one iote saluato the grounde, which was not fulfilled: there is no man also that wil doubt of the veritie of this booke, yf at leest he consider that the same God which in times past was in the prophetes,

is

is now also with blessed Iohn. The Prophetes said, howe the land of Chanaan shulde be deliuered in to the possession of the children of Israel: it was deliuered. The selfe same prophesied that the people of Israel shulde for their sinnes be cast out agayne of the same land in to Babilon: they were cast out. After they prophesied agayne y they shulde be deliuered, shuld repare y Citie, to the which Christ wolde come, which shuld redeme mankind, & cal into the fellowship of life and blesse, all nations: They were deliuered, they repared their Citie: Christ came, and redeemed mankind, and the gospel was preached thorough out y whole world. What thing than remaineth, but that the church shuld be turmoiled, Antichrist shuld come, and raigue, and that the true Christians and he shulde wage battaile together, and the Iudge come at the last vnto iudgement, and reward euery one according to his doinges? And this place proueth the diuinitie of Christ infallible. For Christe we what can be spoken more plainly, than was saide? The Lord God of holy Prophetes sent forth his Angel. So in the first chapter is saide: The reuelation of Iesu Christ, which God gaue him. And a little after he saith: I Iesus sent my Angel, that he might testifie vnto you, &c. wherein therfore is shewed the vnitie of the substance diuine, and destruction of persons.

Christe we
what can be
spoken more
plainly, than
was saide? The
Lord God.

And the manner of the reuelation is shewed, or repeted and collected rather: he sent his Angell. Christe therefore by his Angell sheweth all things to S. Iohn. For no man hath sene God at any time: nother shal the lord come downe agayne from heauen before the iudgement. Wherfore this whole vision was exhibited and declared by the Angell, which was the messenger of Christ the lord. Wherfore all things are properly referred to Christ which sent the Angell. But to whom did he shew or reueale these things? To his seruants. For the cōtēners of God laugh at these things, and take them for fables. But God loueth his worshippers, and warneth them of all things in due season.

Howe this
booke was
reuealed.

3. Now he gathereth the some of such things as he hath recited hitherto. The same are chiefly cōteyned in two points. For he sheweth hitherto, what thinge must be done (ἐν τῶνδε) shortly. For this booke conteineth the destinies of the church from the Apostles time to the worldes end. Therefore he pro-

The som of
this booke
in two po-
intes.

Pp.ii

phesied

phesied not a farre of, but the thinges that began in the very tyme of *S. Ihon*. And yf they muste be done, who shall resiste? Not that I wyl establishe the necessitie of the *Stoynes*, but that I acknowledge the mightie working of God, after his prouidence and rightousnes. After he addeth another memorie: Beholde I come quickly *sayd*. For this booke comprehendeth many thinges, which concerne the iudgement it selfe, and the last iudgement, to the which I will come so swiftly, and vnlooked for, that the wicked and light men shall loke for nothing lesse. For the *Loorde* sayeth in the *Gospell*: it shall be as in the dayes of *Noe* and *Loth*. And in the howre that you thinke not, the sonne of man wyl come. Item, as the brightnesse cometh forth of the *Easte*, and shyneth in the *Weste*: so shall be the coming of the sonne of man. And therefore the *Loorde* sayeth nowe also at this present: Beholde I come quickly. For sodaynely, whyleste he seemeth in the meane tyme to doe an other thyng, at vnwares he byngeth in the *Loorde* speaking, and that a matter wonderfull, as this particule. Beholde importeth. For *S. Paule* hath written also, whyleste they shall saie peate and securitie, sodayne destruction shall come vpon them.

The com-
mence of this
booke.

4. But what profit shall the seruantes of God loke for of this booke? In a short sentence he coppriseth much, and saith: happy is he that kepeth the wordes of the prophesie of this booke. Felicitie & blessednes, is the fruit that is taken of this booke. In this present worlde being lincked with *Christe*, we shall walke in the way of rightousnes, and eschew the craftes of *Antichriste*: and shall not fele the tourmentes which arise in the conscience, of the corruption of religion depraued. And when we depart hence, we shal go straight to those blessed seates. This is the highe blessednes and felicitie. And let vs marke, that it is not enough either to haue sene, or heard, or red this booke: it muste nedes be kepte. For we muste beware that it goeth not in at one eare, and oute the other, that we forget not the thinges that are told vs, but that we rather frame our whole lyfe after the doctryne of this booke. And he attributed to it the title of prophesie. All the Scripture is called a prophesie, as much as to say diuine: But considering howe this booke for the more parte therof sheweth thinges to come

come vnto the church, it is rightly called a prophesie.

5. He repeteth againe and beareth in, both his name and also so that he is a witnes that sawe and heard, who maie surely be credited. And thus he wil get authoritie to this booke. For it muste nedes be had in greate estimation, that which was conceaued and written of the *Apostle* and *Euangelist S. Ihon*. Many accompt a faulte in *Ihon*, that he so diligently expresseth his name. But maruell it is, that they obserue not the same also els where, and of others not withoute praysse. Wcd not the selfe same *Ihon* repete and inculke the name of a Disciple in the story of the *Gospell*: who shulde reprehend this? I see not therefore what he hath offended herein: But rather sins he foresaw in the spirite, that many wold speake against this booke, not withoute great cause, and with much fruite, and also of extreme necessitie he importuned his name. And the *Apostle S. Paule* also to the *Galathians*: Beholde I *Paule* say vnto you, sayeth he, in case ye be circumcised, *Christe* shal profite you nothing. The same also, to moue affection, inculketh his name to *Philemon*. *Aretas* therefore very aptely expounding this place. And this, sayeth he, a certen propriete of speech in this *Apostolicall* soule. For euen as he ded in the *Gospell* also, where he sayth: And he that sawe hath borne witnes, and his testimonie is true: the same doeth he in this place also, testifieng that he was both an hearer and beholder of these thinges, which are prophesied. For hereby he winneth credit to the thinges which had ben sene. Thus much he. Others haue thought that not without cause, *S. Ihon* hath in this booke repeted his name oftener, than in his story, for that men wil more hardily beleue a prophesie speaking of things yet to come, than a story, which telleth of matters paste.

6. In the sixte place he annexeth, what chaunced to him agayne with the *Angell*, reuealing vnto him these huge misteries. A lyke story for all the worlde, had we in the ninetene chapter, where also we expounded the same: where he that list, may see. And yet the expositours demaund, howe chaunceth it, that agayne *Ihon* doeth the same, that he did before, and was prohibited of the *Angell*? *Thomas of Aquine* wreneth that *S. Ihon* being besydes himselfe by reason of the excellencie of visions, dyd this as one astonied. The glose: before

The writer of this booke *Ihon* which repe-
teth his name.

whiche *Ihon*
wolde wor-
ship the *An-
gel* agayne.

saith he, the Angell forbade, that he should not worshipping him with *Latria*, here he prohibiteth, that he worshipping him not with *Dulia*. But to me appereth (preferring alwayes the better iudgement of others) In *S. Ihon* to be shewed to all the godly, howe great is the frailties of man to fall, unlesse he be restrained and drawen backe by the mightie hande of God. The Angell had shewed *Ihon* expressely before, that he shoulde not do, that he than did, and now repeteth it againe. For hauing as it were forgotten those things, by reason of the excellencie of the Angell, he wold surely haue done him some worship. For so we permit to our selues more than is decet, especially toward nobler personages, whom for their excellent gifts of God we esteeme worthe, whom we may also without the offence of God euen worship. That opiniō deceaueth in our time & most part of them, which against the comelines of sincere religion worship and honour Saints. But the Angell of the Loide here nother forgeth nor bringeth forth any newe doctrine, but that olde in forme, as they terme it, to the intent we shuld vnderstand, that the will of God is alwayes one and perpetual, which will not haue the most excellent creatures to be worshipped, but one God alone to be honoured. We repeteth therefore the same causes, which he also objected before. Therefore be they alwayes of force, with all, & at all times. *S. Ihon* in the meane time semeth, that he wold commend vnto vs the excellencie of this vision or reuelation: and that the Angell did admonish him constantly of his dutie, and vs al by him, that the thing which is proper to God, we shulde transpose to no creatures, and it deserueth exceeding great prayse here, that *S. Ihon* here discemeth nothing: but by expresse wordes committeth to writing his fall, and rebuking of the Angell moste evidently. For by his fall he wolde admonish, that the godly shulde not fall in lyke cases, but geue all glory to God. Here semeth also to be obserued, a maruelouse affection in the maner of speaking. For the Angell crieth out to *Ihon* being ready to fall downe nowe, yea prostrate already, and nowe aboute to worship, *ὦρα μὴ*: See thou do it not, that thou verely intende to do. Here is expressed the carefulnes of mynd, and haste, wherewith he goeth about to preuent the enterprise of *Ihon*. And thus diligent are the holy spirites in

in heauē in lettynge althings, that by any meanes do tourne vs fro God, to worshipping of creatures, much lesse would they chesclues be worshipped, or to haue things attributed to them, which the Papistes at this day attribute by force of Armes. The Loide of clemencie & mercie conuerte them to a right minde, that they maye attribute al glory to God. Amen.

S. Iohn is commaunded not to seale this booke, but to publishe it, haupng respecte to no man.

The. XCviij. Sermon.

AND he sayd vnto me: seale not the sayenges of the prophetic of this booke. For the time is at hande. He that doeth euill, let him doe euill still: & he which is filthie, let him be filthie still: and he that is rightuouse, let him be more rightuouse: and he that is holy, let him be more holy.

7 The seuenth place that is treated in this conclusion, for hiddeh *Iohn*, that he seale not the booke written, *μὴ σφραγίσῃς*, saith the Angell, seale it not. And certainly letters and booke are wonte to be sealed, either for credit & confirmatiō sake, or els that they should not be openly red of al men: but those only, to whom they are assigned. An Angell saith to *Daniel* in the .12. chapt. And thou *Daniel* close the wordes, and seale the booke vntil the laste time. He is commaunded to shut his booke, that is to saie, to make an ende, nother to loke for any more reuelatiō: finally he is commaunded to shut it for the vngodly, vnto whom assuredly this booke shal seme darke & closed. For it followeth: for many shal erre, & knowledge shal be manifolde. For they that are not ruled by the certayne & sure word of God, haue nothing at al certainly tried & knowe, but wander through manifolde or sondry & uncertayne opiniōs, iudgements, and traditions of men. For *Daniel* saith, that knowledge shal be variable: y is to say, there shal be innumerable opiniōs & sectes of the religion & seruing of god: where

Seale not the booke.

nevertheless there is but one only true opinion, doctrine, sayth oꝝ religion, the same I saye, whiche Daniel set forth in his booke, which booke also he sealed: that is to saye, confirmed it as it were with godly seales, as authenticall, oꝝ authorisid, and which was worthe to be credited: howbeit at this present S. John is not commaunded in the same sense and meaning not to seale his booke, which we know to be altogether authenticall: but such a thing as this is the Angel meaning, to seale oꝝ couer not, & hide not this booke: whom God therfore would haue to be writte, that it might be a publicke doctrine in the whole world wherby al men might be instructed in the thinges that are reuealed from heauen, that they be not thorough the craftes and tyranny of Antichrist withdrawen from the kingdome of Christ, vnto the kingdome of Antichrist: for God would that al these thinges should to all men be moste common and manifestly knownen. And this sense hath *Arctas* opened also, sayeng: Seale them not, sayeth he, that is, kepe them not sealed to thy self, but publish them to all. The reason is annexed: for the time is at hande, wherein verely these thinges which I haue sayde, shall come to passe. Wherfore the saythful had neede of warnyng, confirmyng and comforte. Consideryng therfore that this booke is set forth, that it might admonishe, strengthen, and comforte the saythfull, the same ought not to be shutte but wide open. For this is the good will of God, that this his word should be preached in his church to the profite of al saythfull. Let them loke therfore, what they doe, whiche would haue this booke not only shutte vp, but cleane taken awaie: nother thinke it can be vnderstande as obscure and full of darke speakynges. But to God be prayse and thankes geuyng, whiche hath vouchsafed to prouide for vs saythfully & in time by this moste profitable and moste necessarie booke.

This booke
shoulde be
open for al
men.

These
thinges must
be beate in
both to the
heareers &
to suche as
will not
heare.

8 The eight place of this conclusion semeth to treat of a certen preuention. For some man here might saye: thou wilt haue this booke to be open, and come vnto al men of al states, seyre and ages: but there shall be some, whiche wil venterly contemne the same. In vayne therfore shall it be preached, in vayne shall we vye these writynges, with them especially, which shall deride the same, and expounde them this waye oꝝ that

waye at their pleasure. But he semeth to preuent this, & saye: doubtes there shall be vnrighthouse innumerable, whiche shall procede vnbidde in their iniquities, and shall more and more excede and passe themselves: but yet there shall be also righthouse, whiche persecuting in al rightheousnes, shall increase in holy vertues, and herein also shall surmounte themselves: wherfore spare not thou to utter to the al, such thinges as in this booke I haue commaunded thee, bring nothing careful for the successe thereof: let me alone with that: execute thou thoffice of preachyng. I wil bypnyng to passe, that thy saythfull preachyng shall not be vayne. And let them alone, if thou see certen that will be altogether filthie, and perish in their filthines, sayng they contemne al thy saythful labour. For thou hast done thy duetie, and arte blameles: and they perishe through their owne fault. Wherfore I wil nother haue thee, nor yet no other to be ouer careful, what time thou seest any, contemnyng the puretie of Gods word, had rather wallowe in filthines. And we reade els where also, that the Gospell is preached to manys for their condemnation, and the sauour of the gospel to be sweete vnto some vnto saluatiō: and to others an intollerable steeche vnto perdition. A like place in a manner is in the. 2. chapt. of *Ezechiel*, where we reade that the Lord sayde to the Prophet: thou sonne of man, I sende thee to the childre of Israel, to a people rebellious, which haue rebelled agaynst me, they and their fathers haue deale treachously with me vntil this daye. They be childre of an harde sauour, and of a stowarde harte. I sende thee vnto them, and thou shalt tell them: thus sayeth the Lord God, whether they will heare, oꝝ not heare: for it is a rebellious house, that they may knowe yet, howe there hath ben a Prophet amongs them. And thou sonne of man feare the not, nother be thou affraide of their wordes: for they be contentiouse and prickyng like thornes, and thy dwelllyng is with Scorpions. But therfore shalt thou not be affrayde of the, thou shalt speake my wordes vnto them, whether they wil heare them, oꝝ no.

Howbeit we must here take hede, that we vnderstande not that God commaunde, that the vngodly should procede to be more vngodly, where the angel sayeth: he is vnrighthouse, let him be vnrighthouse still, &c. For it semeth in manner to be

Math. 24.
1. LXXX. 1.

2. Tim. 3.

God commaunde
not that
the wicked
shoulde

walke still in their wickednes such a saying, as that same is in the gospel: that thou doest, doe it more speedily. For he commaundeth him to doe, that thing which he knew he would do. After the same sort here also, that he knewe the wicked would do, he saith they shall do: nother willet they that their doynges should trouble John, & the saythfull preacher, seying there shall be also many good, whiche shall also applie themselves vnto rightuousenes. We are wonte also to saye with a muche like phrase: yf it will no otherwise be, we muste be content. Not that we bidde him that perissheth, to perishe: but that so we reioyce to him his madnes, & signifie that he perissheth through his owne fault, willingly and wittingly. *Aretas*: It is no exhortation saith he, but rather a rebuking of euery one, vnto the whiche study he applieth himselfe. And *Thomas of Aquine*: The sense is, saith he, he that hurteth, lette him hurt still. That is he will hurte, by doyng other euilles: that the Angel be vnderstande to haue sayde these thinges in prophesying, not in wishing, &c. And so the meaning wete: the wicked contēning the prophetic, shall continue to be wicked, the godly agayne shall growe in the holy study of rightiounes. Which sense reuelieth semeth moste playnest of al. Prother differ they muche from these, that are red in the 12. of *Daniel* by these wordes: go *Daniel* saith the Angel, and searche not ouer curiously the infaunt of the laste time: for the saynges are closed and sealed, vntill the laste time. Very many shall be purified and made white and castenew. But the wicked shall doe wickedly and al ungodly shall not vnderstande. But the learned shall teach. From these thinges swaue nothing at al the wordes of the 8. *Timoth.* 3. *Apostle*, speaking and prophesying of the later times: all that will liue godly in *Christe Iesus*, shall suffer persecution for rightiounes. Notwithstanding euill menne, and deceaytes growe worse and worse, whilest they both leade others into erreour, and erre themselves. Therefore seying the later age of this worlde shall be such, let vs, which are called to this function, procede constantly to auance, set forth and beate in the very worde of God, and reuelation of *Iesu Christ* vnto al men, regarding nothing, what the worlde and worldly men speake agaynst it.

And ful elegantly he setteth two sortes of men agaynst two others,

others, the vnrighouse agaynst the rightouse, and filthie to holy, & *ad inuicem*, saith he, he that doeth euill, let him do euill: or he that is vnrighteous, let him be vnrighteous: or he that hurterh by persecuting godly, & *ad inuicem*, let him hurt still, or furthermore. Agaynst this he setteth: he is righteous, let him be more righteous, let him procede further, & growe more & more in al godlines, & go beyōde himself in rightiounes, both of faith and wo:kes. For by rightiounes of faith we are iustified: by the rightiounes of wo:kes, we are declared to be rightouse. And they that be rightouse, not only hurte no man but also profite & do good to al. Contrarywise the vnrighteous, which want true faith, want light: & walke therefore in darkenes, & doe the wo:kes of darkenes: persecuting both the rightouse, & rightiounes, & molesting al man. And that there should be such men in the later dayes, the lord highly also prophesied in the 24. chap. of the gospel after *Mattheu*.

Another kinde of men, is of vncleane, polluted, filthie and vile, & *peruers*, &c. He that is filthie, saith he, lette him be filthie stille. And the interpreters of the *Seeteunge* admonishe that *peruers*, is that filthines, which we gather with our nailes endes. And he signified vncleane persones in body & soule, *Idolaters*, *fornicators*, *gluttons*, and suche like. Agaynst whome he hath placed, the holy, pure, and cleane: that is to saye purified by faith, and applying theselues busily to sanctification. Therefore like as the filthie do more and more wallowe themselves in the mire, and arape and defile theselues to vilely: so the godly doe more and more applie themselves dayly to cleanes and holines of life. The lord *Iesus* iustifie and sanctifie vs for euermore.

He gathereth suche thinges as he hath caught of the laste Iudgement, and of the rewardes of the godly, and of the tormentes of the wicked.

The xcix. Sermon.



AND beholde I come shortly, and my rewarde is with me, to geue euery man accorpyng as his dedes shalbe.

The vnrighouse & filthie are set agaynst the righteous and holy.

the vnrighteous, which want true faith, want light: & walke therefore in darkenes, & doe the wo:kes of darkenes: persecuting both the rightouse, & rightiounes, & molesting al man.

Idolaters, fornicators, gluttons, and suche like. Agaynst whome he hath placed, the holy, pure, and cleane: that is to saye purified by faith, and applying theselues busily to sanctification.

I am Alpha and Omega, the beginning and the end: the first and the last. Blessed are they that keepe his commaundementes, that their power maye be in the tree of life. And maye enter in through the gates into the citie. For without shall be dogges & inchaunters, and whozemongers, and murtherers, and idolaters, & who so euer loueth & maketh lesinges.

**Briefe re-
herſal of
the laſt iudge-
ment, & of
rewards &
punishments**
The ninth place of this conclusion, is of the coming of the lord unto iudgement, and of the reward prepared for the good, and appointed tormentes for the impenitent and wicked; for he collecteth at this present, that he treated more diligently and more at large in the 19. and 20. chapt. and other places of this booke. And this place before all others he inculkerh and vndergeth most earnestly. For it is of great importance, if we both vnderstande it rightly, and ponder it very ofte in our mindes. For we shall the lesse licenciously sinne, but shall watche more diligently.

**The lord
Christ com-
meth shortly**
And in this conclusion of S. John the persones are often chaunged. For now speaketh Iohn him self, and incontinently he bringeth in the Lord speaking. As at this present verely he maketh the lord Christ himselfe to speake, and saith: behold I come quickly. For the worde pronounced out of Christes mouth is of more authoritie, and hath more credit with all, than that the Apostle speaketh: & in saying that he will come shortly, he would stirre up all men to watch, repent, & praye. For in the Gospel he sayed: watch, for you know noether the daye nor the houre. Your Lord will come at an houre, when you thinke lest. We feareth therefore the sloughful and vncleane persones, whiche comforte themselves, that the Lord shall not come at all, and if he come, that yet it shall be long first, and peradventure neuer. Against whom he pleadynge, sayeth howe he will come quickly. Against the same also reasoned Malachie in the 3. and 4. chapt. And S. Peter in the 2. the 3. chapt. Moreover in affirmynge that he will come shortly, he comforteth the godly tempted and tossed diuersely in this world. For the godly some times crye also, that the Lord dis-

ferreth

ferreth his coming ouer long, that he is to benigne to his enemies. Wherefore he saith, & he will not come sone enough, that is to saie in due time: that he may both deliuer his seruantes, and distrope & rote out his enemies and contemners.

For it followeth, what a one, howe, and to what ende he will come: he will come gloriousse with great maiestie & power to deliuer and saue the faithfull, and condemne the vngodly, for he saith, and my reward with me. Which word do seeme to be taken out of the 40. chapt. of *Esaie*. And signifie, that God is furnished abundantly with all implementes, where with it becometh a rewarder and reuenger to be furnished with. Therefore he saith, the reward which I shall geue to euery one, after his doynge, I haue presently with me, and that ready, and plentifull. For our King and Judge wanteth not power and treasure: as many times the Kinges of this world, either can not paye their Soldiours wages, as they ought, or haue it not ready, and differ the payement a longe time. But this our Captayne: and my reward, saith he, is with me. And immediately expounding himselfe, he saith: that he will reward euery one accordynge as his doynge shall be. For so the Apostle also in the 2. to the *Corinth.* 5. saith, how we must all appere before the iudgement seate of Christ, that euery one maye receiue such thinges as are done by the body, accordynge as he hath done, whether it be good or euil. For in the 16. chapt. of the gospel of *S. Matthe.* the lord sayde likewise, that the time would come, that the sonne of manne should come in the glory of his father, with his Angells, and then shall he render to euery one after his doynge. The same is taught of the Apostle in the 2. chapt. to the *Romanes*.

And to the intent no manne shoulde doubt, but that our Iudge can accomplishe in dede, that in wordes he sayde he would do, namely to render to euery man after his doynge, he adioyneth, and saith, I am Alpha and Omega, the beginning and the ende, &c. By the whiche wordes he signifie, that he is very God, eternall, and almightie. The sentence is taken out of the 42. and 45. chapt. of *Esaie*. And is expounded before. These thinges teache vs, that Iesus Christe is very God, and therefore the rewarder of all most bountifull and most rightiouse.

And my re-
ward is
with me.

I am A
and O.

Conse

Rewarde
prepared
for godly

1. John. 3.

Without
dogges.

Matth. 8.

Matth. 25.

Consequētely agayne, expressely, more playntly, and by a pertition, S. Iohn with his wordes declarerth, what, and to whome the Lorde will geue. And firste in dede he treateth of rewarde prepared for the good, after of punishment appointed for the euil by the iust iudgement of God. And rewarde is payed, or geuen rather, as S. Paule sayeth, to them that kepe his commaundementes, namely Chyries. For not they that reade, or heare the commaundementes of God, or boaste and preach them are blessed: but they that kepe, and perfourme them in dede. For so hath our Lorde and sautour Chyrist taught us in the Gospel after Matthew the. 7. chapt. and Luke the. 11. And his commaundementes are those that are expounded in the ten preceptes, or in the gospell restreyned to the loue of God and our neighbour, or the which are named of S. Iohn thapostle faith a loue. It becometh us therefore to be religious, in case we loke to receiue a rewarde of God. And what is the rewarde that is geuen of the iudge to the godly worshippers of God? That is taken thre maner of wayes. For first they are called happie & blessed. Secondly they shal haue power ouer the wood of life, that is to say the fructes of the tree of life shal be in their power: that is to wit, they shal liue an eternal life with Chyrist, as before is declared. For he alludeth to the fourme thinges. Laste: they shal enter in, sayeth he, by the gates into the cite (to wit before also described) into the countrie euertlasting.

After this he toucheth, or collecteth also the punishment appointed for the wicked: and vceely in one worde comprisetly al together, whylest he sayeth, without. For by this only vocable he excludeth the wicked out of the heavenly countie, and includeth or incloseth them in helle, and helle to mymes vnpeakeable, endles and innumerable. And S. Iohn here followeth the lord in the gospel saying: I saue vnto you, that many shal come fro the East and from the Weste, and shall restewith Abraham, Isaac and Iacob in the kingdome of heauen: and the child:en of the kingdome shal be caste out into the outwarde darkenes, there shal be weeping & gnashyng of teth. So likewise in the parable of the ten virgins, the gate is sayde to be shut, and the solitary virgins shutte out of the foyes celestiall. Euen there he commaundeth the vnprofitable

ble seruant to be cast out into the outwarde darkenes. Likewise in the. 13. of Luke, the Lorde sayeth, howe the vbelenters shalbe erpulled out.

And who be they? I beseeche thee, which in that laste iudge-ment shal be caste out? Dogges, and the residewe which are recited in the register of the condemned. The vocable of Dogges, is not alwayes taken in the holy Scriptures in the euill parte, but yet for the moste parte. Abner the Prince of King Saulles warres: am I the head of a Dogge, sayeth he, to Isbo-berth, which defende the house of Saul agaynst Iuda? Signifying that he had incurred the displeasure of the tribe of Iuda, for that he had retained ten tribes yet in their dietie, and vnder the dominion of the house of King Saul. Els where, as in the. 15. of Matthew the gentiles, or hepten, or estraunged from the people of God seme to be called Dogges. As some at this daye call the Turkes, namyng them Turkish dogges: that is to saye turkish infidelles. Now also the prophet Esaye calleth the false Prophetes dogges, shamelesse, rauening, vn-satiabie, not able to barke and defende the lordes Shepfold, or els vnwilling and slepe. After the same signification the Apostle sayeth to the Philippians: beware of dogges, beware of euill workers, &c. Moreover in the holy Scriptures are called dogges angrie men, fierse, cruell, contemners of godly thinges, barkers at the trowth, sclauderers and persecuters thereof, and blasphemers. For in the. 22. Psalme. Dauid a figure of Chyrist the lord crieth: Dogges haue inuironed me rounde aboute, the counsell of the malignaunt hath compassed me. Whom he now calleth Dogges, by and by he nameth malignaunt. And when some cursed Dauid, Abisai the sonne of Neria sayeth: whic worth this dogge that shall die curse my Lorde the kynge? And the lord in the Gospell for: biddeth to caste that is holy to dogges, or pearles to swine, finally they are called dogges, these filthie men, vncleane, without repentance, wallowyng themselves in the dunghill of sinne and wickednes.

For S. Peter calleth suche dogges retouernyng to their wylde. And the lord prohibith, that no man bring the price of a strompet or dogge into the Temple. For euen therefore the Jewes Priestes refused the price of bloud offered of Iudas.

Therefore

Therefore under the name of dogges we understande he-then or infidels, false Prophets or deceauers, cruell men, blasphemers, persecuters of the veritie, cursed speakers, contemners of the trewth, vncleane and filthie, &c.

And as for the members that followe, haue ben expounded before, to witte in the .9. chapt. and about the begynnyng and in the ende of the .21. chapt. To a lie he addeth here, he that loueth and maketh. For many make them not open, but they loue, saue and auance them. Many both loue and make them. They loue a lesynge chiefly, whiche mainteyne lyng learnynge, and delighe therein. But herof mosse purposely *Primasius* Bishoppe of *Vtica*: to all these thinges, sayeth he, must be geuen not diligence of expounding, but carefulnes of auoyding the euils. The lord Iesus saue vs fro all euill. Amen.

Chrisť is wewed agayne to be Authour of this booke, how great he is here. Here is also declared the desire of the church, wishyng for the comynge of Chrysť, and the liberall promesse of the Lorde.

The .C. Sermon.

Iesus sent mine Angell to testifie vnto you these thinges in the congregations. I am the rote and generatio of Dauid, and the bright mornynge Starre. And the spirite and the wyde sayde, come. And lette him that heareth saye also, come. And let him that is a thirste, come. And let who so euer will, take of the water of life, free.

The tenth place of this conclusion sheweth againe the author of this worke to be Iesus Chrysť, whiche is brought in here of S. Iohn speakynge, to the intent the thing that is spoken maye haue the more authoritie, and credit be geue more easely of the Auditors to the whole worke. Wherefore nothing is to be ascribed to S. Iohn, but the wytyng of y^e worke, that

that is to witte, that he first saw al these thinges, indited & committed them to wytyng. And the maner also of the reuelation is repeated. Chrysť himselfe came not downe into the earth, or into these lower partes, but sent forth his Angell, which from Chrysť, & in Chrystes name opened & shewed these thinges to S. Iohn. The ende also of the Angelles sendynge or reuelatio is specified, that he should testifie these thinges in congregations, and to you al that are in the world, vnto the ende of the world. And we learne of those fewe wordes that credit muste be geuen to this booke, as that which is propounded of the very soune of God by his Angell and Apostle, and that in dede propounded to all that are in the church. Agayne that Iesus Chrysť is very God, the lord of Angells: as S. Paule also affirmeth in the .1. chap. to the *Hebrewes*. Of the which thing is spoken also before. And these mosse clere testimonies of the scripture ought to moue the faithfull more, than al the dotages of *Seruetus* the Spaniarde, and *Seruetanes* playng the Arrig and Jewes. Let vs obserue moreover, that Chrysť sente his Angell, not to Iudge or to teache: but *καρτογραφειν*, that is to testifye. Testimonies lawefully taken, or committed to wytyng and sealed, it is not lawefull to speake agaynst. For they are altogether taken for Authentical. But all this booke was wytyten by S. Iohn, and is a witnes of the testimony of the Angell of God. Therefore is it unlawefull to doubt any thinge thereof. And also ought to haue the same opinion of all other bookes of the olde and newe Testamente. For the Prophets and Apostles are called the witnesses of God; and the Gospell, and doctrine of the Prophets and Apostles, the witnes of testimonie. He is madde, that thinketh not the Canonickall Scripture to be of it selfe Authentickall, vnesse it be first made authentickall by the approbation of the church and Counsellors. Moreover we understande that the doctrine of this whole booke belongeth not only to the seuen churches of Asia, but to all dispersed through out the whole worlde: and therefore to apperteyne chiefly and singularly vnto vs, whiche liue at this daye at Zurich or in Swyterlande, Englande, Fraunce or Germany. *Aretas* Bishoppe of *Cesaria*: that he should testifie, saith he, that is to saye, that he should proteste not priuely, nor obscurely, but in the au-

Christ be-
ry God.

The holy
writings
are Auth-
enticall.

He loueth
& maketh
testimonies.

The Au-
thour of
this booke
Chrysť.

bience of all Churches, dispersed in all the world, that no man pretending willfull ignorance, should remaine vnder corrected.

Christe is
the roote
of
Dauid.

And incontinently the Lord him selfe also sheweth and declareth, who, and howe great he is, and what we saythfull haue layde vp in store in him. And he useth agayne paraboles and allusions for the more perspicuitie: And firste he calleth him selfe the roote and generation of *Dauid*; that is to saye a trewe and naturall man. For we hearde before that he was verie and naturall God. And he cutteth off from all vntilities denyng and impugning the trewe fleshe of *Christe*, all *Serues*: most strongly prouing, that he after the fleshe is of our owne nature. Whereof he is called also in the Scripture the fruit of the wombe of *Dauid*; and he that is risen of his loynes. Moreouer it is sayed to the *Dauidicall* virgin and mother of God: thou shalt conceiue in thy wombe and bring forth a sonne. Therefore he calleth him selfe also both the roote and generation of *Dauid*. And the phrase of speache is to be marked. For the like is red in the .16. of *Ezechiel*. Thy roote and thy generation is of the lande of *Chanaan*; that is to saye, thy birth is of the *Chananites*; or thy offspring is of people polluted; yet semeth here neuerthelesse also an other certen thyng to be signified. For the roote beareth a tree, and nurrisheth or quickeneth the same. The roote is not bozne or nurrished of the tree: and *Christe* the Lord is the foundatid, and preservation of the house of *Dauid*, and Church of the saythfull. That *Dauid* is preserved, that the offspring of *Dauid* is not rooted out, whiche ofte times hath deserued to be, it is done in respecte or merite of *Christe* the Lord: *Christe* hath saued them, the same sauerth also, so many as are saued, as he that is of all the promesses made vnto *Dauid* the head, vertue add some and euen perfection, as in whome is perfit saluation, and all fulnes, as the cleere testimonies of the Prophet *Esaye* beare witness in the .7. and .37. cha. and els where, also in the .3. of *Osai*, .34. & .37. of *Ezechiel*. And not a much vntillike place is in the .3. booke of *Kinges*. the .15. chap. *Iohn* also in the .1. chap. of this booke named *Christe* the roote of *Dauid*. &c.

Christe is
bright mo:
ung starre

Agayne the Lord calleth him selfe a *Starre*, and that not obscure, but shynynge and brighte, and euen the morning *Starre*.

Starre. When he called him selfe a *Starre*, he had respecte to the most ancient Oracle of *Balaam* that most wise Prophet in the *Easte*. He prophesied that a *Starre* shulde arise out of *Israell*, that is to saye a celestiall *starre*, and euen the very sonne of God shoulde be bozne of a woman. And that the same *starre* did arise the magicians, being also of the *Easte*, testifie in the .2. chap. of *S. Mathew*. And it is called bright, because *Christe* is the light, illumining all men that come in to the world. Of the which matter the same *S. Iohn* hath treated much in the first, eight, and nyneh chap. of his *Euangelicall* story. The same our Lord is also the morning *starre*, so called of *S. Peter*, .2. Pet. .1. And of this our *S. Iohn* in the .2. chap. of the *Apoca*. For lyke as *Lucifer* arising, draweth the daye *starre* after him: so *Christe* shynynge in the hartes of the faithfull, doth lighten them more and more in this present world also, and in the lyfe to come doth cloth them whole with the light celestiall. *Thomas of Aquine* expounding this place: the morninge *Starre*, sayeth he, is to witte the messenger of the day, that is the euertlasting felicitie through his resurrection. And these thynges haue we hearde hitherto of the mouth of *Christe*, concerning *Christe*, who and howe great he is, and what treasures we haue layde vp in store in him. He is very God and man, was incarnate for vs, that he might be our roote, vertue, lyfe, light, and saluation. Therefore haue we reposed in him, all fulnes of Saluation. And so we see agayne, that this booke is written with the Apostolicall spirite, which spirite verely so ofte as occasion serueth, reasoneth excellently of *Christe*, and preacheth his saluation, and commendeth the sayth in him, vnto all the faithfull. The same spirite therefore hath inspired euer booke both of the *Gospell*, and *Apocalipse* of *Saincte Iohn*, and caused them to be written of the same Authour.

In the eleuenth place is brought in speaking the church, The desire wyshing the coming of *Christe* vnto iudgement. For sith of this church our Lord *Iesus Christe* is so good, so benigne and holysome, for the whome all this booke hath promysed to come, and to deli- uer the church of *Saintes* afflicted in this world, nowe is rested the desire of the same his church, wyshing and calling the Lord, sayeng, come. For anon we shall heare the Lord promising,

promising, and saleng, be it I come quickly. And the church
agayne reporting I men. Euen so come Lord Iesu. And that
the spirit within our body retyeth busily to the Lorde for our
deliuerance and glorifying, the Apostle mentioneth much in
the .8. to the Romanes. Notwithstanding that by the spirit
may be vnderstand euery spirituall man also. And therefore
Arctas, he nameth them spirit, sayeth he, which are accompa-
ned wothie of the spirituall marriage: And the byrde, the
church it selfe. Thus sayeth he. Of the byrde we haue spoke
many times in this worke, so that we neede not to be tedious
in repeting the same. Howe be it with a wonderfull desyre all
the godly couet that the Lorde wolde come vnto iudgement.
To the wicked that day is terrible & abhoyred, to the godly
moste ioyfull and wysshed for. For the godly peccare that
they shall ones be deliuered from all euyles, and plentifully
rewarded with all good thynges, that the glory and veritie
of God shall be auanced and establihed, that all ungodly-
nes shall be abolished, and the wicked by the iust iudgement
of God tormented. Whereupon *S. Peter* in the .3. chapt. of the
Actes, calleth this day the restoring & perfourming of all such
thynges as God hath at any tyme spoken by the mouth of his
Prophets. In that same day therfore shall all the promesses
of God euen of the greatest matters, be fulfilled thowgely.
Therfore sayeth the Lorde in the gospell: lifte vp your heads,
for your redemption draweth nere. They that mourne and
are desperate like, cast downe their heads: The Lorde biddeth
vs lifte vp our heades, to be cherefull and of good hope. For
we shall certenly be deliuered and glorified, which haue bene
in the world a laughing stocke, and had in derisio of all men.
Therfore muste the places be expounded figuratiuely, which
poure out the exceeding great lamentation and howling that
shall be in that day. For the wicked for anguyshe and payne
and vnto desperation shall crye oute, and teare themselves.
The godly shall reioyce in him, whome they see conuincing
theynges the woundes wherewith they are redeemed. Lyke
as therfore the desyre of Saintes was greatest, when the
first conuincing of our sauour approached nere, as in *Synteon*
alone appeareth, *Luke the second*, right so at the second con-
uincing of Christe vnto iudgement, all Saintes with vncessable

voces

from day to

voces shall reie, and continually do crye, come Lorde Iesu,
come and deliuer vs, come and mayntayne thy glorie and
church, almoste broughte to naught: come our redemer and
Saviour so wished, and looked for, dispatch vs from euyles,
graunt vs the good thynges promised, &c.

Wherefore the things that follow, may be referred eith-
er to the church or to *S. Iohn*, that eithere the church or *S. Iohn*
shulde say: And let him that heareth say, come. *Arctas* expou-
ding this place briefly and well: by these wordes he insin-
uateth them, saith he, which are not yet assured to the flocke,
yet ready to heare godly matters, and geue their diligence
to knowe the Lorde. So much he. And doubtlesse the desyre
of the godly is so greates, that they couet that all creatures
shoulde praye the Lorde to come vnto iudgement: as many
times we see in the *Psalmes*, the godly to exhort the Sun and
Mooone & all creatures, to praise and speake well of the Lorde.

The .12. place of the conclusion, containeth a most large
promesse and comforte of Christe. For he promisseth agayne
frankelie. As though he shulde saie: I knowe what thynges
the faithfull shall suffer vnder Antichrist, what also and howe
great crafte the same shall practise. All thynges will he sell for
money, Heauen and Earth, and those thynges also which are
not in his power: And he shall deceaue many, and shall spoyle
many: And al the godly shall he nere and oppresse with gre-
uous persecution. Therfore if I tary long, and come not in-
continently, in asmuch as the wishes of Saintes couet the
same, you that loue and beleue in me, flee Antichriste, geue
not your selues to be spoiled of him: loke ye for me, haue re-
course vnto me. He that is a thurst, that is, he that desyret an
heauynly gyfte, or he that is in anguyshe or tourmented with
cares, and sondry euyles, let him come to me, to me I say let
him come: I shall fyll him with good thynges, deliuer from
euill, and byll comforte him, and strengthen him with my
spirit, in al maner daungers, that he may patiently beare and
ouercome all euyles. And he semeth to haue borrowed these
holsoine wordes and most full of consolation, of the doctrine
of *Ezra*, which is in the .55. chapter, and in the seventh chap-
ter of *Ihon*. Whereof are spoken certen thynges about the begyn-
ning of the .6. chapt. Where we made the Lorde to haue I de-

Come:

And let
him that is
a thurst,
come,

Z3.iii.

And

And to him that is a thirster will I geue of the well of the water of life freely.

And he
that wille.

But wher he sayeth: and he that will: he meaneth not, as many mislike him, that it standeth in our will, that we maye be saued. For we knowe that the Apostles hath sayde: it is not in the will, nor in the running, but in the mercy of God. The Lord of his owne good will sauerth vs: yet not withstanding he sauerth not the unwilling, but the willing. But he geueth vs that we maye will: accordyng to that saying of that apostle, it is God that worketh in vs both to will and to accomplish. *Primasius*: by no good giftes, sayeth he, goyng before he receyueth the water of life freely. For what haste thou, sayeth the Apostle, that thou haste not receyued? Therefore haue we receyued of God freely the will of comyng also: vnto whome we gaue nothing firste, that we should be: much lesse that we should of sinners be made righteous. Thus sayeth he: not withstanding it might seme to be such a manner of speaking as is enioyned the Germanes: which is I make it free for al to come: I doe clerely exclude no man, I bid al come: so, and he that will: that is to saye, come al, and receiue water, &c. To the lorde be glory.

Punishment is decreed to the corrupters of this booke. The lorde sayeth, that he will certainly come to Judgement. The church wissheth for his comyng.

The. c. Sermon.

Testifie vnto every man that heareth the words of the prophetic of this booke: if any manne shall adde vnto these thinges, God shall adde vnto him plagues that are written in this booke. And if any man shall minish of the wordes of the booke of this prophetic, God shall take away his parte out of the booke of life, and out of the holy citie, and from the thinges

thinges which are written in this booke. He which testifieth these thinges, sayeth, be it. I come quickely: Amen. Euē so come lord Iesu. The grace of our lord Iesu Christe be with you al. Amen.

17. In the 17. parte of this conclusion is decreed a paine for the contemners of this booke, but especially for counterfetter or forgers, which (as *D. Bibliander* hath sayde full well & godly) dare attempte to corrupte or falsifie this godly instrument, and holp charter of themptie and Bishopricke of Christ, by adding any thing or taking away, or altering the true meaning and sense thereof. This place is taken out of the common vsage of men. For Princes are wonte in the ende of their writings to establishe the same agaynst deptrauers by menacings and threatnings. Antichrist, the Ape of our lord Christ, about the ende of his Bulles addeth: yf any man shall rashely presume to go agaynst this our commaundement, or malapertly to inselge the same, let him knowe that he shall incur the indignatio of Almighty God and the blessed Apostles Peter and Paule, and our high displeasure. And likewise in writing of treasures and publicke thinges, wher danger is feared, they set on writings and sealyng with ware. For the whiche cause verely where the Lorde was not ignorant that there would be some which would selle or oppresse and abolish this booke, he sendeth it wel Armed to all posterities. We read in olde Authours, that certen heretikes in the beginning of the church toke verp much upon them in corruptyng of the scriptures: yea and that some of them to haue reiected whole bookes of the holy Scripture. And *Tertullian* imputeth the same vnto *Marcion*, whiche also deptraued holy bookes. Howbeit though the goodnes of God it came to passe, that we haue neuerthelesse receyued the holy bookes whole and vncorrupted. Whiche thing *S. Hierome* sheweth playnely in his commentaries vpon *Esaie* the .x. booke. And *Erasmus* of *Roterodam* in the Apologie of the newe Testamēt, and also in his Apologie agaynst *Iames Lacomus*. &c.

Howbeit the Lorde at this present doth no newe thing, nothing whylest he commaundeth that nothing shoulde be added, or to be added

nothing to taken away. For ones or twise he commaunded by *Moses* he minis-
 Heb. Thou shalt adde nothing to my worde, nother take fro it any
 thing. And *Salomon* in the. 30. of the *Proverbes*, commaundeth
 the same. But many maruell, and finde faulte, that he hath
 threatened so many plagues to the corrupters. Whiche than do
 not the same me blame and reproue in *S. Paule*, that he hath
 in one worde compassed as many plagues and displeasures,
 as *S. Iohn* hath here recited, where he sayde vnto the *Galath*,
 Although I, or an Angel from heauen shal preach vnto you
 a gospel, other than this that we haue preached vnto you, let
 him be an outcaste, or accursed. And the same wordes againe
 he doubleth & repeteth. Wherefore if they graunt that *Paule*
 hath herein so little offended, that he hath deserued praise al-
 so; let them leaue blamyng of those thinges, whiche are here
 moste purposely placed of our lord *Iesu Christ* him selfe by
S. Iohn in their place & time dewe. Verely *Anathema* (whiche
 worde *S. Paule* vsed) is he, that is cutte of from the felowship
 of al good men, deuoued to extreme punishment, and euen
 subiecte to all the euilles bothe of this present life and the life
 to come. Whiche thinge maye be gathered of *Deuteronomie*
 and other holy booke.

Who adde And he addeth and taketh awaye, not whiche vseth other
 e who take diuerse, and playner wordes in expounding a sentence of the
 awaye. reuelation: but he that putteth in any thinge contrary to the
 true sense, and varyng from those thinges which are here of
 the lord expressed; or he that taketh awaye any thinge, obscu-
 reth or peruertereth, which here the lord himselfe hath expresly
 signified. Whereupon *Thomas of Aquine* he addeth to, sayeth
 he, which putteth to a lie: he miniseth, which taketh awaye
 any thinge of that which is written therein, or also in denyng
 gayne sayeth the same. Thus much he. Therefore this addi-
 tion and subtraction, consisteth not in wordes only but tra-
 cher in sense. For nother the prophetes in expoundinge the
 lawe at large, are thought to haue added any thinge to
 his worde: nother the Apostles preaching the libertie of the
 gospel, are saide to haue taken any thinge awaye fro the lawe.

To testifie. And to testifie, is vnder the religion of a testimony, to af-
 firme any certain thing, or with a protestation to vige a beate
 in any thinge cruelly, and che as it were to binde the hearer,
 that

that he shuld certainly knowe that these thinges that are spokē
 do haue ouer him, & that God wil plage, vntesse he do obey.
 Concerning the paynes or plages, which he threatneth
 at this present, is spokē in the. 15. 16. 17. and 18. chap. &c. Like-
 wise is declared befoze that might be here spoken of the boke
 of life, and of the holy citie. Moreover he comprehendeth here
 also all good thinges in like maner, whiche are promised in
 this boke to the godly and obedient seruantes of God, of al
 the whiche thinges, the counterfeit, falsified and corrupter of
 this boke shal be depriued. Whiche how great euilles and dan-
 gers than do they intangle themselves, whiche would haue
 this boke utterly suppressed, and let, that it shoulde not be ex-
 pounded openly, and come in to the handes of al me: agayne
 it is most certayne, that they shal obteyne of God all maner
 of blessing, so many as haue a good opinion and thinke de-
 uoutly of this boke, and will set forth and commend vnto al
 men the thinges that are written in the same to the glory of
 God, and saluation of the faithfull.

14. In the foureteenth place is sealed, and ensigned with thus said
 were with a subscription, the authoritie of this boke. For with he that
 followeth, he sayeth that beareth witness of these thinges: or testifieth
 he that testifieth these thinges. For in maner all the exposi- these thinges
 tors suppose those to be Christes wordes, as though he him-
 selfe, for a confirmation had putte to the same, and sayde: I
 Iesus haue propounded al these thinges, and especially such
 as concerne the threatenings agaynst the corrupter, as a
 true witnes, and the same to be vndoubted. For *Aquinas*:
 here sayeth he, is brought in Christe, affirming the fore sayde
 menacynge, and approuing al thinges that are written in this
 boke. But I for my parte, reseruing the iudgements of o-
 thers safe, suppose this to be the subscription of *S. Iohn* the
 writer of this boke. For the notaries, Secretaries or cham-
 celers of Princes are wonte at the ende of the Kinges or Em-
 perours letters or writinges, to subscribe their name. And
 verely *S. Iohn* in the Visiō of the Gospel hath observed
 the same maner. For in the. 19. chap. he sayeth: and he that
 sawe, bare witness, and his testimony is true. And at the ende
 of the Visiō he subscribeth and signeth vnderneath with
 these wordes: this is that disciple, whiche beareth witness of
 these

these things, and wrote them, and we knowe that his testi-
mony is true. For al the church knowe and confessed this.
In like manner he saith at this presente to haue subscribed
these things also in his owne name & to haue sayed. He that
testifieth these things, saith.

Christ co-
meth cer-
teynely to
Judge.

15. In the. 15. place he bringeth in agayne the lord Jesus
himselfe speaking and promising that he will certainly come
to iudgement, merely to redeme and glorifie the godly, and co-
purnish the wicked. Therefore with a great asseueration he
saith, euen so (or) surely, and doubtles I come quickly: al-
though I seme to tarpe longe, and to some not to come at al.
Heurethlesse yet moste certainly, and in time doe I come: as
before also is sayde and declared. And the same thing is re-
peated, in manner with the same wordes, oftener as a thinge
most worthy to be marked and knowne.

In the annerech immediatly the sayth and wissheth, and great
desire of S. Iohn, and of the saythfull church, or of any godly,
submitting him selfe to the promise, and saying, Amen, e-
uen so, &c. That is to saye, we acknowledge it to be moste
certayne, and vndoubted, that thou promysest that thou wilt
come. Therefore doe we loke for thee the Judge of the quicke
and the dead: yea & praye with our inward bowelles, come
lorde Jesu. For els where also we praye dayly. Thy kinge-
dome come. And al the godly with sighes vspeakable wissh
for the coming of the Judge, for glory. Whereof the Apo-
stle treateth in the. 8. chapter to the Romanes, and we haue
touched the same matter before.

The Apo-
stles bles-
sing.

In the lasse place of the conclusion he wissheth, after the
Apostolicke manner, the grace of our Lord Jesu Christe to all
the hearers and readers of this booke. S. Paule in the. 2. Epi-
stle to the Thess. the. 3. chapt. Thus I write, saith he, in euery
Epistle, the grace of our Lord Jesu Christe be with all you.
Amen. We therefore here agreeth to himselfe, as the Aposto-
licall sperte doth euery where. Grace comprehendeth the
whole matter of the redemption and gistes of Christe. He
wissheth therefore to vs al the blessing, whiche we haue in
Christe Iesus our Lord. Whereof moste plentifully and besse
hath discoursed the vessel of election. S. Paule in the. 1. chap.
to the Ephesians. The lord Iesus whiche hath reuealed to vs
these

Upon the Apocalipse

these holy misteries, write the same in our mindes, and deli-
uer vs from Antichriste, and from all euilles: and kepe vs in
the true faith and in his grace. Vnto him be honour and glo-
ry, prayse and thankes geuyng, together with the father
and the holy ghoste, for euermore: Amen Come Lorde
Jesu our redemer, and onlie Sauour, and glory fie
them that loke for thy coming moste wi-
shed for, that we maye gloryfy thee
foreuer Amen.

TELWS

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